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NOTES AND QUERIES.

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NOTES AND QUERIES:

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Medium of Inter-Communication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

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Notes.

YOUNG PRETENDER'S CONFORMING TO
CHURCH OF ENGLAND AND VISIT TO
DON IN 1750.

are peculiarly interesting documents illustra-
f the history of the time having been dis-
among the *Stuart Papers*, which are now
process of arrangement at Windsor, under
perintendence of Mr. Woodward, the Queen's
ian, Her Majesty "was pleased to command
o make them publicly known, considering
to be too valuable a contribution to the
knowledge of our history at that time to
until the Calendar of the Stuart Papers
l be published." Acting upon this com-
Mr. Woodward has printed them in *The*
in a communication which appeared in
Journal on the 27th ult., and I venture to
you will transfer to "N. & Q." the following
sting extract from it, and will consider its
et a sufficient excuse for its length. Let me
observe (which Mr. Woodward has not con-
d it necessary to notice), that the first of
documents, the "Remarks" on the Com-
m, were obviously added to it at a subse-
period.

the first of these papers is a copy of a 'Manifesto,'
1745, and addressed by the Prince to Scotland. It

is appended to a 'commission' from his father, dated in
1743. At the end of it we find some 'remarks,' one of
which is this:—

"8ly. To mention my religion (which is) of
the Church of England as by law established, as
I have declared myself when in London the year
1750."

"The next three are memoranda for letters or reports in
the Prince's handwriting—the first two written on torn
scraps of paper; the third, on a thin card.

"Parted ye 2d Sept. Arrived to A[ntwerp] ye
6th, parted from thence ye 12th Sept. E[ng-
land] ye 14th, and at L[ondon] ye 16th. Parted
from L[ondon] ye 22d, and arrived at P[aris]
ye 24th. From P[aris] parted ye 28th, arrived
here ye 30th Sept. If she dos not come, and
yr M. agreed on to send bac for yr Letter and
Procuration; ye House here of P. C. and her
being either a tretor or a hour, to chuse which,
not to send to P. even after her coming, unless in
absolute necessity, or her requiring it then at her
dor."

Verso. "The letter to Godie retarded a post,
ye Lady being arrived or her retard to be Little if
she is true stille."

"Ye 5th Sept., O. S., 1750, arrived; ye 11th,
parted to D[over]: ye 12, in ye morning, parted
and arrived at B[oulogne]: and ye 13th at P[aris].
N. S., ye 16th Sept., ye 22d, 23d, and 24th.

"Either ill counsiled or She has made a Con-
fidence. Mr. Lorain's being here ye 12th Sept.
Mr. Duran his disceores to amuse not having to do
with anybody but ye Lady, and Mr. Lisle's not
marrieeng, or appearing: to go ye same day with
ye King, speking to W. ye last day.

"Md. If. here this six weeks."

Verso. "The Vignion for W., and letters K
and L, the money and addresses. (In pencil, "The
money for Dormer.")

"Je ne puis pas envoie pour ne pas doner du
subson et si j'envoi pas je done encore."

"The last sentence, notwithstanding its bad French, is
clearly indicative of the Prince's growing hopelessness in
his own cause:—

"Lux. Novemr. ye 26th. Mrs. Tomson. Ye
P.M. is the best time for me to go. Rue Verneuil,
visavi La Rue Ste. Marie faug. St. Germin, Ju.
Waters. . . . ye Ordonances; ye Lady; my
being a Republican: Sr. J. Grenis [Graham's]
being sent; Sr. J. Stuard; ye Envoy of P.[russia?]
at Lu.; Charles Smit; Mr. Heborn [Hepburn];
my resons of Declaring myself a Protestant at ye
age of 30ty. my being at London ye yr. 50ty. K.
of P[russia's?] uniform for to go Lu. ye 50 Loui-
dors for Ca: Kely: Wm. Murray," &c.

* In *The Times* this was erroneously printed R. S.,
which gave rise to an opinion that there was a discrepancy
in the dates. But it will be seen that the difference is only
that of eleven days, the difference between the Old and New
Styles.

"On the *verso* of the card are some memoranda of money matters, and the date 'ye 21st March, 1754.'

"The letter now to be given contains neither date nor signature; but I think the name of the writer (evidently a Scotchman) will be ascertained from a comparison of the writing and with other papers of the same period. The date is approximately determinable as 1769 or 1770, from the references to the death of the Chevalier de St. George (the Old Pretender) and to the flight of Miss Walkinshaw with their child. The proposal to repudiate the National Debt is very curious and amusing:—

"It was most certainly a very great affront and Injury done to the Prince to carry from him his Daughter, that behoved to be a fine amusement to Him in his solitary way of living, while still expecting better Times.

"When He Discovers Him that acted it, or had a share in the Crime, He or they should be punished, tho' with much goodness, to imitate our great Creator. In the meantime it should not be resented to His own Disadvantage, or that of his most sincere Well Wishers, but a proper time waited when it can be done more effectually. If his Majesty had any share in it, It can be imputed to nothing else than a wrong principle in his Religion, and ought therefore to be heartily forgiven, and a good Understanding fully re-establish'd. It must be a great Loss to His Royal Highness and all true subjects to have the intercourse betwixt Him and them intirely cutt off by his Resolution of so strict a Retirement which they most earnestly wish and beg He would change to their Vast Comfort; and it is the greatest Glory of a man to forgive an Injury. I heard more than three years ago, That the Prince (upon the King's Death) was resolved to goe to Rome, of which I took no notice, having heard long before, That he said That He would never return to Rome. It is most earnestly Wished That He would be so good as Change his intention of goeing there, if He ever had it. It may happen That his Affairs in Britain might be at the Crisis in his favours at the time he was there, which could not fail to make a very bad turn, even with his friends upon hearing it. But how would his Enemies Triumph and be Overjoyed. Yea, his best Wishers might justly believe. That he was not fully settled in his principles of religion, which being the same with their Own, gave them the best grounds to believe, That they would get Him safely settled on the Throne of his Fathers, as there was no other possible objection against Him But upon his being there, they might suspect; That He was resolved at the bottom to continue in his Father's Principles of Religion. Besides if He should go there and retain his present Opinion He might be exposed to great Hazards amidst a People so bigotted to a different way of thinking, and Its not to be Doubted but they would contrive something against Him, at least to disappoint Him of the

Desire he had for goeing, and whatever View He has, It is not to be compared with the gaining the Crowns of Scotland, England, and Ireland; But not to pry into what the Desire of his Journey may be He is sure to Obtain it more easily when he is possessed of these Crowns. [turn over

"The Present State of Britain is in a very Unsettled way, Their Vast Load of Debt must Ruin them, And they have no other way to get Clear of it but by settling the Royal Family on the Throne, When One Act of Parliament will Discharge It, As having been contracted to Exclude and keep them from their Just Right, and Those who suffer will have themselves only to blame, tho' These who shall be reduced to great Indigence by this Act, can from time to time, be provided so as to live, they and their Families in a Comfortable Way. Every Reasonable Man would approve of this Conduct, as the most effectual Beacon against new Usurpation; But If the Debts should be annulled during the Present Usurpation, It would bring an Indelible Ignominy upon the whole Nation.

"I most sincerely wish his Royal Highness would frequently correspond with his Friends in Britain: And if He would allow me to his Presence I would Beg on my Knees That He would never goe to Rome on any Account Whatever.

"This is from a faithfull Subject who does not want five months, of being seventy two years of age Compleat."

"I append the following fragments, which are of the class which Lord Stanhope has printed, as 'Lays of the Last Stuart.' If they do not illustrate the poetical genius of the Prince, they show, I think, that he was *negatively* sincere in his profession of Protestantism. They occur among the numerous scraps of paper on which he was accustomed to scribble memoranda of every conceivable kind:—

"Papish, Irish, such is fools,

"Such as them Cant be my Tools."

"I hate all priests, and the regions they rein in,
"from the pope at Rome to the papists of Britain."

"And to this he has added a couplet from Rochester's well-known poem, which similarly illustrates his being a 'Republican':—

"I hate all Kings and the Throns they sit on,
"From the Director of France to the Culia [Cully] of B[ritain]."

"*Vice versa* at present," he adds, which seems to show that he appreciated the difference between the wretched Louis XV. and our valorous George II., who *certainly* were '*vice versa*' to Louis XIV. and Charles II. in Rochester's time."

Thus far Mr. Woodward. Let me add that this visit to London is confirmed by Dr. King, in his well-known *Anecdotes of his Own Time*, and in a very striking manner by the interesting *Diaries of a Lady of Quality*, recently published

under the editorship of Mr. Hayward, where we read, on the authority of the lady's brother, Mr. Charles W. W. Wynn, not only that the Young Pretender was in England in 1750, and then conformed to the Church of England, but that such conforming took place at St. James's, Piccadilly.

"My grandmother often repeated to me the account which she had herself received from Lady Primrose of Charles Edward's visit to London in 1750 (a letter from the historian Hume to Sir J. Pringle, published in the *Gentleman's Magazine*, May 1788, relating the same incident, assigns to this visit the date 1753).^{*} She described her consternation when Mr. Browne (the name under which he was to go) was announced to her in the midst of a card party, among whom were many who she felt might have seen him abroad and would very probably recognise him. Her ears almost dropped from her hands, but she recovered herself, and got him out of the room as quickly as she could. He slept at her house that night only, and afterwards went to that of a merchant in the city. The impression he left on the mind of Lady Primrose, a warm and attached partisan, was by no means favourable. I have read myself among the Stuart papers a minute of the heads of a manifesto in Charles Edward's own handwriting, among which appeared, 'My having in the year 1750 conformed to the Church of England in St. James's Church.' Some idea may be formed of the extent of the panic felt at the time of his advance to Derby from the account given by an old workman at Wotton, of his having at that period assisted in burying by night all the family plate in the garden.—C. W. W. W."

One word more. Would the books of *St. James's Church* record the "conforming" of "Mr. Browne?" As the search would necessarily be limited to five days, namely, between the 16th and 22nd Sept., 1750, Old Style, it is to be hoped some reader of "N. & Q.," who may have the opportunity of examining the Registers at St. James's, will do so, and give us the result of his inquiries. T. P.

SCOTTISH HISTORICAL GOSSIP.

I do not know that the Dalkeith portrait of Claverhouse has ever been copied, engraved, or photographed; but I cannot agree with F. M. S. (3^d S. vi. 472) that it is the only one that does Dundee justice, when I recollect those at the Lee and Milton-Lockhart. At the latter place, Claverhouse's most interesting portrait hangs over

^{**} Hume speaks of a second visit on the authority of Lord Holburness, and adds, 'You see this story is so near traced from the fountain-head as to wear a great trace of probability. Query, what if the Pretender had taken up Dymock's gauntlet?' Miss Strickland, in her *Life of Mary II.*, says, 'This incident has been told as a gossip's tale pertaining to every coronation of the last century which took place while an heir of James II. existed. If it ever took place, it must have been at the coronation of William and Mary. That there was a pause at this part of the ceremony of above two hours, and that when the champion appeared the gauntlet was heard to be thrown, but nothing that was done could be seen on account of the darkness of the evening, all this rests upon the authority of Lamberty, the historian and diplomatist.'

Allan's picture of the Murder of Archbishop Sharp, which arrangement led to the following lines being written:—

"On Graham the Avenger.

"What, tho' the bigots of our own more peaceful times
May paint thee still a monster stained with crimes,
Breathes there a man unwarped by party lore,
Could hear that struggling orphan pour
To deafened ears her agonizing prayers
For mercy on that old man's silver hairs,
Nor feel they had earned the avenging rod,
Who sold their king, and slew the priests of God?"

This allusion to the sale of the king by the Scotch army reminds me to call attention to the extraordinary blunders in regard to its constitution, and the appointment of its officers, published by Mr. Bisset in his *Omitted Chapters in the History of England*, especially his confounding Lord Loudon, Chancellor of Scotland, with the Laird of Lawers, who commanded a regiment. Mr. Bisset tells us, that the appointment of these officers is "a subject somewhat dark, but after much digging in the rubbish heaps and fossil remains of the Scottish Records, and Scotch peerages and baronages, we obtain some glimpses of light."

Although I could not conceive why our admirably kept records (almost perfect, except where they were taken away from us by Edward I. and Cromwell), should be called "rubbish heaps, and fossil remains" more than those in the English Record Office, still I did hope that on reading further I should have received some new information as to the officers of the Scottish army at the period. Guess my astonishment when I found that the extent of the *diggings* of this would-be Macaulay was the Douglas *Peerage* and *Baronage*, with Sir Walter Scott's *Tales of a Grandfather*, the latter originally being merely a hasty set of sketches, dashed off to amuse an invalid child, and hurriedly got up as a publication, under the pressure of pecuniary circumstances.

The extent of Mr. Bisset's digging (I should call it *scratching*) may be estimated by the fact, that he has never consulted such an obvious source of information as "The Books of Reference in the Reading Room of the British Museum." He would there have found a collection, entitled *The Acts of the Parliaments of Scotland*, published by the Record Commission. Had he done so, he would probably have dropt upon such an entry as this—showing that, although the Earl of Loudon was a Campbell of Lawers, he had nothing to do with the regiment of the Laird Lawers (vol. vi. p. 415):—

"At Edinburgh, the 9th day of March, in the year of God 1649. The which day was presented and produced in face of Parliament, in name and behalf of Colonel James Campbell, son to the late Colonel Sir Mungo Campbell of Lawers, one particular list and roll of persons from whom money is to be borrowed; which, being

heard read, the Estates ordain the same to be submitted by the Lord Chancellor, and have remitted the same to the Committee to be appointed for borrowed monies."

This document is endorsed: "Produced by the Laird of Laweris, and remitted to the Committee." Signed, "LOUBDOUX CANCEL. I.P.D.P."

In fact, there are numerous entries in this volume of the *Acts of Scotland*; as for instance, the Petition of Colonel James Campbell of Laweris, p. 300. The List of Colonels, p. 389, contains the name of Col. Colline Campbell, of Laweris, as commander of the Foot, raised in Linlithgowshire. But it would be endless to continue; suffice it to say, that these *Acts of Parliament* contain the most complete information as to officers in command of regiments in the Scottish service.

I would further ask, on what authority Mr. Bisset founds his assertion, that any one of our Scotch families sets up a pedigree, commencing at the flood?

My old Milton-Lockhart recollections lead me also to take this opportunity of correcting an error in another book, which I approach in a totally different spirit than the senseless and coarse abuse of Scotland contained in the *Omitted Chapters of the History of England*. To Mrs. Gordon all Scotchmen, and especially those who, like myself, had the good fortune to be pupils of her father, owe a deep debt of gratitude for her admirable *Memoir of Professor Wilson*. There are, however, spots in the sun; as the following passage in her work (vol. ii. p. 94, note) is calculated to give an erroneous idea of the character of my old friend John Gibson Lockhart, and is an instance how a literary anecdote may lose its point in passing from hand to hand.

"On a later occasion Mr. Lockhart amused himself, in a similar manner, by appending to a paper on Lord Robertson's *Poems*, in the *Quarterly Review*, the following epitaph:—

* Here lies the peerless paper Peer, Lord Peter,
Who broke the laws of God and man, and metre."

These lines were, however, only in one copy, which was sent to the Senator [of the College of Justice]; but the joke lay in Lord Robertson imagining that it was in the whole edition."

The article in the *Quarterly Review* on Lord Robertson's *Poems* (vol. lxxvi. p. 424), commences:—

"This is a very pleasing, as well as a beautiful little volume;" and concludes, "we should ill-discharge, even our critical duty, if we omitted the praise so justly due to the amiable tone which in the little volume before us is constantly perceived. The sound good sense and purely moral feeling of the learned and ingenious author is not more remarkable than the tenderness of heart which everywhere shines through his verses."

Into an article with such a heading and such a conclusion it is of course needless to say that a sarcastic epitaph like the above could not be

dovetailed with any chance of a successful hoax. The real facts of the case were as follows:—Lord Robertson and John Lockhart met in the autumn of 1845 at the hospitable table of William Lockhart of Milton-Lockhart, the brother of the editor of the *Quarterly*. His lordship, better known as Peter Robertson, had, as is not unusual, under the mass of jocularity and even buffoonery which attaches to his memory, a deep underlying current of sentiment, which first broke out in the conclusion of his well-known speech in defence of the Glasgow cotton spinners. On being raised to the Bench, he published a small book of sentimental poems entitled *Leaves from a Journal and other Fragments in Verse*. When on this occasion he visited Milton-Lockhart, he had become aware that this brochure was to be reviewed in the December Number of the *Quarterly* for 1845, and tried all he could to get out of Lockhart the nature of the forthcoming critique, but without success. The next morning after breakfast, Lord Robertson renewed the attack, when J. G. Lockhart, after tantalising him for some time, walked over to the table in the oriel window, where there were always writing materials, scribbled a few words, and returning said, "Peter, you have been trying all you can to find out what the *Quarterly* is going to say about your poems. You know that it is against all rule for me to tell you; but as you are an old friend, I will give you the epitaph with which it concludes, from which you may judge of the general tone."

Of course Robertson was too shrewd a man not to know that the critique was favourable, and after lunch he and John Lockhart started in the highest spirits to dine with another old friend and distinguished literary character, at whose house the *Quarterly* having come of age. . . . "Every thing would be on the scale of the greatest magnificence, and an author roasted whole." (See *Quarterly Review*, vol. lxxvi. p. 247.)

(GEORGE VERE IRVING.)

REGIMENTAL BADGES.

Many years since my lamented friend, the late Colonel Thomas Sidney Powell, C.B., 53rd regiment, placed in my hands the following letter, which must interest your numerous military readers. The author holds the rank of Major-General in the British army, and served with Colonel Powell in the 6th, or Royal 1st Warwickshire Regiment of Infantry. I feel certain that he shares with me my sorrow at the murder of Colonel Powell by the mutinous sepoys, in India, on the first of November, 1857:—

"Mr. Cannon, in his *Records of the Sixth Regiment of Infantry*, states that, 'Tradition has connected the

King William the Third gave 'The Lion of Nassau' to the Eighteenth, or Royal Irish, regiment; and the Twenty-first and Twenty-seventh Regiments received appropriate badges as national corps. This seems to be the principle, as far as I can judge.—J. ff. C."

This letter was written in 1851. JUVENA.

PEMBROKE COLLEGE, OXFORD.

Wishing to test the current accounts of a certain *incomparable pair of brethren*, successively lords chamberlain of the royal household, and chancellors of the university of Oxford, I had recourse to a semi-official periodical work in high repute—whence I transcribe the paragraph which follows:—

"PEMBROKE COLLEGE. This college, originally Broadgates Hall, was founded in the year 1624, by king James the first, at the costs and charges of Thomas Tisdale, esquire, of Glympton in Oxfordshire, and Richard Wightwick, B.D., rector of Ilale, Berks, for a master, ten fellows, and ten scholars, or more or fewer; and obtained its name from Philip Herbert, earl of Pembroke, who was chancellor of the university when it was founded."

More than suspicious of this accredited guide, with regard to one part of the information which he gives, I consulted a guide who wrote two centuries before him, and published his curious volume with academic sanction. It is entitled *Academia Oxoniensis notitia*. Oxoniæ, typis W. H. Innesis R. Davis, 1665.—and calls for another extract:—

"COLLEGIUM PEMBROCHIANUM. Collegium quod hodie *Pembrochianum* audit, olim *Latarum Portarum Aula* dicta est. Cum vero Thomas Tisdale, etc.* * * Collegium ibi loci instituendum concessit Jacobus rex; quod in honorem D. Guilielmi Herbert, *Pembrochie* comitis, Academiae tunc temporis cancellarii, *Pembrochianum* appellari visum est."

The author of this anonymous tract was William Fulman; ob. 1688. The copy in my hands was formerly in the collection of Alexander Chalmers, and subsequently in that of the learned and estimable Philip Bliss—who records an edition of 1675.

Now, as to the modern guide, I presume to make two observations, 1. William Herbert, earl of Pembroke, was chancellor of the university of Oxford from 1616-17 to 1630; 2. Philip Herbert, who was created earl of Montgomery in 1605, was elected *steward* of the university in 1615; but he did not become earl of Pembroke till the death of his brother in 1630, nor did he obtain the chancellorship before the resignation of archbishop Laud in 1641. (Camden, *Annales Jacobi I.*; Antony Wood, *History*, etc. by Gutch; Laud, *Autobiography*.)

Do the members of Pembroke ever condescend to examine *The Oxford university calendar*? Sel-dom, I conceive—for the error now pointed out has been in existence for twice-seven years!

BOLTON CORNEY.

Barnes, S.W.

ROPE-TYING.—There is a passage in the life of Apollonius of Tyana which has a curious bearing on the performances of the Brothers Davenport. Apollonius, according to Lucian, was a skilful magician, and made a profession of it; but his biographer, Philostratus, portrays him as a philosopher, with the power of performing miracles. I have not access to the original: but, in Tillemont's *Life of Apollonius Tyaneus*, which is compiled from Philostratus, it is stated that, being imprisoned by the Emperor Domitian—

"whilst he was in chains he assured Damis, his pupil, who followed him into prison, that Domitian could do him no hurt. And, to show him what he could do, he freed his leg from the chain which was fastened about it, and then put his leg into the chain again."

Tillemont quotes this from *Philostratus, Vita Apoll. Tyani.*, c. xv. pp. 366, 367. Apollonius had visited India, and professed to have acquired much of his skill amongst the Brahmans.

J. EMERSON TENNENT.

"COOPER."—The following passage from *Every Day Papers* by Andrew Halliday, Lond. 1864, ii. 257, explains the origin of this mixture of stout and porter:—

"Some brewers, who are jealous for the reputation of their beer, employ a traveller, who visits the houses periodically, and tastes the various beers, to see that they are not reduced too much. This functionary is called the Broad Cooper. When the Broad Cooper looks in upon Mr. Noggins, and wants to taste the porter, and the porter is below the mark, Mr. Noggins slyly draws a dash of stout into it. And this trick is so common and so well known, that a mixture of stout and porter has come to be known to the public and asked for by the name of 'Cooper.'"

T. C.

DUCHESS OF QUEENSBURY.—Walpole, in his Letter to Montagu of May 18, 1749, describing an entertainment given by the Duke and Duchess of Richmond, speaks of this eccentric lady "in her forlorn trim—a white apron and a white hood; and would make the Duke swallow all her undress." Upon which the editor has the following note:—

"There is a good caricature of the Duchess in this costume fencing with Soubise, the black; whom she educated and indulged in extravagance, till he got so much in debt, that she was obliged to send him to India. The first Marquis of Townshend made the drawings, aided by one Austen a drawing-master."

As this note is not reproduced in the last edition, I may give it a corner in "N. & Q." for the use of caricature collectors and future Walpoleans.

D. O.

A LONDON BOOK-AUCTION, 1698.—The following extract, from *A Journey to London in the Year 1698*, "written originally in French by Monsieur Sorbriere, and newly translated into English," London, 1699, p. 23, may prove interesting and suggestive:—

"I was at an auction of books, at Tom's Coffee House, near Ludgate, where were above fifty people. Books were sold with a great deal of trifling and delay, as with us, but very cheap; those excellent authors, Mounseur Maimbourg, Mounseur Varillas, and Mounseur le Grand, tho' they were all guilt [*sic*] on the back, and would have made a very considerable figure in a gentleman's study, yet after much tediousness were sold for such trifling sums, that I am ashamed to name 'em."

The book from which I quote, is rather curious, being "after the ingenuous method" of Dr. Martin Lister's *Journey to Paris in 1698*, of which, as I understand, an excellent notice may be found in the *Retrospective Review*, xiii. 95—109.

ABHBA.

JOHNSONIANA.—There are many phrases and peculiar expressions in current use in this present nineteenth century, which, we flatter ourselves, are of recent invention; but which may, nevertheless, be traced back to the sturdy old lexicographer. One of these comes across me as I turn over some of Boswell's "magnetic" pages. The Doctor is writing to console his friend Dr. Lawrence on the loss of his wife, and uses the following magnificent language:—

"He that outlives a wife whom he has long loved, sees himself disjoined from the only mind that has the same hopes, and fears, and interest; from the only companion with whom he has shared much good or evil: and with whom he could set his mind at liberty to retrace the past, or anticipate the future. *The continuity of being is lacerated.*" &c.

My remark applies to the phrase "continuity of anything." I apprehend this to have been perfectly new at the time it was used: one, in fact, of Johnson's own creating. It is of great force and elegance; but, if I mistake not, nine out of ten would look on it as a Gallicism of our own day. In French physical works, we continually read of a "solution of continuity" instead of a *break*, &c. This query, therefore, arises: Has any French author so used the word *continuity* before Johnson? Or, can any French author be supposed indebted to Johnson for it?

PHILOLOGUS.

AMERICAN DEPRECIATION OF CURRENCY.—In December, 1779, and in the state of Maryland, an English officer (one of the convention troops) received an innkeeper's bill which, in his *Travel* (Aubury, ii. 492), he has printed in full length, amounting in *paper* money to 732*l.*; and this bill he paid in *gold* with four guineas and a half (Mahon's *England*, vi. 416). In other words, the Englishman paid a debt of 155*l.* to an American with the value of one sovereign. At this time General Washington said, "A waggon-load of money will now scarcely purchase a waggon-load of provisions." It is just now an interesting question to Americans, "Who lost the difference between 732*l.* and 4*l.* 14*s.* 6*d.*?"

T. J. BUCKTON.

"TURNING THE TABLES."—Instead of considering this proverb, or saying, as a metaphor taken from the vicissitudes of fortune between two opponents at a gaming-table, or backgammon (as suggested to MINGLI in the Notice to Correspondents, 3rd S. vi. 140), its origin, I am disposed to believe, may be traced to a passage in Pliny. During the Augustan age, the Romans expended inordinate sums of money on tables made of the most costly materials: of ivory, gold, silver, marble, and highly-prized woods. The citrus-wood, the produce of the forests of Mount Atlas (Plin. xiii. c. 29) became at one period the most valued and attractive material for the purpose. These tables were denominated Tigrine, or Pantherine, from the spots of the grain—the lines of which also resembled, at times, the eyes of a peacock's tail: "*pavonum caudæ oculos*" (Plin. *loc. cit.* c. 31). The price of a single table equalled a Senator's income (Seneca, *De Benef.*, vii. 9, p. 136). Cicero, notwithstanding his comparatively moderate means, gave no less than one million sesterces—about 9,000*l.* sterling (Plin. *loc. cit.* c. 29). And the sale for its weight in gold, of one belonging to Ptolemaeus, King of Mauretania, proves Martial's Epigram to be no exaggeration:—

* Accipe felices, Atlantica munera, sylvas:
Aurea si dederit dona, minora dabit."—xiv. 89.

"This citrus table Mount Atlas sends to thee,
Were it of pure gold, the gift far less would be."

"Mensarum insanise," observes Pliny, "*quas*
femine viris contra margaritas regerunt." Wives,
when reproached for extravagance in pearls, re-
vert the table-mania (that is, turn the tables,) on
their husbands.* W. PLATT.

Conservative Club.

Queries.

RICHARD SACKVILLE, EARL OF DORSET.

This somewhat celebrated lord appears to have included in his great extravagance the buying of costly books, and he had in his library some in very expensive binding, one of which is in my possession, and I am desirous of ascertaining where seven of its early companions are? It is a large folio, —

"Works of Seneca. Printed by Wm. Stansby, dwelling in Thames-Street, by Paul's-Wharf, next to St. Peter's Church. 1620."

containing about 950 pages, spotless as new, gilt edges, bound in red silk velvet, impressed on both sides of the cover with the letters R^E D about an inch long, stamped in solid gilding. On a fly-leaf is written the following note:—

[* This explanation of the saying was suggested in our 1st S. iii. 276.—Ed.]

"R E D stand for Richard Earle of Dorset, whose Book this formerly was, and by his daughter, Margaret Countess Dowager of Thanet (together with seven other books, all of the same binding), was since left as part of her legacy to me. 1676."

(Signed with a monogram formed of the letters C and H, surmounted with a Viscount's coronet, neatly outlined.)

The date refers to the year when the Dowager Countess of Thanet died, Christopher Lord Hatton not being created a Viscount until 1682.

Richard Earl of Dorset died 1624. He was the first husband of the more celebrated Anne Clifford, Countess of Dorset, Pembroke, and Montgomery. Their daughter, Lady Margaret Sackville, married, 1629, John Tufton, Earl of Thanet, and died his widow August 14, 1676. Her daughter, Lady Cecilia Tufton, was the first wife of Christopher, second Baron Hatton, and afterwards Viscount Hatton. Margaret, Countess Dowager of Thanet, by her will, dated June 20, 1676, proved at Doctors' Commons (Bence, 106), gives to her daughter, the Lady Anne Grimstone, her jewels, pictures, coins, china, and books of what sort soever, —

"except only my eight books, bound with red velvet, and marked with the letters R. E. D., which were formerly my father's, Richard Earl of Dorset."

She afterwards says, —

"I give to my son-in-law, the Lord Hatton, 160*l.*; and also my said eight books, covered with red velvet, and marked with the letters R. E. D."

The death of her daughter, Lady Cecilia Hatton, was a dreadful event. Her husband and his family were residing, when he was governor of Guernsey, 1672, at Cornet Castle, in Guernsey. The magazine of powder was fired in the night by lightning; the lady and several of her women were blown into the sea and killed. Lord Hatton was blown through the window of his bedroom upon the ramparts of the castle, but he and his children received little injury. One of the children, an infant, was found the next day alive, sleeping in its cradle under a beam. Aubrey, the antiquary, tells a remarkable story, how "the Countess of Thanet saw, as she was in bed in London (the candle then burning in her chamber), the apparition of her daughter, my Lady Hatton." ... "who was then in Northamptonshire," so that it must have been sometime before this catastrophe.

It is probable that on the death of Viscount Hatton, 1706, the eight volumes went to the Finch family, Anne Hatton, only surviving child of Cecilia Lady Hatton, having married Daniel Finch, Earl of Nottingham, from whom descended the Earls of Nottingham and Winchelsea.

RICHD. ALMACK.

Melford, Suffolk.

THE BLUE COAT SCHOOL.

From a letter in the State Paper Office (now the Record Office) it would appear probable that that celebrated and excellent foundation, the "Blue Coat School," owes its preferment to Dudley, Duke of Northumberland—a fact that I have not seen stated by any writer. The letter runs thus:—

John Dudley, Earl of Warwick, to Mr. (afterwards Sir William) Cecil, 1st Feby. 1547-8.

"After my right hartie commendacions thies may be to require you to gyve credyte to this berer, my servunt; who shall at length shew you th' affect of this my sending at this tyme, which ys at the instant sute and request of certeyn of my neybhors concerning the preferment of a certeyn free scole, wherin sondry poore folkes hath also theyr fyndyng, that they may opteyn my Lorde's grace* good favor for the preferment therof, which they wold styll kepe in the same foundation. Wherin his grace shall do (in myn opynyon) a right charitable act, and your farderunce herin shalbe by theym honestly cōsyderyd.

"So I byde you for this tyme hartely farewell. At Ely Place this fyrste of February, An^o 1547. [1547-8.]

"Your Loving frend, J. WARWYK.

"To my loving frende, Mr. Cicell."

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In connection with this is a very curious letter from Ridley, Bishop of London, preserved among the Lansdowne MSS., in the British Museum:†—

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MR. BASKETT.—One of the persons to whom the authorship of *The Whole Duty of Man* has been attributed, was a Mr. Baskett, who, I believe, was the clergyman of some place in Worcestershire.* Is there any biographical or other notice of him to be met with in any magazine or other publication? LEALLAWG.

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I shall be obliged by information as to Bernardino and his works, which have been so named. E. S.

SIR RICHARD BRAHAM.—Can any of your correspondents give me the exact date of the death of Sir Richard Braham, M.P. for Windsor in the reign of Charles II.? He was created a baronet 1692, and described of New Windsor; but dying without issue, his title became extinct. Tighe and Davis, in their *Annals of Windsor*, mention a payment toward his funeral expences; but they entirely omit, in their list of M.P.'s for that borough, the election that was caused by his decease. I find, from a MS. document in his handwriting, Sir Francis Winnington, then Solicitor-General, was returned M.P. for Windsor, Feb. 19, 1676; and sat during the remainder of the then existing Parliament. Browne Willis also, in his *Notitia Parliamentaria*, omits this return.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

CARYLL FAMILY.—Did any member of the Caryll family of Harting settle in South Brent, Devon? If so, when? Did he leave any descendants? What are the armorial bearings of this family? CARILFORD.

Cape Town, S. A.

THE PRINCESS CHARLOTTE OF BRUNSWICK.—I lately read one of the most fascinating and delightful works I ever had the good fortune to meet with, in which genius, goodness, and beauty meet together in the happiest combination, showing the additional charm of an historical basis—*Too Strange not to be True*, by Lady G. Fullerton: who, by the way, also wrote, many years ago, one of the most disagreeable books I ever read, at once clever and repulsive, viz. *Ellen Middleton*. Lady Fullerton mentions that the germ of her strange romance of history was a sketch published by the late Lord Dover, in the *Keepsake* of 1833, entitled "Vicissitudes in the Life of a Princess of the House of Brunswick." I was speaking of Lady Fullerton's book, the other day, to a lady who had just read it; and she told me she read the strange story of the Princess Charlotte, worked up into a romance in two volumes, between the years 1810—1820. My informant could not remember the title, nor the author's name distinctly; but she said it was a name like Holcroft, Hoffmann, or Holford, and added that the same writer had published some German tales. I observed, that Mrs. Holland had written a book called *Czarina*, in 3 vols.; but my friend replied,

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THOS. E. WINNINGTON.

Stanford Court, Worcester.

CARYLL FAMILY.—Did any member of the Caryll family of Harting settle in South Brent, Devon? If so, when? Did he leave any descendants? What are the armorial bearings of this family? CARILFORD.

Cape Town, S. A.

THE PRINCESS CHARLOTTE OF BRUNSWICK.—I lately read one of the most fascinating and delightful works I ever had the good fortune to meet with, in which genius, goodness, and beauty meet together in the happiest combination, showing the additional charm of an historical basis—*Too Strange not to be True*, by Lady G. Fullerton: who, by the way, also wrote, many years ago, one of the most disagreeable books I ever read, at once clever and repulsive, viz. *Ellen Middleton*. Lady Fullerton mentions that the germ of her strange romance of history was a sketch published by the late Lord Dover, in the *Keppake* of 1833, entitled "Vicissitudes in the Life of a Princess of the House of Brunswick." I was speaking of Lady Fullerton's book, the other day, to a lady who had just read it; and she told me she read the strange story of the Princess Charlotte, worked up into a romance in two volumes, between the years 1810–1820. My informant could not remember the title, nor the author's name distinctly; but she said it was a name like Holcroft, Hoffmann, or Holford, and added that the same writer had published some German tales. I observed, that Mrs. Holland had written a book called *Czarina*, in 3 vols.; but my friend replied,

THE BLUE COAT SCHOOL.

From a letter in the State Paper Office (now the Record Office) it would appear probable that that celebrated and excellent foundation, the "Blue Coat School," owes its preferment to Dudley, Duke of Northumberland—a fact that I have not seen stated by any writer. The letter runs thus:—

John Dudley, Earl of Warwick, to Mr. (afterwards Sir William) Cecil, 1st Feby. 1547-8.

"After my right hartie commendacions thies may be to require you to gyve credyte to this berer, my servunt; who shall at length shew you th' affect of this my sending at this tyme, which ys at the instant sute and request of certeyn of my nybors concerning the preferment of a certeyn free scole, wherein sondry poore folkes hath also theyr fyndyng, that they may opteyn my Lorde's grace* good favor for the preferment therof, which they wold styll kepe in the same foundation. Wherin his grace shall do (in myn opynyon) a right charitable act, and your furdurance herin shalbe by theym honestly conydyerd.

"So I byde you for this tyme hartely farewell. At Ely Place this fyrste of February, An^o 1547. [1547-8.]

"Your Loving frend, J. WARWYK.

"To my loving frende, Mr. Cicell."

Holinshed speaks of the "Earl of Warwick's lodging, which was then at Ely Place, in Holborn." Stow, in his *Survey of London*, speaks of the "Bishop of Ely's Inn, commonly called Ely Place, as it pertaineth to the Bishops of Ely." Dudley's letters, while he was Earl of Warwick, were dated from Ely Place. The Serjeants-at-Law held their feasts in this house. At one of them, held in 1531, Henry VIII. and Queen Katherine dined there with the foreign ambassadors, Lord Mayor, judges, aldermen, citizens, merchants, and the "Crafts of London." Stow relates that this feast continued for five days.

At the same time that Christ's Hospital was founded, St. Thomas's Hospital was established for the relief of the sick. Bridewell also, built by Henry VIII., was appropriated "for the correction and amendment of the vagabond and lewd; provision also being made that the decayed house-keeper should receive weekly parochial relief."

In connection with this is a very curious letter from Ridley, Bishop of London, preserved among the Lansdowne MSS., in the British Museum:†—

"To the righte Woorshipfull Sr William Cicill, Knighte, One of the Principall Secretaries unto the Kinges Maiestie.

"Good Mr Cicill, I muste be a suter unto you in our Master Christe's cause, I beseeche you, be good unto him. The matter is, Syr, Alas, he hath lye[n] to too long abroad (as you do knowe) wthout Lodginge, in the Stretes of London, both hungrie, naked, and colde. Now thanks be unto all mightie God, the Citizens are willinge to refreshe him and to geave him, both meate, drinke, clothinge, and fyreinge. But Alas, Sr, they lacke Lodginge

for him; for in some one howse, I dare saie, they are faine to lodge Thre families under one Roofe.

"Sr, there is a wide Large emptie howse of the Kinges Majesties, called BRIDEWELL, that wold wonderfullie well serve to lodge Christe in, if he mighte finde suche good Freindes in the Courte, to procure in his cause. Suerlie I have suche a good opinion in the Kinges Ma^{tie}, that if Christe had suche faithfull and hartie freindes, that wold hartely speake for him, he should undoubtedlie spele at the Kinges Ma^{tie} handes. Syr, I have promised my Brethren the Citizens in this matter to move you, because I doo take you for one that feareth God, and wold that Christe should lye no more abroad in the Strete. There is a Rumor, that one goeth aboute to buy that howse of the Kinges Ma^{tie}, and to pull it downe, if there be any suche thinge, for Gode's sake, speake you in or Master's cause. I have written unto Mr Gates more at large in this matter. I joyne you wth him, and all that love and looke for Christe's final Benediccon on the latter daie. If Mr Cheke (in whose recoverie God be blessed) were amonges you, I wold suerlie make him in this behaulf, one of Christe's speciall Advocates, or rather one of his principall Proctor, and suerlie I wold not be saide nay. And thus I wishe you in Christe ev^r well to Fare.

"From my howse at Fulliam, this presente Sondaie, beinge the xxixth daie of Maij, 1553.

"Yours in Christ, Nic. LONDON."

"I pra yow suffer the beror hearof to talk ij or iij wordes wth yow in this cause."

Nicholas Ridley was translated, by Edw. VI., from the Bishopric of Rochester to that of London, April 1, 1550. Edward died July 6, 1553, only five weeks after Ridley's letter was written. On the accession of Mary, Ridley was deprived and burnt to death by her orders, October 16, 1555.

Can any of the readers of "N. & Q." furnish any further light on the subject? G. A.

Barnsbury.

[The letter of the Earl of Warwick, we are inclined to think, does not relate to the foundation of Christ's Hospital; but may refer to a projected school at the Charter House, at this time the property of the Earl (afterwards created Duke of Northumberland). In 1542 the Charter-House was granted by Henry VIII. to John Brydges and Thomas Hale for their joint lives; and, in 1545, to Sir Edward, afterwards Lord North. This nobleman sold it to the Earl of Warwick, who being afterwards attainted of treason, it reverted again to the Crown. On a copy of the Letters Patent of Queen Mary, granting for the second time the Charter-House to Lord North, is the following memorandum:—"There is enrolled a grant from the Quene [Mary] unto Sir Edward Northe, of the scite of the House or Priory of the Carthuse, within mencōned to be granted by these Lres patentēs of 36 Henry VIII., and of the gardens, gates, conduyts, and other things within mencōned, and in the said L^{tes} patentēs of 1 Marie specified to come to the Crowne by the attaynder of John, Duke of Northumberland. See it seemeth that Sir Edward North, after the grant thereof to him, 36 Henr. VIII., did sele or conveye the same to the Duke of Northumberland; who afterwards being attaynted of treason for rebellion, the p^{ro}misses thereby came to the Crowne agayn at the begynning of Queene Mary's reigne, who granted the same agayn to Sir Edward Northe, with the same libertyes as are mencōned in this of 36 Henr. VIII."

In 1550 Ridley was translated from Rochester to London; and both in the council-chamber and the pulpit, he

* Protector Somerset.

† Lansdowne MSS., vol. iii.

lively resisted the sacrilegious spirit of his day. Although the young king [Edward VI.] was but partially able to stem the torrent of corruption, he yet founded (according to Cardale) at the suggestion of Ridley, no less than sixteen grammar-schools, and designed, had his life been spared, to erect twelve colleges for the education of youth. It was shortly before the death of Edward, that Ridley preached his famous Sermon, in which he so strongly pressed the duty of providing for the poverty and ignorance of the lower classes, and which eventually led to the foundation of Christ's Hospital, Bridewell, and St. Thomas's. The greater portion of the Bishop's letter furnished by our correspondent has already appeared in *Thomas Ridley's Life of Bishop Ridley*, p. 377, 4to, 1763; in *Scripps's Store*, p. 169; and in Trollope's *History of Christ's Hospital*, p. 37.]

MR. BASKETT.—One of the persons to whom the authorship of *The Whole Duty of Man* has been attributed, was a Mr. Baskett, who, I believe, was the clergyman of some place in Worseltshire.* Is there any biographical or other notice of him to be met with in any magazine or other publication? L.LALLAWG.

BEDSTEAD SUPERSTITION.—Having ordered a neatly constructed single bedstead, with somewhat high and ornamented sides, I was surprised when it was brought home to find that the ornamentation of one side of the bedstead was not repeated on the opposite side, it being in fact quite plain. I expressed my surprise and dissatisfaction to the maker: saying that, when the bedstead was placed with its head against the wall of a room, the sides then showing will appear quite unlike—one ornamented, and the other plain. At this, the maker expressed his surprise that I should be ignorant of a German custom and prejudice: "for," says he, "in Germany single bedsteads are only placed sideways against a wall, or partition; and only removed from this position, and placed with its head against the wall, to receive a dead body." And the worthy maker assured me that nowhere in Germany could a native be induced to sleep on a single bedstead which had not its side placed against a wall, or partition. The same objection does not hold against placing two single bedsteads side by side, with their heads against a wall. It is possible that this German custom has already a place in "N. & Q.;" although, in a hasty looking over of my set, I did not find it. Does the custom, with prejudice, obtain in other countries? The custom I think does, but not the prejudice—at least, not in England or America. W. Frankfurt-am-Main.

BERNARDINO.—In the preface to *Specimens and Notes on Living English Authors*, Boston, 1840, the author says that the early English poets were indifferent about originality:—

[* A clergyman of Somersetshire, according to Nichols's *Literary Anecdotes*, ii. 604.—ED.]

"Chaucer invented little or nothing; Shakspeare borrowed nearly all his plots, and helped himself freely to all the language which was worth taking; and Ben Jonson took two-thirds of his *Catiline* and *Sejanus* from Sallust and Tacitus, and his *Alchemist* and *Volpone* from Bernardino."—P. vi.

I shall be obliged by information as to Bernardino and his works, which have been so named. E. S.

SIR RICHARD BRAHAM.—Can any of your correspondents give me the exact date of the death of Sir Richard Braham, M.P. for Windsor in the reign of Charles II.? He was created a baronet 1692, and described of New Windsor; but dying without issue, his title became extinct. Tighe and Davis, in their *Annals of Windsor*, mention a payment toward his funeral expences; but they entirely omit, in their list of M.P.'s for that borough, the election that was caused by his decease. I find, from a MS. document in his handwriting, Sir Francis Winnington, then Solicitor-General, was returned M.P. for Windsor, Feb. 19, 1676; and sat during the remainder of the then existing Parliament. Browne Willis also, in his *Notitia Parliamentaria*, omits this return.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

CARYLL FAMILY.—Did any member of the Caryll family of Harting settle in South Brent, Devon? If so, when? Did he leave any descendants? What are the armorial bearings of this family? CARILFORD.

Cape Town, S. A.

THE PRINCESS CHARLOTTE OF BRUNSWICK.—I lately read one of the most fascinating and delightful works I ever had the good fortune to meet with, in which genius, goodness, and beauty meet together in the happiest combination, showing the additional charm of an historical basis—*Too Strange not to be True*, by Lady G. Fullerton: who, by the way, also wrote, many years ago, one of the most disagreeable books I ever read, at once clever and repulsive, viz. *Ellen Middleton*. Lady Fullerton mentions that the germ of her strange romance of history was a sketch published by the late Lord Dover, in the *Keepsake* of 1833, entitled "Vicissitudes in the Life of a Princess of the House of Brunswick." I was speaking of Lady Fullerton's book, the other day, to a lady who had just read it; and she told me she read the strange story of the Princess Charlotte, worked up into a romance in two volumes, between the years 1810—1820. My informant could not remember the title, nor the author's name distinctly; but she said it was a name like Holcroft, Hoffmann, or Holford, and added that the same writer had published some German tales. I observed, that Mrs. Hoffman had written a book called *Czarina*, in 3 vols.; but my friend replied,

that the book she read was written before Mrs. Hoffland's publications, to the best of her belief. Can you identify the work referred to?

EIRIONNACH.

COMETS.—In the opening chapter of Mr. Hind's work on *The Comets*, there is this passage:—

"The Chinese astronomers, though they looked upon comets without any fears of their malignant agencies, had a very *fanciful opinion* respecting them, which, nevertheless, led to the frequent observation of the position of these bodies," &c.

What was the fanciful opinion alluded to? and where can I find detailed information on this point?

E. V. H.

Derby.

"DEADLY MANCHINEEL" TREE.—In *A Naturalist's Sojourn in Jamaica* (Longmans, 1851), the above reference is made to a handsome tree which has acquired, throughout the West Indies, a very repulsive reputation. Suspecting exaggeration in the statements afloat, I plucked a few of the freshest and youngest leaves, and rubbed them with some force over the pulse of my wrist, and against the earnest remonstrance of some friends; but there was no result whatever, much to the surprise of the latter. Was this simply an *exceptional case*?

S. Q.

GUILING.—In an article in the *Quarterly Review*, on "Workmen's Benefit Societies," occurs the following extract from the Rules of an old Society in Gloucestershire:—

"No member on the feast day shall provoke another by calling him nicknames, or by *guiling* at him, or casting meat or bones at another, or about the room; neither shall any member feed another by way of fun, and wasting the victuals, to the shame of the company."

What is the meaning of "guiling"? And I don't quite see the fun of feeding another.

H. FISHWICK.

WHO OR WHAT WERE HENGIST AND HORSAS?—It is generally supposed that Hengist and Horsa were two men, who led the Danes and Jutes; but there is every reason to believe that they were simply two poles surmounted by horses' heads, and were carried in advance of the army as tutelary deities. At this day, the houses in Jutland are all built with the gable rafters projecting in the form of a V, each limb being surmounted by a horse's head. On inquiring of any of the inhabitants the meaning of this, the answer invariably is—"Oh, those are Hengist and Horsa; they are put up for good luck."

Hengist in the Danish means a stallion; and *Horsa*, a mare. There is a tradition in the country that these were formerly worshipped as gods. Jutland, from time immemorial, has been celebrated for its breed of horses, which no doubt were brought with them in their migration from Asia; and, to this day, they pay great attention

to the rearing of horses. The Saxons were composed of Danes and Jutes. From these grounds, I think I have shown that there are good grounds for believing, that Hengist and Horsa were merely a stallion's and a mare's head, carried on poles at the head of the army. Another instance to be added to the many, showing the proneness of Pagan nations to deify animals that are useful to them. The analogy to the Roman eagles will not escape observation.* S. C. SEWELL, M.D.

Ottawa.

IRISH POOR LAW.—In Swift's Sermon on the wretched Condition of Ireland (*Works*, vii. 30), it is said that by the ancient law of that country, and still in force when he wrote, every parish was bound to maintain its own poor. What law was that? In the debates in 1840, on the introduction of the present Irish poor law, it was always treated as a measure wholly new in principle and detail; and especially it was assumed that there was no existing law of *settlement*, as the above extract would seem to imply.

LYTTELTON.

IRISH SONG.—Above forty years ago I heard a song, part of which and the chorus I recollect, viz.:—

"There's the childer stark naked, all covered wid' rags,
Who eat no honest bit, but the morsel they steal;
At home there is nothing but three empty bags,
And the devil a skirret to fill them wid' meal.
To your kill me now, arrah! dow, wid' your cold
water now;
Water's a drink only fit for a whale.
Boney got beat at the poor game of Waterlow,
Whiskey had brought him off clean as a nail.
"Is it me you disparage," said Phelim, "you devil?
A tight Dublin lad, and so handsomely cast;
And you, faith and troth, the curst Spirit of Evil,
Auld waddin' Peg Shambles, the sport of Belfast:
A short leg and a shorter, a head wid' one eye in't;
A mouth wid'out teeth, that you better might bawl;
A nose cocking up, to behold your eye squint;
And a hump on your back, like the huge linen hall.
To your kill me now," &c., &c.

Was this song ever published? If so, when and where? I never saw it in print or manuscript. When I heard it, it was attributed to the Marquis Wellesley; and said to have been written by him during the first time he was Lord-Lieutenant of Ireland. C. D.

PATRICK KEIR, M.D., published—

"An Enquiry into the Nature and Virtue of the Medicinal Waters of Bristol, and their Use in the Cure of Chronical Distempers. London. 8vo. 1739."

He was buried at St. Mark's, Bristol; and his epitaph is printed in Barrett's *History of Bristol*, p. 348. It thereby appears that he died December 17, *ret.* thirty-seven. Unfortunately, the year

* Four articles on the historical existence of Hengist and Horsa appeared in "N. & Q." 2nd S. i. 439, 517; ii. 76; iii. 170.—Ed.]

of his death is not stated. If any correspondent can supply it, I shall be obliged. S. Y. R.

LADIES OF THE ORDER OF THE GARTER.—In the *Memorials of the Order of the Garter* by Mr. Beltz, at p. ccxxi. a list is given of the Ladies of the Order; i. e. of ladies for whom robes of the order were provided:—

"The favour was not limited to the consorts and relicts of the Knights of the Order, but extended to others of their families; and where such connection does not appear, there is room for the conjecture that the distinction was an especial homage to eminent personal or mental endowments, spontaneously paid by the Sovereign himself, or at the suggestion of a Knight who by some martial act had acquired a claim to the nomination."—(*Ib.* pp. 246-7.)

Had such ladies the right to encircle their shields with the Garter? One of the ladies, the Countess of Warwick, was named in the 10 Henry VI. 1432. Her figure on her tomb in Ewelme church is represented with the Garter around the left arm. (*Ib.* ccxxiii.) EDMUND WATERTON.
Athenæum Club.

UMAR CHEYAM, ABOULHASSAN KUSCHIAH, AND JAMAL'U-DIN.—The first of these three is said to have been one of the eight astronomers Jelal'uddin Malek Shah employed to regulate the Persian State Calendar about A.D. 1075; the second is mentioned in Herschel's *Outlines of Astronomy* (3rd ed. p. 645); and the third is said to have regulated the Chinese Calendar in the thirteenth century. Fuller information respecting them and their works, with references to authorities, would greatly oblige
J. B.
Boulton.

HERBERT PALMER'S BURIAL.—Your notice of Mr. Grosart's book (3rd S. vi. 525) puts into my mind to ask you whether some of your Westminster correspondents (of whom you seem to have many and good ones), cannot tell us in your pages where Herbert Palmer was buried? He died, it appears, on 13th August, 1647, and was buried at "the New Church, Westminster," says one authority, "New Chapel, Westminster," says another. Was this the New Chapel, Broadway, Westminster, built, according to Peter Cunningham—(how glad I am to see him again appearing as a correspondent to "N. & Q.")—as a chapel-of-ease to St. Margaret's, about the beginning of the reign of Charles I. and replaced in 1843 by a new church called Christ Church? Burials in this chapel-yard seem to have been entered in the register of burials at St. Margaret's. Is there any entry there relating to Herbert Palmer?

JOHN BRUCE.

QUOTATION.—Where are the words to be found, "perfidium ingenium Scotorum," or, as the *Saturday Review* says, "perfervidum"? They are generally ascribed to George Buchanan, and he is said to have quoted from an older author.

SCOTUS.

ROMNEY'S PORTRAIT OF WESLEY.—

"Monday (Jan.) 5 (1789). At the earnest desire of Mrs. T.—, I once more sat for my picture. Mr. Romney is a painter indeed. He struck off an exact likeness at once, and did more in one hour than Sir Joshua in ten."—*Wesley's Journal*.

Is anything known of Romney's portrait of Wesley, or Sir Joshua's, which I suppose is implied?
QUIVIS.

TOMBSTONE INSCRIPTIONS, ST. JOHN'S, HORSLEYDOWN.—I should feel much obliged if any reader of "N. & Q." can inform me if there are any MS., or printed copies, of the inscriptions which were on the tombstones that were removed from the churchyard of St. John's, Horsleydown, Southwark, Surrey, a few years ago, when the vaults under the church were closed? I believe a great many of the headstones were used to pave the footpaths of the churchyard.
W. D.

HYMN TO THE VIRGIN.—Where can I find a hymn, one verse of which runs thus?—

"Our Lady sings Magnificat,
In tones surpassing sweet;
And all the choirs of virgins
Sitting around her feet."

IS. STEVENSON.

THE UNIVERSAL ACCOMMODATION OFFICE, ESTABLISHED IN 1778.—Is anything known of the origin, career, or fate of "The Universal Accommodation Office, No. 100, Long Acre," which, it was announced, "will be elegantly finished and opened for business on Monday, the 13th of April, 1778"? It was intended for two objects: 1. The letting of shops, houses, chambers, lodgings, &c., in London, and all the villages within ten miles. And 2. The registration and hiring of servants; which, it was proposed, might be much better managed at one such office than at the many register offices, "or rather *horels*," which were then in existence, and whose shameful frauds, and other malpractices, were reprobated with the utmost severity. The Prospectus of this scheme, a sheet of four closely-printed foolscap pages, is now before me; and I shall contribute it to the interesting collection of Broad-sides, and other papers of the kind, preserved in the Library of the Society of Antiquaries.
J. G. N.

WASHINGTON ARMS.—In the work of Sir Bernard Burke, which contains the coat armour of all the English families, that of Washington of Lancashire and four other counties, is given as, Argent, two bars gules in chief, three mullets of the second. As its chief is usually of a "different" tincture in arms generally, could any of your readers inform me if such is ever the case with those of Washington? The stars and stripes are not such legitimate descendants of the first bearing as they would be, provided its chief was different in tincture.
H. P.

Queries with Answers.

CIVITAS LUCRONII.—What city is termed in Latin Lucronium? In the Prolegomena to Dressel's *Prudentius*, in the list of the editions of that author one is mentioned (p. xxviii.), of which the subscription is—

"Impressum præsens opus in civitate Lucronii per Arnaldum Guillelmum de Brocario, et finitum die secunda mensis Septembris anno a nativitate Christi millesimo quingentesimo duodecimo."

As this printer was the same who executed the Complutensian Polyglott, I want to ascertain where Lucronium is, where he exercised his art before he took the charge of the printing office of Cardinal Ximenes at Alcalá. From the date of his edition of *Prudentius*, it is clear that he *could* not have removed to Alcalá for more than about five months before the accession of Leo X. to the Papedom. The importance of this is, that it has been thought that the writers of the Polyglott have not spoken accurately when they express their thanks to that Pope for his aid in having sent Greek MSS. for the New Testament. The volume containing the New Testament was completed January 10, 1514, and it has been asserted that it *must* have been begun long before the accession of Leo; but it is clear that the printer had not taken up his abode at Alcalá a year and four months before that volume was completed: so that at all events it was quickly printed; and why not in less than a year? The locality of Lucronium may throw some light on this, and it may lead to a further knowledge when the printer settled at Alcalá. S. P. TREGELLES.
Plymouth.

P.S. Since sending my query as to the modern name of this place, I felt persuaded that it must be Logroño; and, on examining Sprünker's *Historical Atlas*, I find this to be the case. This elucidates one point in the life of Brocario the printer; and it is so far a contribution to the history of the Complutensian Polyglott, that we can say that it *could not* have been commenced at press before September, 1512; and as much later as was needful for Brocario to change his abode, and remove his whole establishment to Alcalá.

MARRIAGE RINGS.—I am anxious to know how, when, where, and why the custom originated of employing a plain gold ring in matrimony; and whether a priest or Sir James Wilde could interfere with the fantastic taste of anybody who chose to prefer a wedding-ring of any other fashion. The Rubric of the Church Service only orders that "The man shall give unto the woman a ring."

On this same subject of rings, there are, I believe, several legends connected with good King

Solomon. Will some one of your readers tell me where I can find these? R. C. L.

The Temple.

[The legend of King Solomon's ring will be found in Josephus (*Antiq.* lib. viii. ch. 2), which, however, has been considered an interpolation. It is there stated that Josephus had witnessed the healing of many demoniacs by one Eleazar, a Jew, in the presence of the Emperor Vespasian, by the application of a medicated ring to the nostrils of the parties; and that on this Jew's reciting several verses connected with the name of Solomon, the devils were extracted through the noses of the parties.]

It is not improbable that this story, for which Josephus is made responsible, is nothing more than an allusion to the celebrated Magic Ring of Solomon, said to have been found in the belly of a fish, and concerning which a great many idle fictions have been created by the Arabian writers. The Arabians have a book called *Scalcutthal*, expressly on the subject of Magic Rings; and they trace this ring of Solomon, in a regular succession, from Jared the father of Enoch to Solomon. More concerning it may be seen in Licetus, cap. xxii., and in D'Herbelot, *Biblioth. Orient.* pp. 478, 819, folio edition. (*Archæologia*, xxi. 123.)

With respect to the style and material of the marriage ring, the pattern of those used among the Romans appears to have been one which has gone out of use, namely, right hands joined, such as is often observed on ancient coins. According to Swinburne, that oracle of canon law, "the ring at first was not of gold, but of iron [i. e. among the Romans], adorned with an adamant; the metal hard and durable, signifying the durance and perpetuity of the contract. Howbeit (he adds) it skilleth not at this day, what metal the ring be of; the form of it being round, and without end, doth import that their love should circulate and flow continually." (*Matr. Contr.* sect. xv.) As substitutes for the usual wedding ring, it is said that curtain rings, and even the church key, and one made of glove leather, have been used in the celebration of marriage. ("N. & Q." 2nd S. x. 290.) The plain gold ring at present used as a visible pledge, appears to have descended to us, in the mere course of traditionary practice, from the time of the Saxons, without any impulse from written authority or rubrick.]

HOSPITALS FOR THE SICK.—When was the first hospital of this kind founded? So far as I am aware, there is no trace of any such institution in the classical writers. I shall feel thankful for reference to any works bearing on the subject.

CPL.

[We have never met with any work containing a connected historical account of these beneficent establishments. Bearing some resemblance to our present hospitals was the bath of Asclepius, a temple of the gods called Epitotæ, erected by Antoninus Pius at Epidaurus—a temple dedicated to Hygieia, Asclepius, and Apollo surnamed the Ægyptian, and a building beyond the sacred enclosure for the reception of the dying, and of women in labour (*Paus.*

l. 27.) Epidaurus is also described by Strabo (viii. p. 374) as a place renowned for the cure of all diseases, always full of invalids, and containing votive tablets descriptive of the cures, as at Cos and Tricca. (Smith's *Dict. of Geography*, i. 841.)

Hospitals for the poor and sick, however, are pre-eminently characteristic of Christianity. In the first ages of the Church, the Bishop had immediate charge of all the poor, both sound and diseased. When the churches came to have fixed revenues allotted them, it was decreed, that at least one-fourth part thereof should go to the relief of the poor; and to provide for them the more commodiously, houses of charity were specially erected for the sick. So early as the Council of Nice, A.D. 325, hospitals for the sick are spoken of as commonly known. The first celebrated one was that of Casarea, A.D. 370-380, richly endowed by the Emperor Valens. After it followed the hospital of Chrysostom at Constantinople.

We learn from Jerome, that Fabiola, a wealthy Christian widow of a noble Roman family, who died in his time, first erected a public infirmary: "Prima omnium *vroscouev* instituit, in quo egrotantes colligeret de plateis, et consumpta languoribus atque inedia miserorum membra fovaret." (*Epist.* lxxvii. ed. Migne. Paris, 1845, tom. xxiii. 694.) And Gregory the Pre-byster, in his *Life of Nazianzen*, says, that Basil, who lived in the same age with Jerome, built a large hospital for lepers with charity money, which he collected for that purpose. (Seecker's *Sermon*, preached before the Governors of the London Hospital, Feb. 29, 1754.)

In early times no convent was without its tenement for the sick poor; but the first order which we find exclusively founded for hospitals are the Hospitalières, who follow the rule of St. Augustine, and were appointed to the care of the Hôtel Dieu at Paris. For an account of the Religious Orders in the Roman Catholic Church consult the *Encyclopédie Théologique*, par M. l'Abbaye Migne, and the *Histoire des Ordres Religieux* par M. Herion.

Connected with this subject is the history of the various 'Spitals, such as St. Mary's 'Spital, near Bishopsgate; St. Bartholemew's 'Spital, Smithfield; St. Thomas's 'Spital, Southwark, and the New Abbey of Tower Hill, called "Our Lady of Grace." Vide Stow, Newcourt, and the numerous 'Spital Sermons. A list of works on the Hospitals of London is printed in the Catalogue of the Library of the Corporation of London, 1859, pp. 69-72. Mr. Murray, in 1850, published a useful little work on this subject, entitled *Hospitals and Sisterhoods*, 12mo. Consult also a valuable article in Rees's *Cyclopædia*, vol. xviii.]

OLD INNS OF SOUTHWARK.—Observing that the Catherine Wheel Inn, High Street, Southwark, Surrey, is to be closed in the course of a few days for the purpose of making alterations, I should feel much obliged if any reader of "N. & Q." can refer me to any historical account which will inform me when it was built; and also of the other old inns of Southwark—namely, the Talbot,

King's Head, Queen's Head, George Inn, Horse Shoe, &c.

I am also very anxious to know if there is any water-colour drawing of the Catherine Wheel, and of the other old inns I have mentioned; if not, I should advise that some one equally interested in the matter should take a water-colour drawing before the alterations commenced, it being a very ancient building. I observe that at the Talbot Inn there is an old painting over the outside of the door of the booking-office, which is now very defaced. I should feel obliged if any reader is able to tell me what it represents.

D. R. J.

Streatham Hill, Surrey.

[An interesting paper on the Inns of Southwark from the pen of the late Mr. George R. Corner is printed in the *Collections of the Surrey Archaeological Society*, vol. ii. pp. 50-81. Some historical notices are given of the following Inns:—The Tabard, or Talbot; the George (with an illustration); the White Hart (with an illustration); the Bear's Head; the Bear at the Bridge Foot; and the White Lion, afterwards called the Crown and Chequers, The Three Brushes, or Holy Water Sprinklers. A continuation of Mr. Corner's paper will shortly appear in the *Proceedings of the London and Middlesex and Surrey Archaeological Societies*. Among some water-colour drawings by Mr. J. C. Buckler, to illustrate Pennant's *London*, in the Library of the Corporation of London, are the following Southwark Inns:—The Ship, taken down in 1831; The George; The Spur, on the east side of High Street; The Tabard, now the Talbot; The White Hart; The King's Head; The Queen's Head; The Boar's Head Place, formerly an inn on the east side of High Street, pulled down in 1830; The Dog and Bear Inn, and old Croydon House, on the west side of High Street; The Catherine Wheel Inn; and the Green Man Inn, Old Kent Road.]

HAGBUSH LANE.—Where is, or was, this lane? I fancy somewhere in the northern suburbs of London. About forty years ago, I more than once saw in the Royal Academy Exhibition views of "the Cottage in Hagbush Lane"; a picturesque old "bit," evidently dear to the artists of those days. Has it been swallowed up among the new streets of "enlarged, and still increasing London?"

J.

[Many a sexagenarian now living can remember his rural rambles in summer time from the metropolis over the green fields between Pentonville and Highgate—more especially to that sequestered and shady retreat, Hagbush Lane, the favourite suburban haunt of every botanizing perambulator. But the spoilers have been abroad—

"Bricks and mortar! bricks and mortar!"

Give green fields a little quarter:
As sworn foes to Nature's beauty
You've already done your duty!"

So sang one, lately removed from among us, who always delighted to take an interest in the topography and antiquities of his "Merrie Islington."

Hagbush Lane extended from the northern end of the present Liverpool Road, Islington, in a winding direction westerly to the fields by Copenhagen House, from whence it proceeded northerly in a zig-zag course to Crouch End and Hornsey. The upper part of this Lane, now divided by the Camden Town Road, pursued a winding course northerly to the road leading from Kentish Town to Upper Holloway. It then made another zig-zag or elbow, and was continued by a passage into the great North Road at Upper Holloway by the sign of the Mother Red Cap—a public-house celebrated by Drunken Barnaby in his amusing Itinerary—

"Thence to Hollowell, Mother Red Cap,
In a troupe of trulls I did hap;
Whores of Babylon me impalled,
And me their Adonis called;
With me toy'd they, buss'd me, cull'd me,
But being needy, out they pull'd me."

The late Mr. George Daniel, of Canonbury, had in his possession a token, on the right side of which is engraved "Mother Red Cap" holding a Black Jack, with the initials of the proprietor "J. B. his Half Penny;" and on the reverse, "John Backster, at the Mother Red Capp in holloway, 1667." It was sold among his Miscellaneous Objects of Art (lot 2223), where it is said to be unique; but we know of at least four others in the collections of numismatic antiquaries.

Hone, in his *Every-Day Book*, i. 870-879, has given a graphic description of Hagbush Lane, with an engraving of a cottage formerly in it. A plan of the lane is faithfully delineated, from a survey made by Mr. Dent in 1820, in Tomline's *Perambulation of Islington*, royal 8vo, 1858, p. 26.]

LEYCESTER'S PROGRESS IN HOLLAND.—I once read in a monthly periodical or some other magazine, an account of Leycester's Progress and Reception in Holland, written by a contemporary of the earl. I cannot remember in what periodical it was. It must have been before 1854, since that was the date when I read it. Poole does not give any reference to it. Could possibly any of your numerous correspondents kindly oblige me with this information? Q.

[There is "A Journal of my Lord of Leicester's Proceeding in the Low Countries, by Mr. Stephen Burrough, Admiral of the Fleet," printed in the *Correspondence of Robert Dudley, Earl of Leicester, during his Government of the Low Countries*, edited by John Bruce, Esq., for the Camden Society, 4to, 1844. Is it possible that our correspondent has met with a review of this work in some periodical? Mr. Motley, in his *History of the United Netherlands*, 2 vols. 8vo, 1860, has given numerous quotations from it; but has not even alluded to any subsequent article on Leycester's Progress in Holland.]

Replies.

GREEK DRAMA: EZECHIEL'S "EXAGOGUE."

(3rd S. vi. 388, 447.)

A correspondent inquired if certain fragments of a Greek drama, by a Jewish poet, named Ezechiel, which are preserved by St. Clement of Alexandria and Eusebius, are rendered into English in any of the translations of their writings. Another correspondent answered, that there has been no English translation. There was, however, a work published about twenty years ago, called *Leaves from Eusebius*, being an English translation of select portions of his *Preparatio Evangelica*, in which was given a stiff and obscure version of a very small part of the extracts from Ezechiel. I have therefore made a complete translation of the whole of these fragments, expressly for the pages of "N. & Q.," and to gratify the correspondent who wished to see such a translation. It may be well to premise, that the introductory and intermediate sentences in prose are in the words of the respective writers, St. Clement and Eusebius. I have translated from the Greek of the Wurtzburg edition of St. Clement of Alexandria, 1778, and from the Paris edition of Eusebius, 1628.

"On the education of Moses, Ezechiel will agree with us, who was a writer of tragedies; who in the drama, which is entitled the *Exagoge*, thus writes in the person of Moses:—

"When Jacob had deserted Chanaan's land,
With seventy souls around him, chosen band,
To Pharaoh's realm he came, and numerous were
His progeny in after years begotten there.
Long did they bear a wicked nation's yoke,
And groan beneath increased oppression's stroke.
Pharaoh the King beheld our race increase,
And by deceitful arts destroyed their peace.
No respite to their cruel toils he gave,
Forced them to furnish bricks, to work and slave
Building high towers, and cities stretching wide,
With fruitless toil, through tyranny and pride:
And to the Hebrews gave the dire command
To drown each infant male throughout their land.
Then, as my honoured mother would relate,
Three months she hid me from that cruel fate;
Then bore me to the river rolling wide,
And laid me wrapt where sedges fringe its side;
While my sweet sister Mary, stationed there,
Watched me with all a sister's anxious care.
Not long did I all helpless thus remain;
For Pharaoh's daughter, with her numerous train
Of beauteous handmaids came beside the wave,
In the refreshing stream at morn to lave.
There she observed the unconscious floating child,
Saved me from threatening death, and on me smiled.
Knew 'twas a Hebrew babe; while Mary ran
With joy and eagerness, and thus began
The princess to accost: 'Dost thou desire
That I should find the nurse thou wilt require,
A Hebrew woman, fit for such employ?'
She gave assent; and Mary flew with joy,
To bid her mother quiet her alarms,
And come:—she came, and pressed me in her arms.

Then spoke the princess: "Nurse this child for me,
Well for thy care shalt thou rewarded be."
She named me Moses, having deigned to save
Me from the danger of a watery grave.

"When infancy had passed, the princely dome
Thenceforth became my rich and happy home;
Thither my mother led me; but before,
Off had she carefully repeated o'er
All that concerned my origin and race,
My nation, and God's wondrous gifts and grace.
There, till my years of boyhood all were spent,
I lived in ease and luxury content,
As if I'd been of royal birth, supplied
With rich profusion, and no wish denied.
But when I reached the fulness of my days,
My splendid home I left for arduous ways."

"I saw my race afflicted, and assailed,
Where the King's wanton tyranny prevailed;
And shortly I beheld in savage feud,
A brother Hebrew beaten and subdued
By an Egyptian: and as none was near,
No witness of my deed had I to fear;
So to avenge my countryman, I slew
The fell Egyptian, and concealed from view
His body buried in the sand; that so
None might betray me, or the murder know.
The next day I beheld two more engage
Egyptians both, in fight with mutual rage:
To one I said: "Why, coward, dost thou strike
One to thy strength unequal and unlike?"
But he replied: "And who appointed thee,
Our judge and master here supreme to be?
Wilt thou kill me, as thou didst yesterday
My countryman, the poor Egyptian, slay?"
Hearing these words I feared, and full of dread,
'Who can have made this known?' I trembling said.
'Will not this deed soon reach King Pharaoh's ear?'
It quickly did: his threats pursued me near,
He sought to kill me; but I quickly fled;
And since in foreign lands my life I've led."

"Then he speaks thus of the daughters of Ra-
guel:—

"Before me seven fair virgins I behold."

He enquires whose daughters these virgins are,
and Sephora answers:—

"Stranger! the land thou seest from afar,
Is Libya called, there Ethiopians are,
Thousands of dark skinned people; o'er whose lands
And in whose wars one Emperor commands.
But here o'er all things human and divine
The priest holds rule, who is their sire and mine."

"Then after mentioning the watering of the
flocks, he inserts the nuptials of Sephora, and in-
troduces Chumus thus addressing Sephora:—

"As it behoves thee, Sephora, make known
To this our guest thou'rt given, and made his own."

Thus far Eusebius quotes from the drama of
Ezekiel. In his next chapter, he gives passages
from the same as quoted by Demetrius, who re-
lates the early history of Moses, as it is found in
the Bible. Then he observes that the poet Eze-
chiel recounts the same in his *Erastoge*, adding

* Thus far is taken from St. Clement of Alexandria: the
rest is from Eusebius.

also the dream of Moses, interpreted by his father-
in-law. Thus he introduces Moses discoursing
alternately with his father-in-law:—

"A large and splendid throne do I descry,
Raised on the radiant summit of the sky:
Seated thereon of noblest form is seen
A monarch crowned, and of majestic mien.
His left a rich and ponderous sceptre wields,
His right to me a gracious summons yields.
I fly in haste, and quickly reach the throne:
At once he yields it; it becomes my own.
He hands the sceptre, and enthrones me there,
And binds his glittering diadem round my hair.
Then as I view the world's immense extent,
The earth below, the heavenly firmament,
From all the sky departing, and through all,
A multitude of stars before me fall.
All these I number separate on their way,
Moving like warlike legions in array.
Fear seizes me, and trembling at the sight,
With sudden start I chase the dream of night."

"Which dream the father-in-law thus inter-
prets:—

"Stranger! what joyful things has God foretold
To thee. And shall I see them,—I so old?
Take courage, son, thou shalt erect a throne,
And thou shalt rule whole nations as thine own.
For all thou then didst see,—all earth contained,
And all that heaven's vast firmament sustained,
All that exists at present thou shalt see,
All that has been, and all that is to be."

"Then of the burning bush, and how he was
sent to Pharaoh, he again represents Moses con-
versing with God. Moses says:—

"This burning bush, this sign, what can it mean?
What monster this, which none will think I've seen?
The bush was suddenly suffused with flame,
Yet though on fire, all green it stands the same.
Why is this so? I'll go, and view it near,
This wonder none will credit when they hear."

"Then God answers him.

"Moses! no nearer dare to come, but stay,
Put off thy shoes, ere thou may'st tread this way;
The place beneath thy feet is holy ground."
Then from the bush came words of solemn sound:
'Take courage, son, hear in this awful place
My words: no eye of man could bear my face;
But thou art privileged to hear my voice,
Thou, favoured man, the object of my choice.
I am the God thy honoured sires adored,
Of Abraham, Isaac, Jacob,—God and Lord:
And mindful of my ancient mercies, now
I come, myself the parent to avow,
And the avenger of the Hebrew race,
Whose wrongs cry out for vengeance to my face.
Then go thou, Moses, in my awful name,
Tell Pharaoh, and the Hebrew race the same,
All it shall please me to make known to thee,
To aid thee to lead forth my people free."

"Then after some further alternate convers-
Moses speaks:—

"But I am slow of speech, how shall I bring,
My tongue thus boldly to address the King?"

"But God answers:

"Send then thy brother Aaron; let him know
My words, as thou hast heard them: he shall go

And speak instead of thee, and every thing
Fearless shall he declare before the King."

"Then they converse concerning the rod, and the other prodigies.

"Say what is that thou holdest in thy hand?"

'A rod, o'er flocks and men a potent wand.'

'Cast it upon the ground, but quickly fly,

For a huge serpent shall its place supply.'

It is cast down: 'O save me thou, I pray,

How frightful is this monster in my way!

Help, I entreat thee: for I sorely fear.'

'Fear not the serpent, confident draw near,

And seize its tail, all danger will be o'er,

It shall become the rod it was before.—

Into thy bosom put thy hand, and lo!

Dost thou not bring it forth as white as snow?

Place there thy hand again; it shall be seen,

When taken out, as it had ever been.'

"Then, after a few other matters, he (Demetrius) goes on to say: 'These same things Ezechiel commemorates in his *Exagoge*.' And of the prodigies, he introduces God speaking thus:—

"With this same rod shalt thou work every woe.

The river first with blood alone shall flow;

In every fountain, every pond and flood,

The water shall be hideously changed to blood;

Frogs shall abound, sciniphs shall fill the air,

And dust, like ashes, I will scatter there.

Foul sores and ulcers it shall cause: and then

Large stinging flies shall torture Egypt's men.

After these plagues, a pestilence shall rise,

Beneath its rage, the stoutest sinks and dies.

The heavens shall frown, and shower down hail and fire

On sinful mortals, with avenging ire.

The fields shall be laid waste, the beasts shall die.

Three days in darkness Egypt's land shall lie.

Locusts, all food devouring, shall be seen,

The corn shall perish in the fields yet green;

Each first-born son I'll slay of every age,

And thus at last shall cease proud Egypt's rage.

For hardened Pharaoh I command in vain,

Till he shall see his first-born son lie slain.

Then seized with dread, he'll set my people free.—

Thus then instruct them, as I speak to thee.

This month shall be the first of all the year,

When you shall go forth free from bonds and fear.

And shall possess the long since promised land,

Proclaim again unto them this command,—

That month I bid you, when her fullest light

The moon shall reach, offer, the previous night,

The Paschal lamb to God, and with its blood

Sprinkle your door-posts, as you hope for good.

The angel sent to slay, shall see, and spare

Your dwellings, while the rest no mercy share.

The lamb's flesh roasted you shall eat that night.

Quickly shall Pharaoh, trembling with affright,

Urge you to fly: my favour you shall find,

Woman to woman goods of every kind

Shall freely give, their vessels, garments, gold,

And silver for your wants, unweighed, untold.

Then when your feet at length secure shall stand

In your own long desired, and promised land,

Seven days from that, on which was first begun

Your march from Egypt, then shall every one

Each year eat bread unleavened, and shall bow

To God, and first-born animals shall vow

And sacrifice; and with each first-born son

Of woman also shall the like be done."

"And then he observes that God gave more minute directions respecting the same festival:—

"In all your families of Hebrew race,

This month, which as the first of months has place,

Take sheep and calves, without a spot or stain,

And let them till the fourteenth day remain.

Then offer them in sacrifice that eve,

And eat with entrails roasted; nothing leave,

Having your loins, while eating, girded round,

Staves in your hands, and on your feet shoes bound.

Let all thus offer, and thus eat that night;

For hastily the King shall urge your flight.

This for your sacrifice, is my command:

Take each a bunch of hyssop in your hand,

Dipped in the blood, your door-posts on each side,

Sprinkle, and so escape destruction wide,

Keep to the Lord this feast: seven days complete,

No leavened bread shall any dare to eat:

God freed you in this month from woes accursed,

This then of months and times shall be the first."

"He then gives other particulars: 'Ezechiel also,' he says, 'in the drama entitled *The Exagoge*, introduces a messenger describing the position of the Hebrews, and the defeat of the Egyptians, thus:—

"When the King Pharaoh, with a mighty host,

Went forth full armed, with proud insulting boast,

With horses, chariots, generals trained to war,

His numerous army terror spread afar.

Infantry in the midst, in proud array,

Marched on, but leaving clear a chariot way:

The cavalry protected either side

Of the Egyptian army, flushed with pride.

I ask the number of the imposing band;

Ten hundred thousand own the King's command,

Outspread the Hebrews lie, all Egypt's foes.

Some stretched along the Red Sea's shores repose,

Others their babes, and older children feed,

And aid the faint and weary in their need.

Their numerous flocks and herds are feeding round,

And household vessels everywhere abound.—

When these defenceless saw our army near,

They filled the air with shrieks, and cries of fear,

With trembling limbs, bewildered and amazed,

Their hands and voices to their God they raised.

A city near them we encamped before;

Beelsephon the name that city bore.

But when the sun was set, we took repose,

Waiting for morning, to assault our foes,

Confiding in our veteran troops, and arms,

Men to subdue, half-dead with dire alarms.

But lo! a wondrous prodigy was seen;—

There stood, the Hebrews' and our camp between,

A pillar formed of clouds: and Moses brought

The rod, with which such wonders he had wrought,

Such prodigies and plagues in Egypt's land;

And raising it he struck with mighty hand

The great Red Sea; and at his stroke the tide

Obeys, the waters instantly divide,

And all the Hebrews safely tread their way

Through the deep bed, untouched by salt-waves' spray

We quickly followed, marching boldly on,

And loudly shouting, where they first had gone.—

And now 'twas night; our noiseless wheels sunk deep,

Our men no footing in the mire could keep.

Suddenly, to our wondering eyes, a light,

Like fire from heaven appeared, intensely bright.

And then we knew, appalled and sore afraid,

That God was their protector, strength, and aid.

And when the Hebrews safely reached the shore,
Down came the impetuous waters rolling o'er,
And gathering round us: then arose the cry:
'O from this great Avenger let us fly!
These he protects, on us his angry frown
Sends only evil and destruction down.'
The whelming waters of the deep Red Sea
Closed over all: our army ceased to be."

"Again, a little after, they went a journey of three days, as Demetrius commemorates; and this the Holy Bible also testifies. But as they had no sweet water, but only what was bitter, by the command of God, he cast a certain kind of wood into the spring, and the water was made sweet. Thence they came to Elim, and there they found twelve fountains of water, and seventy palm trees. Of these, and of a certain bird which they saw, Ezechiel introduces a person addressing Moses; and on the subject of the palm trees and the twelve fountains, he speaks thus:—

"Attend, great Moses! we a spot have found,
Where breezes through the valley softly sound.
Here in this charming place, this sweet retreat,
Thou mayest wisely choose to fix thy seat.
Here there appeared a light of heaven divine,
A fiery column, of great joy the sign.
And then a wide, well-shaded space we found,
Where watered meadows spread luxuriant round.
For in the valley's bosom wide, but low,
Twelve fountains from one rock are seen to flow.
There, firmly rooted, seventy palm trees stand;
And flocks feed richly on the fertile land."

"He then goes on to describe the appearance of the bird:—

"Soon after this, we saw a living thing,
A strange and novel bird upon the wing.
Equal he was to twice the eagle's size;
His wings were beautiful with changing dyes.
His purple breast great admiration won,
His legs with bright vermilion colour shone.
Around his graceful neck, like fleece, there grew
Rich plumage of a golden yellow hue.
Pale yellow round the pupil of his eye
Was seen: the pupil was of scarlet die,
His voice the most melodious ever heard,
He was in truth the king of every bird.
All others followed him in silent dread,
While he, like Taurus, proudly reared his head."

F. C. H.

FISHER'S "GARLANDS."

(3rd S. vi. 286.)

The query of J. M. scarcely admits of a concise and ready reply: there has also been some evident mystification practised on this subject, which makes it rather difficult to get at the truth: but from a notice lately published in the *Fisherman's Magazine* (No. VII.) of a work entitled *A Collection of Right Merrie Garlands for North Country Anglers*, Newcastle-on-Tyne, 1864; from Mr. T. Westwood's very excellent and interesting *Bibliotheca Piscatoria*, a book seemingly not so well known as it deserves to be; and from my own

collection of angling literature, I am enabled to give the information required.

The first Garland was published in 1821, in form of a single-sheet broadside: it commences, "Auld Nature now revived seems," and was the joint production of Robert Roxby and Thomas Doubleday. It was annually succeeded by similar pieces, principally by the same writers, till 1832, when the series terminated. It is impossible to say how many editions of these single sheet broadsides were issued, or how many of each: but it may be set down as a significant hint, that some of them, published at Newcastle for a halfpenny, were bought by collectors in London for sixpence, and even one shilling, and we may conclude that demand found its usual supply. There was a kind of mania at the time for angling works, and many dodges were the consequent result: one of these may be mentioned here as a curious, if not amusing, piece of literary history. A person named Lathy one day called upon Gosden, the well-known bookbinder, publisher, and collector, with an original poem on angling. Gosden purchased the manuscript for 30*l.*, and had it published,* with a whole length engraved portrait of himself, in a fishing dress, armed with rod and landing-net, leaning sentimentally against a votive altar, dedicated to the manes of Walton and Cotton, as a frontispiece. A number of copies were printed on royal paper, and one on vellum, the vellum alone costing Gosden 10*l.*, before it was discovered that the whole was a plagiaristic swindle, the manuscript being very little more than a copy of a rather rare poem, entitled *The Anglers. Eight Dialogues in Verse*, London, 1758.†

To return, however, to the *Fisher's Garlands*. In 1836, the set of Garlands from 1821 to 1832 inclusive, were published in a collected form, octavo, by Charnley of Newcastle, their original publisher. There were fourteen garlands in this collection, two being placed to the credit of 1824, and the well-known *Angler's Progress* of Boaz, written and published in the previous century, being interpolated as the "Fisher's Garland" for 1820. How many editions were published of this collection, or what were their dates, is now unknown. In 1842, after a lapse of ten years, an attempt was made to resuscitate the annual series of garlands, but without success: they only continued till 1845, and then completely and finally ceased. But in 1842, Mr. Charnley published *A*

* Under the title of *The Angler; a Poem in Ten Cantos, with Notes, &c.* By T. P. Lathy, Esq. Subsequently, when the fraud was discovered, the last words were altered to "By Piscator."

† Correctly ascribed to Dr. Scott, a dissenting minister at Ipswich. The poem was afterwards published by Ruddiman, in his *Collection of Scarce, Curious, and Valuable Pieces, &c.*, Edinburgh, 1773. See also *Gentleman's Magazine*, vol. lxxxix. p. 407.

Collection of Right Merrie Garlands for North Country Anglers, 8vo, Newcastle; and, as the writer in the *Fisherman's Magazine* observes, "with an ingenuity worthy of a better cause," raked a number of fishing songs together, to supply the vacant years when no garlands were published. How many editions of this collection were published is also unknown; nor is it clear, whether we should class with it an edition published by the Newcastle Typographical Society, including the *Fisher's Garlands* from 1821 to 1845, with the *Angler's Progress* and *Tyne Fisher's Farewell*. Again, in this present year of Grace, we have, published at Newcastle, *A Collection of Right Merrie Garlands for North Country Anglers*. Edited by Joseph Crawhall and continued to this present Year." Here, as before, a number of poems are collected from all quarters, to represent the garlands of years when none were published. Thus we have them selected from Chatto's *Angler's Souvenir*, *Scenes and Recollections of Fly-fishing*, Watts' *Annual Souvenir*, Richardson's *Borderer's Table Book*, and other sources. Mr. Crawhall contributes some of his own compositions, and the very best of the whole are written by Mr. Westwood.

I may add that the choice of the Roxby and Doubleday Garlands were published, in a collected form, as *The Coquet-Dale Fishing Songs*, by the Blackwoods in 1852. And I should not conclude this unpleasant notice of *crambe repetita* of the worst kind, without observing that Allan Cunningham actually published one of the Roxby and Doubleday garlands, *The Auld Fisher's Welcome to Coquet-Side*, in the strange omnium gatherum, which he had the boldness to term *The Songs of Scotland*; though, at the same time, he had, or could have easily found, at least fifty genuine Scottish songs to take its place, any one of them fifty times superior to the Northumbrian doggerel garland aforesaid.

WILLIAM PINKERTON.

"COUSINS," A SONG: PRAED'S POEMS.

(3rd S. vi. 414.)

W. M. F. inquires if Praed were the author of this song; and though an answer will probably be given ere this reaches England, this query and several like it may serve as an excuse for a note on Praed's poems. This poem was in the American edition, and is not in the authorised collection. The American book was necessarily composed of such poems as were found in print and were signed by Praed; and it contained also poems supposed to be written by the same author. As editor, I have had occasion to examine many of the *Annals* and *Magazines* to which Praed contributed, and the result of the search is as follows:

The poems reprinted from the *Etonian* and the *Annals* are, with two exceptions, said there to be by W. M. Praed, or by "the Author of *Lillian*."

Those contributed to Knight's *Quarterly Magazine* have also been easily recognised; but in 1828, when Mr. Knight edited the *London Magazine*, Praed sent him four poems, all published over the signature E. These were, "School and School-fellows," "Arrivals at a Watering Place," "April Fools," and "Our Ball."

In the *New Monthly Magazine* a series of poems appeared, all signed E. In 1826, without a signature, "Josephine" was printed, which is confessedly Praed's.

In 1827, with the signature were "Utopia," "A Year of Impossibilities *," "A Song for the Fourteenth of February," "To — by an Exquisite *," and "Goodnight to the Season."

In 1828, "My Partner," "A Chapter of Ifs *," "The Fancy Ball," "A Letter of Advice," and "The Light o' Love *."

In 1829, "Twenty-eight and Twenty-nine," "Chivalry at a Discount *," "Quince," "Song to a Serenader in February *," "Sybil's Letter," "The Vicar," and "Cousins *."

Of these poems all but seven, marked with a star in the preceding list, are reprinted in Mr. Coleridge's most interesting edition. As all the poems appeared over the same signature, it seems difficult to decide upon the authorship, unless the poet left some list of his publications.

Six other short poems in the *London Magazine* signed E were printed in the American book, and are doubtless not the work of Praed. One of these, signed E, "Chivalry at a Discount," was especially noticed in the *London Times*, Oct. 7, 1864, with an expressed wish from the critic to know who wrote it, if Praed did not. In the *Literary Souvenir* for 1830, another poem on the same subject, and one called "An Invitation," signed E, were printed; the same volume contained two poems by the "Author of *Lillian*," and one, "Where is Miss Myrtle," unsigned, but written by Praed.

It seems hardly possible that two writers would use the same signature in the same volume, and yet if Praed was E of the *New Monthly* in 1827, 1828, and 1829, would he have been apt to yield the name in 1830 in a volume to which he contributed, especially if he had already written a poem on the same subject?

It has been repeatedly said that some of these poems were written by a Mr. Fitz-Gerald. Surely it cannot be too late to learn something about him. In 1834, two songs, "I remember," and "The Runaway," were published by Dannely, London, the words by Praed, the music by Mrs. E. Fitz-Gerald. Could this lady's husband have been so intimate a friend that Praed joined with

him in his enterprises, and shared the signature of with him?

The question is interesting because in 1839 and 1841 certain Charades appeared in the *New Monthly*, which were the production of no inferior poet. These are numbered 1, 2, 21, 22, 25—30, in the American work. Two of them, "Sir Geoffrey lay in his cushioned chair," and "There kneels in holy St. Cuthbert's aisles," are certainly worthy of Præd's genius. If we are yet to have the collected works of one who belonged to Præd's school, and who has so successfully studied his style, it is time the enterprise were announced.

Lastly, may we not hope that, in view of these repeated inquiries, Mr. Coleridge will inform us if the edition contains all the poems which Præd acknowledged, and in what form the declaration was made; or whether it contains only such poems as the surviving friends of the poet can identify positively. If the latter, it is not unreasonable to hope that an author will be found for these poems, which so nearly approach the perfection of one who must rank as chief of the minor poets of England for the present century.

W. H. WHITMORE.

Boston, U.S.A.

THE GROTTTO OF THE NATIVITY AND OTHER CHRISTMAS MATTERS.

(3rd S. vi. 493, 519.)

The readers of "N. & Q." are much indebted to DR. RIMBAULT for his interesting article on the Pifferari in Rome, at the same time it contains some remarkable mythological speculations after the manner of Convers Middleton, upon which I would fain offer a few remarks.

The Pifferari speak of our Saviour having been born in a Grotto: DR. RIMBAULT is pleased to consider this a "popular corruption of the Scriptural text," and adds, "I am not aware that any attempt has been made to trace the origin of it." He undertakes the task himself, and traces it mediately to the false gospels forged by some of the ancient heretics, and ultimately to "the great Mithraic mysteries, the Sibyl's Cave, the Cave of Trophonius," &c. On his way to these primeval antiquities, DR. R. picks up "the celebrated religious poet Sannazarius of Naples," who has "unequivocally adopted" this corruption of Scripture, and who, I fear, helped on DR. R. to his Pagan conclusions. M. l'Abbé Gaume, a good Catholic, thus disposes of this "religious poet," notwithstanding his having founded a church:—

"Sannazaro, in his poem entitled *De Partu Virginis*, makes a medley, which we should call ridiculous, were it not indecent, of the most august truths of the Faith, and the absurdities of mythology. The whole poem is filled with gods and goddesses, while the name of our Lord

does not occur once."—*Le Ver Rougeur des Sociétés Modernes*, ch. xi.*

I am at loss to conceive how the allusion in the Pifferari Hymn could in any sense be called "a corruption of the Scriptural text." It is a tradition of universal Christendom, which comes under the conditions of the golden rule of St. Vincent of Lerins, *Quod ubique, quod semper, et ab omnibus creditum*. The Eastern Church refers to it in her services, and the early Greek writers and painters commemorate it; moreover, the local tradition is clear and steadfast. It would be easy to quote a host of authorities, I shall however quote but a few, and those readily accessible. The learned patristic theologian, Mr. Isaac Williams, says of our Lord's birthplace:—

"It was a cave in the native city of David according to the testimony of Justin Martyr, Origen, and others; for such the stables in that country often are. And thus as He was buried, so also was He born in a cave in the rock."—*Comm. on the Nativity*, 1852, p. 83.

Bp. Taylor says in his *Life of Christ*:—

"She that was Mother to the King of all creatures, could find no other place but a stable, a cave of a rock, whither she retired."

And in a note to this passage he refers to the Septuagint Version of Isaiah, xxxiii. 16, which some ancient writers consider to be a prophecy of this birth-place.†

We have not only good testimony to show that our Saviour was born in a cave of a rock at Bethlehem, but we have also good reason to believe that the very cave can be identified, the record of it having been preserved by an uninterrupted tradition. Mr. Chester, in his admirable little work entitled *Three Weeks in Palestine and Lebanon*, which, I believe, the S. P. C. K. has stereotyped, thus writes of "the lowly scene of the Messiah's birth, upon entering which," he says, "I sank instinctively upon my knees . . ."

"Buckingham treats the idea of the Grotto of the Nativity being really the scene of that event as an absurdity, chiefly on account of its being underground: while Clarke, though generally so sceptical with regard to the identity of the Holy Places, says that the tradition respecting this cave seems so well authenticated as hardly

* The poet's tomb was quite in keeping with his pagan predilections. We are told in an account quoted by Hone that—"His superb tomb in the church of St. Mark is decorated with two figures originally executed for, and meant to represent Apollo and Minerva; but as it appeared indecorous to admit heathen divinities into a Christian church, and the figures were thought too excellent to be removed, the person who shows the church is instructed to call them David and Judith."

† The note is curious and worth quoting here: "Juxta prophetica illud, Esai. xxxiii. 16, 'Ουτος οικήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς.' 'Απὸς δοθήσεται αὐτῷ, apud lxx., sed hanc periodum Judæi eraserunt ex Hebræo textu; sic et Symmachus. [*Hexapl. Montf. vol. ii. p. 146*], ἄπὸς δοθήσεται, mystice Bethlehem, sive Domus panis, indigitatur."—Eden's ed. vol. ii. 64.

to admit of dispute. Whatsoever the truth may be, I do not think Buckingham's objection a valid one, as it is by no means uncommon in these countries to use similar *souterrains* as habitations both for man and beast; and the adherence to ancient customs in the 'never-changing East,' argues the probability of similar usage in our Saviour's time.—Ed. 1838, p. 57.

DR. RIMBAULT looks askance at "the winter wild," and other accessories to the Nativity; but these are trifles, let us pass on to a graver matter. Granting that in the conversion of Heathendom, new converts clung to some of their old superstitions, which in some cases the Church was unable to eradicate, and in others unwisely permitted, "christening the ceremonies of pagan superstition, and adapting their fables to the mysteries of Christian worship, which will undoubtedly account for much of the ceremonies and superstitions of the modern Church of Rome:"* Granting that the old image of Jupiter-at Rome does duty for the Jew Peter, and that the Mariolatry of Rome is a most deplorable heresy—still, surely DR. RIMBAULT might have found a truer and a fairer origin for this last than the foul worship, and abominable rites of Cybele!† Surely if he had reflected a little, he would have shrunk from such an association with the Blessed Virgin Mother of our LORD. It is true that the accomplished and lamented authoress of *Legends of the Madonna* gravely refers us‡ to the Egyptian group of Isis and Horus as the prototype of the Blessed Virgin and Child of Catholic Art, and the inspiring Idea of Cyril and the Council of Ephesus! But the instincts of her heart were truer than the teaching of her creed, and elsewhere she does more justice to the subject. Devout celibates, poring with love and wonder upon that abyss of mystery the INCARNATION, became dazzled by "the matchless dignity of Mary," and loved not wisely but too well: not preserving "the proportion of faith," their fond imaginings at length condensed into new articles of faith, and they came at last to receive as sober truth and revelation what they had long wished might be true—*Populus vult decipi, et decipitur*. From S. Bernard to Pío Nono we may trace the successive stages of Mariolatry.§ This is illustrated by an

* See Polydore Virgil, *De Rerum Inventoribus*, and Jones of Nayland's *Reflexions on the Growth of Heathenism among Modern Christians*.

† Middleton quotes the following passage from a congenial writer, "the describer of Modern Rome" (who is he?):—

"If in converting the profane worship of the Gentiles to the pure and sacred worship of the Church, the faithful desire to follow some use and proportion, they have certainly hit upon it here, in dedicating to the Madonna, or Holy Virgin, the temple formerly sacred to the Bona Dea, or good goddess."—*Letter from Rome*.

‡ Ed. 1852, p. xxii.

§ For the earlier history of it, the reader can refer to Mr. Tyler's valuable work, and to Bp. Hall, *The Old Religion*, ch. xiv.

anecdote related by the late Rev. H. J. Rose in a very instructive article on "Catholicism in Silesia," published in the first volume of the *Foreign Quarterly Review*:—

"A friend of ours, long resident in the south of Italy, was in the habit of talking to a very devout old woman in the neighbourhood. One day the old lady, in the course of conversation, said that there was but one thing she wanted to be perfectly happy. On being asked what was this one requisite for the *vita beata*, she said, 'If the Virgin could but be made God—for He was so severe, but the Virgin was always kind, and gentle, and compassionate.'—P. 552.

The French beggars referred to by DR. RIMBAULT, who asked alms *au nom de la BONNE DEESSE*, seem to have reached that happy height of imagination to which the Italian devotee in the above story only aspired, wistfully and despondingly.*

In Hone's *Ancient Mysteries and Every-Day Book*, he describes a very interesting edition of Sannazaro's curious Poem, a quarto volume printed at Florence in 1740, with engravings of the Nativity, from sculptures on an ancient sarcophagi at Rome. Hone also describes a very curious sheet of Carols, printed in London in 1701, price one penny. The description is as follows:—

"It is headed 'CHRISTUS NATUS EST: Christ is born,' with a woodcut 10 inches high by 8½ inches wide, representing the stable of Bethlehem; Christ in the crib, watched by the Virgin and Joseph; shepherds kneeling; angels attending; a man playing on the bagpipes; a woman with a basket of fruit on her head; a sheep bleating, and an ox lowing on the ground; a raven croaking, and a crow cawing on the hay-rack; a cock crowing above them; and angels singing in the sky. The animals have labels from their mouths bearing Latin inscriptions. Down the side of the woodcut is the following account and explanation: 'A religious man inventing the conceits of both birds and beasts drawn in the picture of our Saviour's birth, doth thus express them: the cock croweth, *Christus natus est*, Christ is born. The raven asked, *Quando?* when? The crow replied, *Hac nocte*, This night. The ox crieth out, *Ubi?* *Ubi?* Where? where? The sheep bleated out, *Bethlehem*. A voice from heaven sounded, *Gloria in Excelsis*, Glory be on high.'"

This was, when Hone wrote, in the possession of Mr. Upcott. Where is it now? I have quoted the above description of this curious carol that I may give an instance of the same treatment of the subject existing in fresco in this country. Dr. J. M. Neale, who refers to it in *The Unseen World*, seems not to be aware of the existence of the broadside. He says:—

* See Bp. Hall's *Apostrophe to the B. V. M.*: "O Blessed Virgin, if in that heavenly glory wherein thou art, thou canst take notice of these earthly things, with what indignation dost thou look upon the presumptuous superstition of vain men, whose suits make thee more than a solicitor of Divine favours! Thy humanity is not lost in thy motherhood, nor in thy glory. It is far from thee to abide this honour, which is stolen from thy Redeemer."—*Cont. N. T.* lib. ii. p. 50, folio ed.

"An example, which in modern times would be considered ludicrous, of the manner in which our ancestors made external Nature bear witness to our Lord, occurs in what is called the Prior's Chamber in the small Augustinian house of Shulbrede, in the parish of Linchmere, in Sussex. On the wall is a fresco of the Nativity; and certain animals are made to give their testimony to that event in words which somewhat resemble, or may be supposed to resemble, their natural sounds. A cock in the act of crowing stands at the top, and a label issuing from his mouth bears the words, *Christus natus est*. A duck inquires, *Quando, quando?* A raven hoarsely answers, *In hac nocte*. A cow asks, *Ubi, ubi?* And a lamb bleats out *Bethlehem*."—P. 27.

What is the earliest date at which this curious design first appears, and where else is it found? The whole design is stamped with the quaint and naïf character of the Middle Ages, and the introduction of the bagpipes points to an Italian origin.

In which of the old English versions of the Bible does the word *cratch* occur in St. Luke's Gospel?—

"And this shall be a sign unto you; you shall find the Child swaddled, and layd in a cratch So they came with haste, and found both Mary and Joseph with the Babe layd in the cratch."

It is quoted in a devotional work of the seventeenth century now before me, and I have not Bagster's *Hexapla* or any such book to refer to. Our old divines, Bp. Taylor, Bp. Hall, &c., use this word *Cratch* instead of that in our Authorised Version.

ERIXONACH.

P.S. It may be well to mention that the above (intended as a Christmas paper) was written and despatched to the Editor on Dec. 20, and consequently before the appearance of F. C. H.'s valuable communication (vol. vi. p. 519).

PASSAGE IN "HAMLET."

(3rd S. vi. 410.)

Your correspondent, Dr. F. A. LEO, proposes two emendations of the text of Shakspeare in *Hamlet*, Act I. Sc. 1.

Now, with regard to the first passage, I am unable to appreciate the objection to the reading "sleaded" or "sledded," that "it must have been a ridiculous position," an unkingly action "to smite down a man sitting in a sledge." For, in the first place, the sledge would be to the "Polack on the ice," as a chariot or horse to the combatant on less slippery ground; and, in the second place, I believe Shakspeare to have intended by "the Polack" an army or nation, and not a single man. Indeed, Malone considers it probable that he wrote "Polacks," which is confirmed by the Quarto, "Pollax."

Again, that "it was not a remarkable—not a memorable fact that in the cold Scandinavian country in winter-time, people were found sitting

in a sledge," seems to me to be an argument for rather than against the reading, "sledded." Shakspeare did not mean to convey anything remarkable by the epithet. If he had, would "sturdie" have better answered his intention? I conceive the epithet "sledded" used of the Polack to be akin to those constant epithets, as they are called, which are so common in epic and ballad poetry: to possess, that is, this property of a constant epithet, that the Polack need not at the time have been in a sledge at all, and yet Shakspeare might call him with perfect poetical propriety "The sledded Polack."

Once more: I do not quite see how "sturdie" "should express a provoking manner;" but I am entirely at a loss to discover how the emendation "sturdie" follows as much as possible the form "sledded" or "sleaded."

With regard to the second reading. Instead of "Disasters in the sun," Malone would read "Disasters dimmed the sun;" and he certainly has much to adduce in support of his conjecture. He remarks on "the disagreeable recurrence of the word stars" in the next line, and thinks Shakspeare may have written—

"A-stres with trains of fire and dews of blood
Dis-a-rous dimmed the sun"

Perhaps we might read—

As stars (i. e. while stars—) . . . or "And stars . . .
Dis-a-rous dimmed the sun."

Malone's emendation seems to me to be preferable to those proposed by your correspondent.

May I be allowed to question whether

" . . . stars
Did enter in the sun"

is Shakspearian English?

I certainly think that the words "disaster" or "disastrous" (cf. Homer's *ὄβλιος ἀστυρ*), and "dews of blood" (cf. Virgil's "*sanguinei rores*," and Statius' "*rores cruenti*") must not be sacrificed to any emendation.

FABIVS OXONTENSIS.

THOMAS SYDSERF, BISHOP OF BRECHIN.

(3rd S. vi. 206.)

"Tho. Brechin" was certainly *Thomas Sydsersf*, who was consecrated Bishop of Brechin, in Scotland, on July 29, 1634, at Edinburgh, by the Primate, Archbishop John Spottiswoode. His name is omitted by Keith, among the occupants of that see; although afterwards he correctly states, under the Bishops of Galloway, that he was "translated from Brechin to Galloway," and hence the difficulty of I. B. E. Dr. Sydsersf, who was then Rector of St. Giles's church, Edinburgh, and Dean of the cathedral of that diocese, was consecrated on the same day that his predecessor in

the see of Brechin, Dr. David Lindsay, was installed as Bishop of Edinburgh; and his successor there, Dr. Walter Whitford, Rector of Moffat, co. Dumfries, and Sub-dean of Glasgow, was nominated in June, 1635—and not “in September, 1634,” as erroneously stated by Keith; but his consecration had not taken place up to September 10, 1635, though it must have occurred shortly after that date. Dr. Sydserf consequently held the see of Brechin for at least one year till translated to that of Galloway, in June, 1635; and he sat in the latter till December 13, 1638, when he was deprived of his temporalities, as well as “deposed and excommunicated,” by the Glasgow Assembly. He survived, however, until the Restoration, being then the sole remaining member of the Scottish Hierarchy of the “Spottiswoode succession,” as it was termed; and, during his long exile, of twenty-two years from his native land, he appears to have resided partly in England, but the greater part of the time in France. He was in Paris in 1644-5; and is recorded as having, on June 12, 1650, conferred the orders of both deacon and priest in the English Ambassador’s chapel there—after a sermon by Dr. Cosin (then Dean of Peterborough, and afterwards Bishop of Durham,)—upon Messrs. John Durell and Daniel Brevint: of whom the former became Dean of Windsor, and the latter Dean of Lincoln, at subsequent periods. In 1658, he appears to have been again in England; since, in that year, he superintended the printing at London of *Considerationes Modestæ et Pacificæ*—the valuable and learned work of Dr. William Forbes, first Bishop of Edinburgh. The initials “T. G.,” subscribed to the “Præfatio ad Lectorem,” showing that he had never abandoned, even in name, his right to the see of Galloway. Among those ordained by him was, also, Dr. John Tillotson (afterwards Archbishop of Canterbury), about the year 1660; though there were doubts, for a long time, whether that prelate ever had received episcopal ordination; and it is said that Bishop Sydserf incurred the dislike of the bishops in England for conferring holy orders within that kingdom in an irregular manner, and without requiring either oaths or subscriptions from the candidates.* Other accounts, however, give a different description of his proceedings in England; and state that, being desired and allowed by the English bishops, he ordained, according to the Scots form, several hundreds of the English Nonconformists who had some scruples and objections against the English ordinal. One of these was the famous Dr. Thomas Manton, who had been admitted to deacon’s orders

[* It was Bishop Sydserf who conferred orders in Westminster on the notorious Richard Kingston, preacher of St. James’s, Clerkenwell, which being so contrary to ecclesiastical rule, we felt inclined to call in question. See “N. & Q.” 3rd S. ii. 471.—E.D.]

only by Bishop Hall of Exeter, but still officiated as a parish minister both at Stoke Newington and Covent Garden, London; but, being sensible of his error, he applied to the Bishop of Galloway for the order of Presbyter, and received it from his hands. He relapsed, however, to Nonconformity.

On the re-establishment of Episcopacy in Scotland in 1661, instead of being raised to the Primacy as he fully expected, and should have been, Dr. Sydserf was translated to the Bishopric of Orkney and Zeatland—one of the best endowed of the Scottish sees; and he was installed in the cathedral church of St. Magnus, at Kirkwall, on November 14, 1662; but it is believed by proxy, for it is doubtful whether he ever personally visited his remote diocese, owing to his advanced age.

He died at Edinburgh, September 29, 1663, in the thirtieth year of his episcopate; and was interred on the 4th October following, in the aisle of St. Giles’s cathedral there. On which occasion, funeral sermons were preached by Dr. George Wishart and William Annand, the Bishop and Dean of Edinburgh; and commemoration made of his life and learning, and of his labours and sufferings.

The character of this prelate fully merited the commendations of his contemporaries. During the worst of times, he had never shrunk from the open profession of his principles; and, when restored to power and station, he practised those lessons of moderation which he had learnt in poverty and adversity.

Among the Bishop’s children, one son, *David-Andrew Fairful*, who was born in 1648 (probably in France), entered the Society of Jesus in 1678, and was a priest on the Scottish Mission for a considerable period, during which he was twice apprehended, and suffered long imprisonment. On Feb. 2, 1697, he was promoted to the rank of a professed Father, and was famed as a preacher. In 1708, he appears to have been Rector of the Scots College at Douay, in Flanders; and, in 1716, he was at Paris; but the period of his death I have not ascertained, though it cannot have been long subsequently to the latter date, when he was nearly seventy years of age.

A daughter, Margaret Sydserf, married Alexander Fergusson, Baron of Kilkerran, co. Ayrshire; and had two sons, viz. 1. Alexander; and 2. James, who became a clergyman in England. The elder son, Alexander, married Catharine, daughter of Sir William Weir of Stoneybyres, by whom he had three sons: 1. John, who married Margaret, daughter of David Crawford of Kerse; and died without male issue, leaving only one daughter; in conjunction with his father, he sold the ancestral lands of Kilkerran in 1700. 2. William, married Agnes, eldest daughter and co-heir of John Kennedy of Auchinblain; and joined his father

and elder brother in the renunciation of his right to the family estates. And 3. Alexander, who perished during the unfortunate Darien expedition of 1690—1700.

The name of Sydsersf is said to be derived from *St. Sersf*—an ancient Scottish bishop, "Apostle of the Orkneys," and a disciple of St. Palladius: of his history little is known, but he has ever been highly venerated by the Church of Scotland, and died A.D. 443. Nisbet, in his *Heraldry*, however, states that the name came originally from France: and he gives, from "Pont's MS." the following arms of this family: "Argent, a flower-de-luce, azure."

The above account of Bishop Thomas Sydsersf—which has, I fear, exceeded the proper limits of a reply, and expanded into a note—is abridged from my "MS. Fasti Ecclesie Scotice," a work which I have been occupied in compiling for many years, though it is still far from completion. Indeed, the ancient records of the Church of Scotland, especially from the thirteenth to the sixteenth century, are so very scanty as regards the episcopal succession in the different sees, that, even the names of the bishops who occupied them cannot be ascertained, in many instances, with any approach to accuracy. Considerable light has been thrown upon this subject, of late years, by the publication of many of the Scottish chartularies: but much remains still to be done in this almost untrodden field, before a work like Stubbs's *Registrum Sacrum Anglicanum* can be expected from the sister kingdom. Bishop Keith, in his *Historical Catalogue of the Scottish Bishops*, with Bishop Russell's continuation to 1824, is almost the only work which attempts to give anything of the kind: though Grub's *Ecclesiastical History of Scotland* (4 vols. 1861) adds considerably to it, and is the best work we have on the subject: but "an attempt to exhibit the course of the Episcopal Succession in Scotland, from the Records and Chronicles of the Church," is still a desideratum in Scottish literature.

My authorities for this article are:—

- Keith's "Historical Catalogue of Scottish Bishops," 1824.
- Grub's "Ecclesiastical History of Scotland," 1861.
- Row's "History of the Kirk of Scotland," 1842.
- Gordon's "History of Scots Affairs," 1811.
- Garden's "Life of Dr. John Forbes."
- Tytler's "Life of Sir Thomas Craig."
- Diary of Alexander Jaffray.
- Hailes' "Memorials and Letters of the Reign of Charles I."
- Evelyn's "Diary and Correspondence," 1850.
- Baillie, Wodrow, Kirkton, Lamont, Law (*passim*).
- Burnet's "History of his own Time," 1839.
- Peyp's "Diary"; Forbes's "Considerationes," 1850-56.
- Birch's "Life of Tillotson."
- Rose's "Biographical Dictionary."
- Symson's "Present State of Scotland," 1738.
- Playfair's "Baronetage of Great Britain," 1811.
- Nisall's "Diary of Public Transactions," 1836.

- Lawson's "Episcopal Church of Scotland," 1844.
- Stephen's "History of the Church of Scotland," 1848.
- Spalding's "Memorials of the Troubles in Scotland," 1850-1.
- Anderson's "Scottish Nation," 1863.
- Cunningham's "Church History of Scotland," 1859.
- Dalzel's "History of the University of Edinburgh," 1862.
- Peterkin's "Rentals of Earldom and Bishoprick of Orkney," 1820.
- Oliver's "Collections towards Biography of Scotch Members of the Society of Jesus," 1848, &c., &c.

A. S. A.

Banks of the Ganges, Cawnpore, E. I.

CHRISTMAS WAITS (3rd S. vi. 487.)—As MR. CHAPPELL has done me the honour to refer to some observations of mine (with a slight defect in the orthography of my name) in the *Archæological Journal*, printed some twenty years ago, he will allow me to advert to a correction or two that ought to be applied to those observations, or to his quotation from them.

The word *Wayternesse* ought to have been printed *Waytern-fee*: the word in the original roll had been misread by the transcriber of the copy seen by me. In the original record, now in the Public Repository, the last syllable is clearly *fee*; i. e., feodum, or fief. I am speaking, of course, of the Launceston Castle document, and not of the Winton Domesday.

In the words "*Curia de Gayte*," also quoted by MR. CHAPPELL, he has either inadvertently, or from misconception, introduced an accent on the last letter, as if the word had been synonymous with *guilt*, whereas it is the Low Latin *gaita*, or *vacta* (*hodie*, *guet*) of the Glossaries, and is no otherwise connected with music or minstrelsy than a watchman is with his rattle, and certainly is quite unconnected with the idea of carols. Essentially and originally the word implies the duty of keeping watch, and nothing more. The mode of awakening the garrison, or sounding the alarm, whether by horn, drum, or gun-shot, is only an incident of the duty. Of course I quite agree with MR. CHAPPELL that the modern waits are the legitimate descendants of these watchmen of old, the incidental music having become the substantial meaning and essence.

EDWARD SMIRKE.

I have a faint recollection (brought to my mind whilst reading the first portion of MR. WILLIAM CHAPPELL's interesting article on this subject), of seeing a woodcut in the *Illustrated London News*, some number of years ago, which represented a farmhouse—it and the surroundings being covered with snow—in Saxony, I believe, in front of which were assembled two or three of the peasantry, playing on their "oaten reeds," and several children, who sang a carol favoured with the aforesaid musical accompaniment. To the best of my remembrance it was stated in the text

descriptive of the scene, that it was an ancient custom, among the poorer class of people, to go round to the various farmhouses in their vicinity on Christmas eve or day, playing and singing of the approach or arrival of the anniversary of the birthday of our blessed Saviour, and crying out, after the finish of their simple carol, "Wassail! Wassail!" and that it was the practice of the farmers to give them something to drink; and of the husbandmen's wives to bestow upon them the articles wherewithal to make their Christmas dinner. Thus the well-to-do classes in the agricultural districts had the satisfaction of knowing that their needier brethren were possessed of the means for enjoying themselves upon this most auspicious day. I trust, therefore, you will pardon me for any error in this description, as I quote entirely from memory, having only seen the engraving at the time of the publication of the number it appeared in. Some of your readers who have access to the "back" volumes of the *Illustrated London News*, may be able to refer to the paper and verify, rectify, or abnegate my account hereof. If I am correct, the usage may date to an ancient custom imported into England by the Saxons from the "Vaterland." I dare say you are aware it is the custom in some parts of England at the present day for the children of the poor to sing a simple carol at the principal houses in the village on the Christmas morning. Perhaps the idea sprang from the Song of the Angels when they announced the birth of Jesus to the shepherds of Bethlehem: "Glory to God in the highest, on earth peace, goodwill toward men."

GEO. RANKIN.

VIEL-LIEBCHEN (3rd S. vi. 458, 501.)—CHITTABOB, in a recent number of "N. & Q.," from close resemblance in pronunciation, has for the German term *Viel-Liebchen* substituted *Philippine*, and thus induced annotations foreign to the former.

Twin almonds or other nuts in one shell are designated in Germany *Viel-Liebchen*,—a term not susceptible in our language of strictly literal translation, but which may be rendered true-love, or less unliterally, much-love, with the final diminutive of endearment, *chen*. The origin of the custom associated with the *Viel-Liebchen* I have never heard explained. The usage is, however, universal among, probably peculiar to, the Germans. In the family circle it is a mark of affection, among friends of kindness and courtesy, when a *Viel-Liebchen* is found, to address to one of them the question, "Wollen Sie ein *Viel-Liebchen* mit mir essen?" The invitation is of course accepted, and the twin nuts are eaten. At the first meeting of the partakers on any subsequent day, each of them seeks to anticipate the other with the greeting, "*Guten Morgen, Viel-Liebchen!*"—the person speaking first being entitled to a present from the other. The

custom is the source of entertainment amongst all classes in the *Vaterland*, more especially among more refined and courtly circles. Ingenuity is taxed in devising expedients and stratagems for securing the first greeting. Children conceal themselves and lie *perdu*s behind curtains, screens, and under tables, for the opportunity of unexpectedly pronouncing the "*Guten Morgen, Viel-Liebchen*," which ensures their gift,—devices often connived at for the pleasure of conferring it. Frequently also the custom is taken advantage of as affording the means of generously bestowing a present which could not otherwise be so gracefully granted or received.

Some of the readers of "N. & Q." may probably be able to indicate the origin of this national custom. The word denoting it is not to be found in German dictionaries, and several years ago I failed to meet with it in a *Conversations Lexicon*. The compound word *Viel-Liebchen* occurs in old German Volkslieder, and in these I have remarked that the affectionate meaning of the term *liebchen* is generally enhanced by the addition of *treu*, or *fein*, or *viel*. The following, which I quote from memory from Volkslieder, may be cited in illustration:—

- "*Viel-Liebchen* ich muss scheiden,
Viel-Lieb es muss geschehn," &c.
 "Schwimm hin, schwimm her, Gold Ringelcin,
 Schwimm bis in den tiefen See;
 Mein *Feinslieb* das ist gestorben—
 Jetzt hab' ich kein *Feinslieb* meh'."
 "Gestern bin ich geritten durch eine Stadt,
 Da dein *Feinslieb* hat Hochzeit gehabt."
 "Ich hatt ein *Treulieb* auserkoren," &c. &c.

JOHN HUGHES.

STREET MELODY (3rd S. vi. 274.)—In glad compliance with MR. ROFFE's suggestion I send you the notation of three London cries that still dwell in my memory after the lapse of many years. I also have *inveigled* a brother, not in the flesh, but in the love of music in all its varieties, Mr. Pickard Hall of this city, to note down these few primitive cries, which melodiously warbled to the following words:—

1. Two bunches a penny, sweet lavender;
 Two bunches a penny.

I think wall-flower was occasionally substituted for lavender.

2. Hot-cross buns,
 One a penny, buns;
 One a penny, two a penny,
 Hot-cross buns.
3. Young lambs to sell!
 Young lambs to sell!
 If I'd as much money as I could tell,
 I never would cry
 Young lambs to sell.

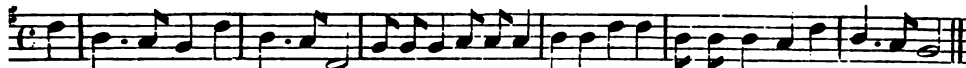
The lavender and wall-flower were carried about

young girls neatly dressed, and as bright and looking as the flowers themselves. The young lambs were the property of an old man, very neat and clean; and the hot-cross buns

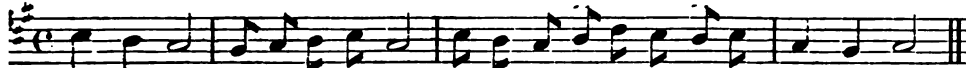
seemed to be offered by the goodwill of the whole street population, emblematic of the good news to all mankind conveyed by the bun.

J. MACRAY.

Oxford.



Young lambs to sell, Young lambs to sell, If I'd as much money as I could tell, I ne-ver would cry Young lambs to sell.



Hot cross buns, one a pen - ny bun, one a pen - ny two a pen - ny, hot cross buns.



Two bunches a pen - ny sweet la - ven - der, two bunches a pen - ny.

PASSAGE IN "DON QUIXOTE" (3rd S. vi. 473.)—Spanish *mil*, as well as the English word *mailed*, denotes a great number, quantity, or dis-
indefinitely. "He finds a thousand occasions for generosity," writes Addison in *The Tutor*, and "a thousand chances to one" is an everyday expression. The example, "Viva V. M. *mil* años!" quoted by MR. THOS. KEIGHTLEY is only one given for the usage of *mil*, in an indefinite sense by Aldrete in his *Dictionary: el años—esto es, Muchos años.*"

he translation, therefore, of the passage is "On thy throne was seated a nymph clad in many (several) veils," &c.

in Marmol's *Rebelion y Castigo de los Moriscos* (iii. c. 9) occurs a sentence in which *mil* is employed indefinitely in relation to distance:—

"I cualquiera que alaba a Dios por su lengua, no le escaparse de ser perdido, y al que hallan una cosa, envian tras del un adalid, que, aunque esté á mil as, lo halla y preso."—Aribau. *Biblioth. de Autores mores*, vol. xxi. p. 180, col. 1.

W. PLATT.

Reservative Club.

in answer to MR. KEIGHTLEY's query, I wish to observe that the Spanish word *mil* is constantly used in an indefinite sense, like the corresponding word in French and Latin, &c. But *mil velos*, in the passage referred to in *Don Quixote* (part II. xxxv.) cannot, I think, mean "an immense veil," but simply that the nymph was clad in several robes of cloth of silver—which were probably very light. Wilmott, in his *English edition of Don Quixote* (vol. ii. part II. p.), gives a free translation in these words: "upon an elevated throne sat a nymph, habited in robes of silver tissue," &c. *Velos* may mean as well as veils.

In the Spanish we have the words—a few lines lower down the page (275, ed. Salisbury, par Juan Bowle, 1781, tom. iv.)—"Traya el rostro cubierto con un transparente y delicado cendal," &c. It seems evident, therefore, that the *mil velos* must refer to her dress of cloth of silver, as her countenance was covered with something else named *un delicado cendal*.

J. DALTON.

Norwich.

MASTMAKER (3rd S. vi. 439.)—Your correspondent should have stated the connection in which he met with the word *mastmaker*, to obtain a categorical reply. Nevertheless, the word *mast* in German, Anglo-Saxon, and English meaning pigs' food, the mastmaker may be the person who selects and mixes the acorns, and other such edibles suitable for pigs, and excluding what may be pernicious or not tending to fat. The word *mast* appears to be confined in this sense to the productions of the forest: hence the mast of a ship may be so named from its being also a product of the forest.

T. J. BUCKTON.

A TAILOR BY TRADE (3rd S. vi. 26, 76, 484.)—Vide the old ballad of "Edward IV. and the Tanner of Tamworth," in Bp. Percy's Collection:—

"What craftsman art thou?" said the King,

"I pray thee tell me trowe."

"I am a barker, Sir, by my trade;

Now tell me what art thou?"

E. H. A.

ORDER OF THE LION AND SUN (3rd S. vi. 107, 156, 482.)—This order was instituted in honour of Sir John Malcolm, whose predecessor, Sir Harford Jones, refused the order of the Sun on account of its origin, as it had been created for the ambassador of Buonaparte. (Malcolm's *Sketches of Persia*.)

E. H. A.

GENERAL VALLANCEY (3rd S. vi. 482.)—EYRION-NACH's note of this renowned archaist brings back on my conscience a prank which I played him nearly threescore and ten years ago. I had been more amused than edified I fear by a discussion on the St. John's Eve fires, which are memorially set a-light throughout Ireland; wherein he had talked as familiarly of Baal and Belus, and Béal and Beltane, and Baltinglas in the county of Wicklow, and the hundred and fifty other Irish places, whose name begin with *Bal*—

"As maids of thirteen do of puppy dogs."

Happening a day or two afterward to overtake the learned general, he resumed his antiquarian proflusions, and spoke of Zoroaster and the fire-worshippers. "General," said I, "did it never occur to you that Zoroaster was an Irishman born?" "God bless me no!" he exclaimed. "Because," I added, "Z being, as you know on Shakespeare's authority, an 'unnecessary' letter, his family name must have been *O'Roaster*."

Off I turned into a lucky cross street, and kept out of the etymologist's way for some days. A friend lectured me sharply on my impertinence, assuring me that, but for my juvenility, he would have had me into the fifteen acres. E. L. S.

Miscellaneous.

NOTES ON BOOKS.

Heraldry, Historical and Popular. By Charles Boutell, M.A. With 975 Illustrations. Third Edition revised and enlarged. (Bentley.)

That the favourable opinion of Mr. Boutell's endeavour to furnish Heraldic Students with a practical and useful guide, was one to which the work was fairly entitled was at once made manifest by the fact that a second edition of it was called for in less than two months. That second edition has been for some time out of print; and we have now to direct the attention of our readers to a *third edition* entirely revised, and greatly enlarged. Thus, the chapters entitled "Marshalling" and "Cadency" now appear enlarged, and re-arranged, severally bearing the titles of "Marshalling and Inheritance," and "Cadency and Differencing." A chapter has been devoted exclusively to "Royal Cadency." The chapter on the "Royal Heraldry of England" has been in part rewritten, and that on "Foreign Heraldry" has been considerably extended. Lists of Plates and Illustrations and a very copious Index, give completeness to a work which is clearly destined to supplant the excellent Introduction, which the best heralds have hitherto regarded as the most complete—we mean Pory's well known *Elements*—and to become for the future the recognised Text-Book for Students of this interesting branch of historical learning.

Hymns from the German; translated by Frances E. Cox. Second Edition, revised and enlarged. (Rivingtons.)

It is hardly necessary to do more than announce the second edition of a work, so long before the public, and

the first attempt to make the German Hymns familiar to English readers. The German and English are printed on opposite pages, as though our practised authoress were not afraid to challenge criticism on her power of exact translation. Yet some of them flow so smoothly, that they might easily pass for originals. We would instance especially "O let him whose sorrow," which has found its way into more than one English Hymnal.

The Moralist and Politician; or many Things in few Words. By Sir George Ramsay, Bart. (Walton & Maberly.)

A book which reminds us, in its style, of some parts of Coleridge's *Aids to Reflection*, without affecting to emulate its power. Without being profound, it is thoughtful and sensible; and forms a little collection of aphorisms on morals and politics, with which a solitary reader might well while away an evening over a Christmas fire.

Familiar Words: an Index Verborum, or Quotation Handbook, with parallel Passages, of Phrases which have become imbedded in our English Tongue. By J. Hain Friswell. (Sampson Low.)

This is not only the most extensive Dictionary of Quotations which we have yet met with, but it has, moreover, this additional merit, that in all cases an exact reference is given to every chapter, act, scene, book, and number of the line. Parallel passages are moreover added in the notes; and the nearly seven thousand quotations, to be found in the volume, have been made readily available by an index so copious, that in some cases the same quotation has been indexed four or five times under its most remembered phrases. Need we add one word more in commendation of this useful little volume, which must have cost Mr. Friswell a vast amount of time and labour?

The History of Playing Cards, with Anecdotes of their Use in Conjuring, Fortune-telling, and Card-Sharpping. Edited by the late Rev. E. S. Taylor, B.A., and others. (Hotten.)

Such of our readers as remember the zeal and perseverance with which the late Rev. E. S. Taylor pursued in these columns his investigations into the History of Playing Cards, will feel assured that the work in which he should give to the world the result of those researches would be one of considerable interest. Such is the work before us. Long delayed by the illness and subsequent death of that lamented gentleman, and now completed by other hands, it forms a volume in which will be found concentrated the labours of English and Foreign Antiquaries; and if not a substitute for, certainly a necessary companion to the works of Singer and Chatto upon the same subject. Many of the illustrations of the present volume are extremely curious. We shall be glad to see the curious "Chapters on Card Conjuring, Fortune-telling, and Card-Sharpping," enlarged into a separate little volume. The subjects would be much better kept distinct. One does not expect to find "Boxiana" appended to *Bell On the Hand*.

Furioso, or Passages from the Life of Ludwig van Beethoven. From the German. (Deighton & Bell.)

This is a most valuable contribution to our knowledge of the great musician, furnishing details of his boyhood, which was very superficially treated by Spindler. The book is rich too in pictures of the olden time, gives us pleasant glimpses of bygone manners, and furnishes an interesting account of Beethoven's introduction to the

Emperor Joseph II. and Haydn. It is a book which must interest all who admire the genius of Ludwig van Beethoven.

SERIALS AND PERIODICALS.—We have to bid welcome to a new magazine, *The Englishman's*, published by Messrs. Rivington's, whose name is a guarantee that, though the bulk of the magazine will be devoted to matters purely secular, the assertion of the truth, as it is held by the Church of England, will never be lost sight of. *The Autographic Mirror*, of which we have already spoken with high commendation, goes on with undiminished spirit—the twenty-third Part, which is just issued, being as varied and interesting as any of its predecessors. *The Orator* furnishes us, at very small price, with the most celebrated speeches in the English tongue; and deserves the attention of all admirers of English oratory. *The Graves and Epitaphs of our Fallen Heroes in the Crimea and Scutari*, by Capt. the Hon. J. Colborne and F. Brine, is a work of more melancholy and touching interest, with its lithographic views and literal copies of inscriptions. *The Astronomic Register* refers with pride to the increased success with which it enters on the third year of its useful existence.

DEATH OF JAMES HEYWOOD MARKLAND, ESQ.—It is with great regret that We announce the death, on the 24th ult., of this much respected scholar, to whom the readers of "N. & Q." have been so frequently indebted. Mr. MARKLAND was as benevolent as he was accomplished, and his loss will be mourned by a wide circle of friends; including many of the dignitaries and most eminent members of the Church of England, of which he was indeed a faithful son.

Notices to Correspondents.

FAMILY QUERIES. *The increasing number of these Queries compels us to inform our Correspondents, that where such Queries relate to Persons and Families not of general interest, the Querist must in all cases state in his communication where the Replies will reach him; as, though willing, as far as possible, to give facilities for such inquiries, We cannot give up our space for Replies which are worse than useless to the majority of our Readers.*

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1. That Contributors to "N. & Q." append their name and address.
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3. That quotations be certified by naming editor, and chapter or page, reference to "N. & Q." by series, volume, and page.
4. That in all cases Proper Names, at least, be clearly and distinctly written.

H. INGALL. The volume of "Marston's Works," was published in 1633; Shakespeare died in 1616.

F. M. S. The "Delicate Investigation" was into the conduct of the Princess of Wales. See our 1st S. v. 201, 351.

HERMENTRUD asks, What are they? The answer is given formerly.

T. B. The remarkable quotation from Col. Hauser on the subject of a writ, appeared in "N. & Q." of the 28th July last. Had the journal, from which you extracted it, acknowledged that it was copied from "N. & Q." your signature would not have been taxed in vain.

F. M. W. A Life of John Carpenter, Town Clerk of London, was published by Mr. Thomas Brewer in 1856.

R. I. O. The book you mention is De Fox's well-known History of the Devil.

ORONIMUS. Some particulars of the mysterious autographs, or the Devil's handwriting, said to have been formerly in Queen's College library, Oxford, will be found in our 1st S. xi. 146, 147. In excellent digest of the various speculations respecting the Mandrake and its properties is given in Dr. Huxley's Dictionary of the Natural History of the Bible.

M. A. The lines commencing—
"I hear a voice you cannot hear," &c.,
occur in Tickell's ballad of "Colin and Lucy."

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Notes.

MONTEFAUCON AND ENGUERRAND DE MARIGNY.

In his preface to the romance of *Berthe aux grands pieds*, M. Paulin Paris says: "Je ne crains pas de le dire, pour bien connaître l'histoire du moyen âge . . . il faut l'avoir étudiée dans les romans." Without, perhaps, endorsing absolutely this opinion, we have no hesitation to say that many a passage in the old metrical romances of the middle ages can be adduced as illustrating important historical facts, clearing up difficulties of either chronology or archæology, and even rectifying errors which have been handed down from time immemorial by writers more anxious for *ad captandum* paragraphs than for truth. An instance of this suggested itself to me a short time ago as I was perusing the well known work of Adenis, composed in 1270 or 1274. Speaking of a certain Tybert, who had been condemned to capital punishment, the author goes on to say:—

"Quant la vielle fu arse, Tybert font ateler,
Tout parmi la grant rue le firent trainer,
A Montfaucon le firent sus au vent encroquer."

Now, the general opinion has long been current that Enguerrand de Marigny ordered the construction of the hanging establishment at Montfaucon; but, if we admit 1260 as the date of his birth, we see at once that the popular story must be dis-

carded. It was evidently put into circulation for the sake of drawing an ingenious and moral parallel between the supposed cruelty of the unfortunate Marigny and his melancholy fate: it was set forth as an act of retributive justice, a *dignus vindice nodus*, just as Cardinal la Balue's iron cages, and the more expeditious instrument of Doctor Guillotin. Pierre Rémy is another person to whom the *edification* of Montfaucon has been ascribed, though with a little probability. In point of fact, the real originator of the celebrated gibbet is not known, and the name of Pierre de Brosse, or la Brosse, adduced by some, must be considered, in the present state of historical investigation, as simply hypothetical.

Under the sweeping measures of Baron Haussman all the remains of old Paris are quickly disappearing: the rue du *Puits-qui-parle*, and the *Place Maubert*, the *Collegium Bajocassense*, and the numerous glories of the *Quartier Latin* have departed, whilst the few reminiscences of days gone by that are left standing (such as the *Hôtel de Clugny*, and the tower of Saint Jacques la Boucherie), scraped, furnished up, and decorated after the newest fashion, seem to us wretchedly bereft of their character and their beauty.

Such being the case, we should cordially welcome every attempt to preserve for future ages a memorial of Paris as it used to be. We are glad as we walk through London not to see grim-looking skeletons dangling in the breeze from the *actual* gallows at Tyburn; we rejoice that our more humanised civilisation is inconsistent with the exhibition of traitors' heads from every "coign of vantage;" but at the same time we like to know where the utmost sentence of the law was wont to be inflicted, and as we read in memoirs, diaries, and correspondences, scenes full of tragic interest, we feel a most legitimate desire to identify the locality, the exact spot of those scenes.

Such is the interest belonging to M. Firmin Maillard's little volume, *Le Gibet de Montfaucon*, to which I naturally turned in quest of the particulars I wanted about Enguerrand de Marigny—his career, and his deplorable end; and, as I am thus brought to mention it incidentally here, let me be allowed to recommend it for the valuable information it contains on the subject of capital punishment during the middle ages.* With its help we can mark on a map of Paris all the spots where either justice or (too frequently, alas!) despotism and revenge brought wretches to the brink of eternity: the Abbot of Saint-Germain des Prés had his pillory at the Place Sainte Marguerite; the Bishop of Paris kept his immediately in front of the cathedral, and it was there that Pope Clement V.'s bull was read, condemning to death all

* *Le Gibet de Montfaucon, étude sur le vieux Paris*, par Firmin Maillard, 12°. Paris: Aubry.

the Knights Templars. The Metropolitan Chapter, the Prior of the Abbey of Saint Martin des Champs, the Grand Prior of France, the Abbot of Sainte-Geneviève, in fact, every individual or body corporate exercising any authority, had a privileged corner reserved for the punishment of culprits who fell within their respective jurisdictions.

Montfaucon, the most celebrated of all these dismal places, situated on the road to Meaux, between the *Enclos Saint Lazare* and the *Butte Saint Chaumont*, was a parallelogram of solid masonry, surmounted by sixteen pillars joined by beams, from each of which a ghastly row of skeletons might constantly be seen, testifying to the *lenient* style of mediæval justice. Pierre de Brosse, favourite of Philip the Bold, and accused of having poisoned Prince Louis of France, was the first man (at least the first person of consequence) who died at Montfaucon. He inaugurated a long list, in which we find amongst many others, Enguerand de Marigny, Henry Tapperel, Provost of Paris; Jourdain de l'Isle, who was accused of no less than *forty-eight crimes*, each punishable by death; Olivier le Daim, Jacques de Beaune de Semblançay, and the illustrious Admiral de Coligny. If the poet Villon did not enjoy the pleasure of *going backwards to heaven* (*aller au ciel à reculons*, as the Slang Dictionary has it), it was only thanks to the kindness of Louis XI. The last tragedy enacted at Montfaucon appears to have taken place in 1617. On account of the extension given to the fauxbourgs du Temple and Saint Martin, the gallows themselves were moved in 1760 from their original locality to some distance beyond the walls of the city; and on Jan. 21, 1790, the last remaining pillars of the building fell never to rise again. Henceforward those who wish to be acquainted with Montfaucon must study it in M. Maillard's instructive little volume, and the ominous woodcut prefixed to the title-page.

GUSTAVE MASSON.

Harrow-on-the-Hill.

PURCELL PAPERS, No. III.*—"THE CONJUROR'S SONG."

Amongst the music to the Third Act of the *Indian Queen*, will be found one of Purcell's finest efforts, known as "The Conjuror's Song;" and consisting of the recitative, "Ye twice ten hundred Deities;" and the air "By the croaking of the toad," written for Ismeron, the "prophet and conjuror." This recitative and air may well stand a comparison with any incantation music since produced. Nothing, surely, can be more solid and severe than is the treatment of the subject by Purcell, who has here shown himself able to take

his place by the side of Gluck. In that memoir of Mr. Bartleman, to which I have already referred, is an interesting notice of his performance of Ismeron's song at the Ancient Concerts. Professor Taylor had been treating of the preponderance of Handel's music at the Ancient Concerts, and of Mr. Bartleman's desire to bring forward the compositions of Purcell. These are the Professor's own words:—

"In 1796, Bartleman resumed his place at the Ancient Concerts; but the season had half expired ere he was allowed to venture on the novel and perilous experiment of reviving Purcell. At the sixth concert he sung the Magician's song from the *Indian Queen*—'Ye twice ten hundred Deities;' and his auditors were soon made to feel the truth of Burney's remark, that this song opens with the finest piece of recitative in our language. But who will ever forget his delivery of the passage:—

"From thy sleepy mansion rise,
And open thy unwilling eyes."

The gradual crescendo, from the first bar of this expressive passage, until the full power of his splendid voice pealed in at its close, took the audience by surprise. Accustomed to the chaste simplicity and quiet excellence of Harrison, the fire and animation of the new English singer, and the bold originality of the music on which he was engaged, woke them as from a dream."

That minute particularity in editing, which is so justly bestowed upon Shakspeare, should not be withheld from Purcell; whose whole secular works, it is to be hoped, will one day be edited in the style of that portion which has been done for the Musical Antiquarian Society. In the meanwhile, with the wish to aid a little in gathering materials for any future editions of Purcell's *Works*, it is proposed to note down the nature of the circumstances under which the Conjuror's song occurs. All dramatic music ought, for those who wish fully to enter into the composer's intentions, to have its surroundings indicated; and, therefore, not only when the time and the editors have come, for a complete National Edition of Purcell, but even when a new edition of this particular song appears, it will be desirable to have it signified that the scene of the incantation is the Conjuror's cave; where, while lying asleep, he is roused by the Indian queen Zempoalla, who, stamping on the ground and calling thrice upon the Conjuror's name "Ismeron," awakes him up. Then follows the grand recitative—"Ye twice ten hundred Deities;" but, on the stage, before the air ensues, is the following piece of dialogue between the queen and Ismeron:—

"Zempoalla. How slow these Spirits are! Call, make them rise,

Or they shall fast from Flame and Sacrifice.

"Ismeron. Great Empress!

Let not your Rage offend what we adore,
And vainly threaten, when we must implore;
Sit, and silently attend—

While my powerful charms I end."

* Vide 3rd S. vi. 105.

Now follows the air: "By the croaking of the toad," at the end of which air, rises up the God of Dreams. All these circumstances known, will help to paint to the imaginative singer what sort of images he must strive to set before his audience. The *Indian Queen* itself is one of those plays which we must think is for ever vanished from the stage; and, therefore, it becomes still the more necessary that the right editor should give us a little argument, as it were, to the song; embodying all the information which is now brought together.

The original singer of the Conjuror's song is stated, by Sir John Hawkins, to have been Richard Leveridge; and, although I am not at present able to verify that statement—as neither in the old editions of the song, nor in the play itself, is any name given to us—yet I will assume it to be so; and we shall thus be led to consider the correctness of certain notions put forth by Sir John as to Leveridge, of whom he affirms that—

"Though he had been a performer in the Opera at the same time with Nicolini and Valentini, he had no notion of grace or elegance in singing—it was all strength and compass."

Now, notwithstanding the confidence with which the historian has here expressed himself, it is really very difficult to receive his dictum in this case. Leveridge showed marked talent as a composer; and it seems hardly philosophical to think that a man, who could produce such a melody as "Black-ey'd Susan," and who had heard two of the best singers of Italy, should make "strength and compass" his chief measures of the vocal art. As to Ismeron's incantation, and the peculiar *romantic* style required to produce effect with it, we may be as certain as we can well be of anything, that, whoever was the original singer, he must have had the benefit of receiving Purcell's conception of the style in which that incantation should be given from Purcell himself. This would also, most surely, be true as to the original singers of Purcell's songs in general; and, as it would seem, involves a point altogether overlooked by those who are so prone to think that Purcell's singers could not at all adequately execute his music. Considering the unquestionable talents of Leveridge, and the advantages he possessed, it really seems to follow that, if he were the original Ismeron, the audiences of the *Indian Queen* might have enjoyed a striking performance of that very remarkable composition, "The Conjuror's Song."

ALFRED ROFFE.

Sumers Town.

A LINCOLNSHIRE DIALOGUE.

SCENE: *Inside of a Cottage. Old Woman and a little Boy. Knock heard at the door. Enter another Woman.*

1st Wom. A-deary me, Mrs. Cox, who'd ha' thowt of seeing thee! Why thou'rt quite a stranger.

Mrs. Cox. Well, I thowt I'd joust room and see t'now t'has flitted; its a s'trange nice't house, Mrs. Davy.

Mrs. Davy. Oh, its nice't enouf; but t'would ha' becan a deal nice'ter if they had becan cha'ambers i'steed o' parlours. When I'm a sitting here o' wi'ndy da'ays there's sich an a draft. Lor' it is some cowl!

Mrs. Cox. Well I can't say as thou hast got a very good roo'ad up to it, and this howry da'ay maes it clattier still. As I was a-crossing the beck t'was so slape, down I coomed with sich a belk; I'm quite wetchard, and I could hardlins get out. But who's that bairn?

Mrs. Davy. Why my maister's uncle to him; his poor father was sla'ain last Pag-rag Da'ay; * he was remmeling a sta'ay when it fell right-a-ways upov his yead and killed him. He left two poor bairns, a little boy and a little gel; and my maister ses, "Well, missus," says he, "we mun ta'ak toner—which is't to be?" Now I beant noways fond o' bairns, they're allost a-tewing and a-taving about, and making sich an a clat; but I ses, well then we'll hev t'little boy, he can addle a penny now and then wi' tenting craws, and he is a gallace't little chap, I'll apaud; when he's grawn up he'll ma'ak a wakkenish bla'ade, though now it offens capame what to do wi' him; and t'little lass is but a poor wanckle creetur. She has joust hed sich a bout wi' the fever.

Mrs. Cox. Well, I mun be a-going whoam, but what hes got t'gardin?

Mrs. Davy. Thou may well ast. T'other da'ay I heerd sich an a bealing, and when I looked, some beast had brok out o' Mr. Ward's crew, and there they was a-ramping about the gardin. I was flinging some sto'ans at 'em to get 'em out, when one of the sto'ans fell right into a cletch of young gibs, and killed one on 'em. Well, there was Mr. Ward down upov me in a moment, a-telling me I mun pa'ay for killing t'gib. "Pa'ay thee," I ses, "it's t'other-way-on; it's thou as ought to pa'ay me. Joust look where them there beast hev been trampling up the tonhups and yeating the pays, and breaking down the pipricks, and not a rasp nor a berry shall I hev t'year wi' 'em." "Ma'aking sich an a blather about it," he ses, "why t'gardin has ta'aken no payment; look at them ta'ates and

* Pag-Rag Day is the day in May when all the farm servants leave their places and pug (Lincolnshire for pack or carry) away their rags.

the marquery." * Aye, I ses, them's the only things they've left, and I'd a deal sooner they'd ta'en the marquery; for we've had sich a vast sight on it, I'm clear stalled.

Mrs. Cox. Well, ni'bour, I really mun go; but I can't get this door opened no ways.

Mrs. Davy. Why thou'rt strange and unheppen. What meagrim's art thee up to? Thou mo'an't pull i' that how; thou nobbut hes to pull the sneck. That's reight, good da'ay to thee.

C. P. T.

TRANSLATIONS OF HOMER.

Lord Derby's translation, great in itself and in its circumstance, has done all that the ten syllables of our heroic metre, under its restrictions of Syntax and Prosody, can do with the seventeen of the classic hexameter; wherein abides, I think, so much of the expression of Homer's several characteristics. As nearly as possible Chapman's version approached this plenary power, but failed under the *rhyme* which induced his many additions and omissions. Cowper shook off this incumbrance; but the assumption of Milton's manner with his form set him yet further away from the manner of Homer. The divinities of the Olympian Bard are merely human; the humanities of the Uranian are almost divine. Milton's is dialogic, Homer is dramatic. It were an anachronism to say that he is Shakspearean! but Lord Derby has shown us what neither Pope nor Cowper showed our fathers—that Shakspeare is Homeric; that his variety, his energy, his directness, his raciness, have descended on him from his Attic precursor. We may now dismiss the regret of our college days—that Dryden had not left Virgil to Pope, and taken Homer into his own hands.

Had Mr. Newman, when dishyming Chapman's metre of its eight-and-six jingle forborne his own trochaic terminals, the old Elizabeth fourteens might have escaped Professor Arnold's censure of Balladism. I cannot resign my notion of their being the metre most congenial with Homer's dactylic freedom, and most expressive of his several moods. Thus thinking, I venture a translation of the well known 'Ως δ' ἔρ' ἐν οὐρανῷ, wherein is studiously noted every word of the original in its separate and relative meanings. This I have endeavoured to do *linea pro lineâ*, the surest mode of trans-fusing a poet's spirit in a metre as, or nearly as, *numerous* as his own:—

"As when the firmamental† stars around the shining
moon
Show excellently beautiful, and stirless in the air;

* Marquery is a vegetable that seems peculiar to Lincolnshire. It resembles spinach.
† Dryden.

When all the sea-marks rise to view, the foreland's lofty range,
And woodland dells; then the broad heavens unfold their topless height,
And all the stars come out, and glad the shepherd is at heart:—

So thickly o'er the plain between the ships and Xanthus' streams
By Trojan hands the fires were lit before the walls of Troy;—

A thousand fires, and round the blaze of each sate fifty men;
While hungerly* their horses champed the barley and the rye,

And, tethered at the chariots, stood, waiting the bright-throned dawn."

Omni præteritis!—were I half a century younger (I arrived at man's age a year before Lord Derby was born), I might have attempted the whole *Iliad* in this fashion. E. L. S.

LONGEVITY OF CLERGYMEN.—The following cutting from a newspaper will show that the Roman Catholic *clerics* of Canada have as good reason to boast of their longevity as their clerical Protestant brethren in the British isles:—

"Nearly all the Roman Catholic Bishops of the Province will be present at the celebration in Three Rivers to-morrow of the fiftieth anniversary of the ordination to Priesthood of the Right Rev. Mgr. Cooke. The Roman Catholic Bishops of the Lower Province, we may say in this connection, have on the whole been singularly long lived. Mgr. de Laval, the first Bishop of Quebec, was ordained in Paris on the 23rd Sept., 1643, and died on the 6th May, 1708, in the 63rd year and 7th month of his priesthood. Mgr. de St. Vallier, the second Bishop of Quebec, had also passed the fiftieth year of his priesthood, as he died at the advanced age of 74 years. Mgr. Duplessis de Mornay, third Bishop of Quebec, his successor, expired at the age of 78 years, and Mgr. Dosquet, the fourth Bishop of Quebec, at 86, having filled the See during the long space of 52 years. The seventh Bishop of the same Diocese, Mgr. Briand, lived to the age of 79 years and 5 months. The eighth, Mgr. Mariaucheu d'Egley, witnessed the 53rd anniversary of his ordination to the priesthood, and Mgr. Panet, the twelfth Bishop, the 55th anniversary of the same proceeding. Mgr. Turgeon, the present Archbishop of Quebec, is also in the 55th year of his priesthood. It would thus appear that of the fourteen Bishops who have successively filled the See of Quebec, eight lived to witness the fiftieth anniversary of their ordination. A correspondent of the French Press, to whom we are indebted for the foregoing particulars, further states Mgr. McDonell, the first Bishop of Kingston, had at his death on the 13th January, 1840, been 52 years and 11 months in the priesthood. We hope and trust that, advanced as Mgr. Cooke's age seems to be, he will live to witness, if that be possible, the 75th anniversary of his affiliation to the Church."—*Montreal Gazette*, Sept. 17, 1864.

And *Pape mûr* of Canadian bishops of the Church of England has, probably, not fallen much behindhand. The first Bishop of Quebec, Moun-tain (descended from a French Protestant family),

* Shakspeare.

and his son, the third bishop, died at the respective ages of 75 and 72 years; and the present Bishop of Toronto, Strahan, is in the 60th year of his priesthood, and 87th year of his age, with a constitution that bids fair to carry him through to the end of his century. ERIC.
Ville-Marie, Canada.

BAPTISM FOR THE DEAD.—The passage in 1 Cor. xi. 24, may be illustrated from a Jewish legend; where one person was to risk his life to save the community of Jews from the vengeance of a Pasha of Jerusalem, as recorded by Dr. Frankl:—

"The he fell upon one of the servants of the synagogue, a man of distinguished piety. 'I am the servant of God,' he said; and prepared his soul to meet death by bathing, and by immersing himself three times in water."

Baptism with the Jews was symbolic of entering on a new course of life: the baptism of John was distinct from the baptism of Jesus, because a different life was contemplated and entered on by that act. The baptism for the dead was symbolic of the entrance into a new and future state, for which preparation was made when death approached. St. Paul intimates to the Corinthians that, as Christians, they were liable constantly to death: or, as he expresses it, "we stand in jeopardy every hour," and then by a strong metaphor, he asserts that he "died daily."

T. J. BRICKTON.

Richfield.

SPENSER AND THE DAISY.—I find these words printed in a book intitled, *Dreamthorp; a Book of Essays written in the Country*, by Alexander Smith, London, 1843, namely:—

"Spenser's genius was countryless as Ariel; search ever so diligently, you will not find an English daisy in all his enchanted forests."

Mr. A. Smith's reading of Spenser's *Works* must have been confined to the *Fairy Queen*, for I cannot find that I noted any lines with the word *daisy* in them in that poem: but if your readers will turn to Spenser's poem, headed "Prothalamion," they will find these words:—

"Of every sort which in that meadow grew
They gather'd some: the violet, pallid blue,
The little daisy, that at evening closes,
The virgin lillie, and the primrose true,
With store of vermeil roses,
To deck their bridegroom's posies
Against the bridal-day, which was not long;
Sweet Thames! run soft till I end my song."

EDWIN ARMISTEAD.

Leeds.

DR. JOHNSON AND MACAULAY.—In *Boswell's Johnson* (vol. iii. p. 353, A.D. 1778), occurs the following passage:—

"Looking at Messrs. Dilly's splendid edition of Lord Chesterfield's *Miscellaneous Works*, he (Johnson) laughed, and said: 'Here are now two speeches ascribed to him, both of which were written by me; and the best of it is,

they have found out that one is like Demosthenes, and the other like Cicero.'"

Johnson wrote the Parliamentary Debates at that time for the *Gentleman's Magazine*, &c.; hence the statement as to authorship. In Macaulay's review of Thackeray's *History of Lord Chatham*, we observe the following:—

"A contemporary historian," says Mr. Thackeray, "describes Mr. Pitt's first speech as superior even to the models of ancient eloquence. According to Tindal, it was more ornamental than the speeches of Demosthenes and less diffuse than those of Cicero."

This parallelism is curious; and gives rise to the question, whether it was Tindal who applied the same simile to Chesterfield's supposed oratory mentioned by Johnson? Upon whom should the simile be fathered? Macaulay's favourite phrase about a man's eloquence being as durable as the English language, is well known.

PHILOLOGUS.

THE VICTORIA CROSS.—The following is an extract of the rules and ordinances of the above-named naval and military decoration:—

"Firstly, it is ordained that the distinction should be styled and designated 'The Victoria Cross,' and shall consist of a *Maltese Cross* of bronze," &c. &c.

How has it happened that the decoration is in the form of *Cross patée*, and not in the form of a "Maltese Cross," as prescribed by Her Majesty's command?
J. S. R.

Queries.

BARONETESS.—I have always understood that the legal designation of a baronet's wife was Dame. But Chamberlain (*Mag. Brit. Not.*, ii. 47) states that Sir Cornelius Speechman, General in the service of Holland, was created a baronet Sept. 9, 1680, with a special clause of precedence for his mother, who was to take the rank and title of a Baronetess of England. S. P. V.

THE BELL INN AND BROADHURST.—The notice of the "Old Inns of Southwark," in the New Year's number of "N. & Q.," reminds me of a query I have long intended making relative to the scenes of Archbishop Leighton's retirement and death. I am anxious to know whether there are any representations extant of the Bell Inn, Warwick Lane, and of the mansion of Broadhurst in Sussex. The Bell Inn, at the time of Leighton's death in 1684, was but some sixteen years old, its predecessor having been destroyed in the Great Fire. In Mr. Chambers's *Book of Days*, there is a woodcut of the modern Bell Inn as it now stands. How far it resembles the inn of 1668, I know not. The mansion of Broadhurst, the property of Mr. Lightmaker, has long since disappeared. I shall be much obliged to any one who will kindly give

me the required information, either privately or through the medium of "N. & Q."

EIRIONNACH.

CARICATURE: SYR MITCHIL BRUCE.—A print collector would be glad of any information about a curious caricature, entitled "Syr Mitchil Bruce, Stowkiller, 1742; W. Stukeley, *inv. et delin.*" It represents a naked man with weights round his neck, pursued into a fiery lake by a demon, from whose lips issue the words "Arthurs Oon." The following Latin words are at the bottom: "Furias, ignemque severum Cocyti metuet tortosque Ixionis angues." J. B. D.

CHALMERS OF CULTS: NOVA SCOTIAN BARONETCY.—It is presumed that this Aberdeenshire family were concerned in the Rebellion, and the title of "Sir" forfeited. The last that enjoyed the title was Sir Charles Chalmers of Cultra, Captain in H. M. Royal Regiment of Artillery. I am anxious to find particulars of a pedigree that will connect this Sir Charles Chalmers with other members of the Cultra family, viz. Rev. James Chalmers, D.D., Rector of Little Waltham and Wickham St. Paul, both being in the county of Essex. His son was the Rev. Henry Chalmers, D.D., also Rector of Little Waltham.

JOHN RICHARDSON.

12, St. Helen's Place, London.

COINAGE.—In the *Sunday Magazine* for Nov. 1864 (p. 139), it is stated that, "in round numbers, two millions of sovereigns may be manufactured from a cubic yard of metal." Is this a correct statement? It is further stated, that if we were converting into gold all the silver and copper coinage in the world, and melting the whole into a solid lump, it would not make a block of more than seven yards broad, and long and high. It is immediately afterwards assumed that the solid cube condensed would amount in value to 600 millions of sterling pounds.

Are these statements accurate, or is there any means of ascertaining the value of all the silver and copper coinage in the world?

There was the model of a pyramid of gold at the Great Exhibition of 1862 to indicate the bulk which all the gold of Australia would assume if put into a pyramidal shape. Was such model accurate? What amount of gold did it represent, and what has become of it? J. B. G.

DWIGHT FAMILY.—Can you put me in the way of tracing the pedigree of the Dwight family?

J. L. B.

12, Canning Street, Liverpool.

FRASER EPITAPHS.—William Fraser, Esq., Under-Secretary of State in 1700, was buried at or near Bath; where there is, I understand, a monument to his memory. His son Charles, minister successively at Madrid and the Hague, lies

buried at Hove, near Brighton. I shall be very greatly obliged to any one who will kindly copy the inscriptions, and send them to me.

F. M. S.

229, Clarendon Villas, Plumstead.

THE INVENTOR OF GUNPOWDER.—Maitre Guérin in the new play of that name, is made to say:—

"L'inventeur de la poudre est mort de son invention. Avis aux inventeurs."

Is this a French tradition? If so, what are its details? H. C. C.

HARRISON FAMILY (3rd S. vi. 274.)—I shall feel much obliged if your correspondent CADET will have the kindness to inform me (a Norfolk man) in what village the Harrisons mentioned by him lived? And where an account of their motto—"Humus sumus"—can be found.

FRED. HARRISON.

London: 15, Carlton Villas, Maida Vale.

LEIGH HUNT'S DESCRIPTION OF A CLASSICAL WASHERWOMAN.—

"There is a rock from whose deep base
The bubbling fountains flow;
And from the top we sink the vase
To reach the stream below.

"I have a friend who thither brought
Rich vests with radiant purple wrought,
To bathe them in the crystal dews,
Then on the rock's steep ridge display,
To the warm sun's ethereal ray,
The gaily tintured hues."—P. 151.

(*Specimens and Notes on Living English Authors*, Boston, 1845, 12mo, pp. 204.)

I cannot find the above among Leigh Hunt's poems, and he was careful that none should be lost. Is it a stray, or a burlesque? The author of the above-mentioned work treats him with half-contemptuous praise. E. S.

JACK-STONES.—In Ireland, as in almost every country of Europe, a domestic game is played with five pebbles, or five small bones, which are thrown up into the air, and caught as they fall on the back of the hand. The Greeks called these *πυρίλιθοι*, and they seem to have been the original of our dice, when numbers were marked on the several sides. In its primitive form, the pastime is called by the modern Italians, *mano in cielo*; by the Spaniards, *juega de tahas*; by the French, *jeu des osselets*; and by the Irish, *jack-stones*. What is the origin of the latter word? Ought it to be spelled *jack-stones*, from the act of throwing them into the air previously to catching them on the back of the hand in their fall? Is the term common in England, as it is in Ireland?

J. EMERSON TENNENT.

MODERN LATIN PRONUNCIATION.—Many years have elapsed since I acquired a tolerable knowledge of Latin, and perhaps new discoveries have

been made in this progressive age as to the pronunciation of words. Can any of your correspondents give me a satisfactory reason for what is taught, in the Edinburgh Academy, as to the proper pronunciation of the genitives of *domus* and *fructus*? I am now told that *do-muse* and *fruc-tuse* have superseded *domus* and *fructus*. J. M.

LELAND'S "ITINERARY," AND ST. SARIC. — In Leland's notice of Sonning, or Sunning-on-Thames, near Reading, is the following: —

"There is an old chapelle at the east end of the church of St. Saric, whither of late tyme resortid in pilgrimage many folkes for the disease of madness."

I am very much interested in the detection of the words canonized under the name as above, and should heartily thank any one who enabled me to lay hold of him. I have searched in vain in the library of the British Museum. There is no trace of the saint in Sonning church of the present day, though the fabric in Leland's time must have been mainly as it is now, excepting the embellishments, which were added a few years ago. H. E. V.

"LIMEHOUSE," *unde deriv.*? — The three following extracts occur in Cunningham's *Handbook of London*, 1850: —

"Lime-hurst or Lime-host, corruptly called Lime-house." *Spec.*, p. 157.

"At last they left Greenwich: the tide being at great low fall, the watermen get afraid of the crosse cables by the Lime-house." — Tarlton's *Jests*, 1611.

"14th Oct. 1661. By coach to Captain Marshe's at Lime-house, to a house that hath been their ancestors' for this 250 years, close by the Lime-house, which gives the name to the place." — *Pepys*.

Tarlton, Stow's contemporary, it will be observed, adopts the usual spelling of the word, and Pepys actually mentions the "house" as still existing in his time. Stow's etymologies are not always to be trusted. "Lime-hurst" would mean a grove of lime trees; but what would *host* mean? J. A. D.

"MEMOIRS OF THE LIFE OF LORD LOVAT," London, printed for M. Cooper, at the Globe, in Paternoster Row, 1746, sm. 8vo. pp. 88. No author's name. Who was the author of this pamphlet? He states on p. 1, that he had a personal acquaintance with his lordship for many years. F. M. S.

MILTON AND CHARLES II. — In Mr. Mark Lemon's *Jest Book*, No. 879, there is a statement to the effect, that Charles II. and his brother James called on Milton and insulted him in a most cowardly manner with reference to his blindness. I am anxious to know if there be any foundation for this statement, and where it is to be found. E. S.

Edinburgh.

EARLY MSS. ON ENGLISH LAW AND GOVERNMENT. — Can any reader of "N. & Q." give the

names of any private libraries likely to contain the MS. works of any celebrated writers of the fifteenth century on the Principles of Law and Government in England, most of our public libraries having been searched already? KAPPA.

GENERAL PAOLI'S RESIDENCE IN LONDON. — It is stated in *Boswell's Johnson* (vol. iii. p. 390, A.D. 1770): —

"On that morning Johnson came to me from Streatham, and, after drinking chocolate at General Paoli's in South Audley Street, we proceeded to Lord Marchmont's in Curzon Street."

We also find, from the *Annual Register*, that Paoli lived in Oxford Street,* near the corner of the Edgware Road. Can the number, or the exact position of these houses be given? H. L. J.

ST. DONAT'S CASTLE. — Can any of your correspondents furnish any information relating to a book entitled *Venustum Poema*, by D. Thos. Leyson, a native of Neath, and afterwards a physician at Bath? It was published in 1560. A transcript of such parts of the poem as describes the castle of St. Donat's, in Glamorganshire, is desired. Is there any foundation for a tradition that Wesley once preached from the fountain, in the centre of the court, at St. Donat's castle? And also, explain why its owners, the Stradlings, who were ultra-royalists, are not in the list of persons who compounded for their estates during the Commonwealth? S. A.

SOCIETY OF INDUSTRY. — I should be much obliged by information as to the nature, and whether still in existence, of a Society who struck a medal of which I give particulars: — Round the edge (face) — "Peace and Plenty are the fruits of industry and subordination." On face: Two female figures; one holding a horn of plenty, and the other an olive branch, with a beehive between them. On reverse of medal is the name of holder, "Mr. Peel, Trustee, 1792." Surrounding the name: "Society of Industry, founded 29 Nov., 1783."† S. C.

WHITBREAD FAMILY IN SUSSEX. — In the *Memoirs of the Rev. John James Whitbread*, 1854, p. 2, I find the following passage: —

"Mr. W.'s family have resided for several centuries in Schorndorf, and one branch of it is believed to have come to England about the period of the Norman Conquest, who are supposed to have been the ancestors of the family now known in this county as the Whitbreads. An old churchyard in Sussex, not very far from Brighton, contains several tombstones of considerable antiquity erected over members of this family, where the orthography of the

[* Gen. Paoli's letter, dated "Londra, 10 Dec. 1796," is signed "Oxford Street, No. 200." — Ed.]

[† This Society appears to have been connected with the county of Lincoln. *Vide the Gent. Mag.*, lxi. (ii.) p. 843. — Ed.]

name approximates very nearly to the German mode of spelling it."

The immigration of an untitled German family into England about the period of the Norman Conquest would be very difficult to verify. The name of Weitbrecht does not appear in Rietstap's *Armorial Général*. It means "far-shining," and has, therefore, no connection with Whitbread so far as its meaning is concerned. Can any reader of "N. & Q." inform me what "old churchyard in Sussex" is alluded to in the above extract? As for the "tombstones of considerable antiquity," very few stones in open churchyards can show inscriptions more than two centuries old.

JAYDEE.

Queries with Answers.

REREDOS.—I shall feel obliged by one of your architectural correspondents informing me what is the Latin equivalent to *reredos*, *redos*, *reredosse*, *arrière dos*, &c.

Does the *Architectural Dictionary* contain any philological or etymological matter?

A CORRESPONDENT OF FIFTEEN YEARS.

[The Medieval Latin equivalent for this term is given variously by Du Cange *sub voce* as *dorsale*, *dosule*, *dozale*, *dorsile pallium*, and *dorsuale*. It is a term applied to the back of a throne, or other seat of state, as well as to the hangings behind an altar. *Reredos* is also similarly applied, and sometimes means the iron back to an old-fashioned fireplace, where the wood is burnt on the old andirons. Some very valuable information is given in Viollet-le-Duc, *Dictionnaire de Mobilier*, *sub voce* "Dorsal."

As to the work of which our correspondent inquires, it is the Dictionary published by the Architectural Publication Society. The articles are written by various members of a Committee, to whom they are allotted, or by whom chosen, as seems best. These articles are then put into type in "slip proofs," and circulated through the whole Committee, each member of which sends his corrections or emendations, or further information, as the case may be. The whole is then referred back to the original writer, so that the article may be made as complete and correct as possible. Every statement, authority, quotation, or other similar matter, *must* be verified with the original: and it is very curious to see that, even in such books of the highest authority as Bingham's *Origines*, or Liddell and Scott's *Dictionary*, slips of the pen have been discovered.

As to our correspondent's query we can only say, not only is the philology and etymology of every word carefully given in all the ancient and modern languages, but the chemistry, botany, geology, natural history, and everything connected with any material used in architecture, is fully entered into. The literature of the subject, from Homer downwards—including all incidental remarks in the Greek tragic poets—or in Aristophanes, in Herodotus,

in Strabo, or Pausanias—in the Roman writers, particularly Vitruvius and Pliny—in the lexicographers and in the mediæval chroniclers—is also given as fully as possible, and every article illustrated by engravings. The work is rather more than half completed, and bids fair to be the most comprehensive yet published on any branch of art or science. Among the writers, the following names may be recorded: the late Professor Cockerell, Professors Donaldson and Kerr, Messrs. Angell, Ashpitel, Burnell, Gosling, I'Anson, Knowles, Lewis, Lockyer, Nelson, J. W. Papworth, Wyatt Papworth (the active secretary), Smirke, Tite, &c., &c.]

RELICK SUNDAY, ETC.—In the churchwardens' books of St. Martin's Outwich, the following entries occur:—

"*Relike Sondag*, 1524. Payde for red wyne on Relykys Sondag, 14.

"*Paschall, or Hallowed Taper*, anno 1525. Payde to Thomas Vance, Waxechandeler, for makynge & renewynge of the beme lyght, and for makynge of the Paskall, wth the tenabur candell and crosse candell, xxs."

Can you give me any information about "Relic Sunday," which, according to Halliwell, is the third Sunday after Midsummer Day? Can you also explain what the "beme light" and the "tenabur candell" were? The extracts are given in Godwin and Britton's *Churches of London*.

R. B. PROSSER.

[In the Harl. MS. 2247, is a curious collection of Postills, or Homilies, written in the reigns of King Edward IV. and King Henry VII. At fol. 168 b is one entitled "In festo Reliquiarum," commencing "Worshipful friends, on Sunday next coming shall be the holy feast of all relicks (called Relick Sunday), that be left here in earth to the great magnificence, honour, and worship of God and profit to man, both bodily and ghostly, for inasmuch as we be insufficient to worship and reverence singularly all reverent relicks of all saints left here in earth, for it passeth man's power. Wherefore holy church, in especial the Church of England, hath ordained this holy feast to be worshipped the next Sunday after the translation of St. Thomas of Canterbury, yearly to be hallowed and had in reverence."

For some notices of the Tenebræ office of Wednesday, Holy Thursday, and Good Friday, consult "N. & Q." 2nd S. viii. 32.]

"THE CHURCH OF ENGLAND AND IRELAND."—When was this designation first used? See Procter's *Book on the Common Prayer*. O. T. D.

[That unmeaning clause, "The United Church of England and Ireland," which occurs on the title-page of *The Book of Common Prayer*, was first used at the commencement of the present century. The authority for this phrase is the fifth article of the Union of 1800: "That the Churches of England and Ireland be united into one Protestant (!) episcopal Church, to be called 'The United Church of England and Ireland.'" Of course, churchmen are not responsible for the theology of Acts of Parliament, especially those passed during the dark ages of

the Georgian era. We cannot see that in reality the Church of Ireland has been in any respect more united with the English since the Union than before it. It is still perfectly independent as to jurisdiction. It still has its own proper Book of Common Prayer, its own Convocation, and its own peculiar customs. The Irish service book contains a prayer for the Lord-Lieutenant; an Office for Visiting Prisoners; and a Rubric concerning the time of publishing banns, which are not found in the English Prayer Book. The late Archbishop Magee, in one of his published Charges, very distinctly asserted the authority of the Irish Prayer Book. As regards doctrine and general discipline, it has *always* been united with the Church of England.]

TITLE OF MAJESTY.—When was the title of Majesty appropriated to English sovereigns. It was occasionally used at an early period; but was at first almost confined, as a title, to the Emperor.

HISTORICAL.

We believe Henry VIII. was the first English sovereign who was styled "His Majesty." The titles of English sovereigns have undergone many changes: Henry IV. was "His Grace;" Henry VI., "His Excellent Grace;" Edward IV., "High and Mighty Prince;" Henry VII., "His Grace," and "His Highness;" Henry VIII., first "His Highness," and then "His Majesty." "His Sacred Majesty" was the title assumed by subsequent sovereigns, which was afterwards changed to "Most Excellent Majesty."

HILPA AND SHALLUM.—In *Frazer's Magazine* for January, 1865 (p. 95), occurs the following sentence in an article on Richardson, the novelist:—

"In strong contrast to these boisterous lovers is the gentle and pious Sir Charles, who woos her in sentences a page long, and by slow approaches, which remind one of Hilpah and Shallum."

What is the allusion here? If it refer to anything biblical—and I know my Bible passably well—I cannot recall it.

O. P.

[Aldison's charming legend of Hilpa and Shallum will be found in the eighth volume of *The Spectator*, Nos. 564, 565. Hilpa, the Chinese antediluvian princess, was one of the hundred and fifty daughters of Zilpah, of the race of Cohn, by whom some of the learned think is meant Cain. Shallum, her lover, "of a gentle disposition, beloved both by God and man," was lord of a manor consisting of a long chain of rocks and mountains, which goes under the name of Tirzah.]

MR. BENTLEY'S HARLEQUINADE "THE WISHER." Was this piece, which Bentley's quondam friend Walpole speaks of as very witty and humorous, till maimed for party purposes, ever played or printed? And if so, is any copy to be got of it? (See Walpole's *Letters*, Cunningham's edit. iii. 407, 491, 512; viii. 196.)

QUIVIS.

[Richard Bentley's comedy, *Wishes, or Harlequin's Mouth Opened*, was acted at Drury Lane on July 27, 28,

and 30, 1761, and at Covent Garden on Oct. 3, 1761. After being circulated in manuscript, admired and applauded by those who had perused it, it was first privately rehearsed at Lord Melecombe's villa, afterwards Brandenburg House. It was never printed. See Baker's *Biog. Dramatica*, ed. 1812, and Geneste's *Hist. of the Stage*, iv. 617. Consult also *A Letter to R— B—, Esq., author of the new Comedy, called The Wishes*. Lond. 8vo, 1761.]

Replies.

"THE REFORMED MONASTERY."

(3rd S. vi. 456.)

That a copy of this work, dated 1677, exists in the Bodleian Library, may be seen by a reference to the Catalogue under the Initials B. (L.). Watt gives it, with the date 1678, under the name *Jemus*, and makes no mention of the author. In order to facilitate the discovery of the author, it seems desirable to give the whole of the title, which I here transcribe from a copy in the public library of this University, the frontispiece to which has been torn out.

Clastrum Animæ: The Reformed Monastery; or, THE LOVE OF JESUS. A sure and short, pleasant and easy way to HEAVEN. In Meditations, Directions, and Resolutions to Love and Obey JESUS unto Death. In two Parts. LONDON, Printed for Henry Brome, at the Gun in S. Paul's Church-Yard, the West-End. MDCLXXVII.

The second part, which has a shorter title, is dated MDCLXXVI. The Imprimatur is dated "Ex Ed. Lambeth. Febr. 16, 1675-6. The work is dedicated to John [Fell], Bishop of Oxford, who was also Dean of Christ-Church, to whom the author expresses himself under obligations. In the preface to the first part he represents his aim to be "to have every Christian to be really devout and precise, without entering the cloister or the conventicle." In the preface to the second part he says:—

"Not that I would deny that places for Religious Retirement might afford many great advantages, in order to greater devotion and heavenly mindedness; for I bewail their loss, and heartily wish that the piety and charity of the present age might restore to this nation the useful convenience of them. Necessary Reforms might have re-purg'd Monasteries as well as the Church, without abolishing of them: and they might have been still houses of Religion without having any dependance upon Rome:"—and more to the same effect, which he concludes thus: "*Bene vixit qui bene latuit*—he lives best and most safe, who is least acquainted with the world and lives farthest from it."

The Epistle Dedicatory is signed "Your Lordship's most dutiful Son and most humble Servant, L.B." Now I am very strongly of opinion that the author was Luke Beaulieu. We learn from Wood (*Athene Oxon.*, iv. 308), that he was a native of France, educated at the University of Saumur, came into England on account of religion about

the year 1667; was made divinity reader in the Chapel of St. George at Windsor; was admitted at Christ-Church, Oxford, where he took the degree of B.D.; was a prebendary of Gloucester, and chaplain to Chief Justice Jeffries. He was the acknowledged author of the following works:—

"Take heed of both Extreams; or, plain and useful Cautions against Popery and Presbytery, in two parts. Lond. 1675."

"The Holy Inquisition; wherein is represented what is the religion of the Church of Rome. Lond. 1681."

"A Discourse showing that Protestants are on the safer side, and that their religion is the surest way to heaven. Lond. 1687."

As neither of these works is in our University Library, I am unable to compare their style with that of *The Reformed Monastery*; but many parts of the preface to the first part of the latter work might well have done the same duty for the first of the three preceding works, "Take heed of both extreams." In one place he writes:—

"Must we retire into *Thebais*, with the fathers of the desert? Must we confine ourselves to the solitude of a *Monastick Cell*? Or shall we become Quakers, and profess the sullenness of Melancholy Fanaticks? Why, truly in Popish Countreys, the Cloister hath ingross'd the name of Religion, and they that would be, or be thought to be, devout beyond others, do usually put on a Fryer's hood, and embrace the Rule of some *Religious Order*: and, amongst us, Puritanism hath usurp'd the name of *Godliness*."

This is so like a caution against "both extremes," that the presumption is thereby greatly strengthened that Beaulieu is the author. E. V. Cambridge.

[We have since discovered a copy of *The Reformed Monastery* in the British Museum entered under the initials B. (L.) The work no doubt is from the pen of Luke Beaulieu, as it was issued by the publisher of his other works. Beaulieu also translated Bishop Cosin's *History of Popish Transubstantiation*, Lond. 8vo, 1676. In addition to the few particulars given by Wood, we may add, that Beaulieu was Rector of Whitchurch in Oxfordshire, and Prebendary of St. Paul's. He died in 1728, and was buried at Whitchurch.]

JAMES I. AND MARSTON.

(3rd S. v. 451.)

"Consider for pity's sake what must be the state and condition of a prince whom the preachers publicly from the pulpit assail,—whom the comedians of the metropolis bring upon the stage,—whose wife attends these representations to enjoy the laugh against her husband,—whom the Parliament braves and despises,—and who is universally hated by the whole people."—De Beaumont, 1604, quoted by Von Raumer, ii. 206.

In illustration of the italicised portions, take the following from Marston's *What you Will*, in the prologue to which the author, who had already been imprisoned for ridiculing the Scots in his *Eastward Hoe*! says, he—

"Nor once dreads or cares
What envious hand his guiltless muse hath struck.

(1). *Quadratus*. Why hark, good Phylus (O that thy narrow sense

Could but contain me now). All that exists
Takes valuation from opinion.

A giddy minion now.—Pish, thy taste is dull
And cannot relish me. (Act I. Sc. 1.)

(2). *Jacomo*. Hark! Lorenzo. Celso, the loose Venice Duke,

Is going to bed; 'tis now a forward morn
'Fore he take rest. O strange transformed sight,
When princes make night day, the day their night.

Andr. Come, we'll petition him.

Jaco. Away, away.

He scorns all plaints; makes jest of serious suit.

[Enter the Duke coupled with a lady; two couples more with them, *the men having tobacco-pipes in their hands*. The women sit; they dance a round. The petition is delivered up by Randolph; *the Duke lights his tobacco pipe with it, and goes out dancing*.]

Rand. St. Mark, St. Mark!

Jaco. Did not I tell you, lose no more rich time;

What can one get but mire from a swine? (Act I.)

Here the proof that the loose Venice Duke was he whom scandal called Rizzio's son, lies chiefly in the disproof; and the audience are directed to the true aim of the satire by the attribution of acts of marked unlikeliness. The prince is ostentatiously made a smoker and a dancer,—habits which, if need were, would be adduced to show that the tobacco-hating and ungainly monarch was not alluded to.

(3). *Lampatho*, *apropos* of nothing, says—

"The Venice state is *young, loose, and unknit*;
Can relish naught but luscious vanities.
Go, fit his tooth. O glavering flattery,
How potent art thou! Front, look brisk and sleek,
That such base dirt as you should dare to reek
In princes' nostrils. (Act II.)

(4). *Ran.* Cease, the Duke approacheth: 'tis almost night,

For the Duke's up: now begins his day.

Duke. What sport for night?

Lamp. A comedy entitled Temperance.

Duke. What not elects that subject for the Court?

What should dame Temperance do here? Away!

The *itch* on Temperance, your moral play!

Quadr. Duke, Prince, Royal blood!—thou hast the best means to be damned of any Lord in Venice—thou great man. . . . I will do that which few of thy subjects do,—love thee: but I will never do that which all thy subjects do,—flatter thee. (Act V.)

(5). *Duke.* How shall we spend the night?

Quadr. Gulp Rhenish wine, my liege; let our paunch rent;

Suck merry jellies; preview, but not prevent,
No mortal can, the miseries of life. (Act V.)

It should be remembered that there is nothing in the plot which necessitates the introduction of so loose-living a prince, or of such marked satire. The cause, therefore, must be sought in well-known external circumstances. Again, as De Beaumont wrote in 1604, and as *Eastward Hoe*! was published in 1605 (in three different editions) it is not unlikely that the suppressed passages of this play contained allusions not only to

Scotchmen but to the king. This supposition is strengthened by the cutting of ears and slitting of noses with which Marston, Chapman, and Jones were all threatened, and by the story of the poison which Jonson's mother had prepared for herself and her son if sentence had been pronounced against him. It is not likely that punishment deserving of avoidance by poison would have been inflicted on the satirists of Scotchmen merely.

As to Queen Anna's attendance on these representations, *Estuard Hoc!* was played by "the Children of Her Majesty's Revels," the "little cyases who were then the fashion," and that *What you Will* was played by the same, is shown by the stage direction at the close of the second Act, where "the sweet gallants" are represented by a "company of boys within." If the Queen did not really attend such representations, the fact that they were played by her company of boy actors might have led to the misapprehension, but not Charles I. and his Queen could be praised for their virtue, and the virtuous changes made in the Court, and could yet listen to the *Cæton Britannicum* in which they were thus praised, Queen Anna could not outrage the manners of the times by enjoying a laugh against James. In the *Cæton Britannicum* not only is the language most gross, but the immoralities of James and his Court are typified by all the worst details of the Jovian mythology.

I would add that, as the players changed the Scotch lord in the *Merchant of Venice*, into "that other lord," so we can now understand why the folio, printed as it was from an acting copy, omitted in Act I. Sc. 4, Hamlet's long speech beginning "This heavy-headed revel." It is not probable that they were purposely levelled at James, but no words could be more pointedly applicable.

B. NICHOLSON.

New Zealand.

PRETENDED SON OF LOUIS XVI.

(3rd S. vi. 473.)

Besides the work translated from the French by the Hon. and Rev. C. G. Perceval, Rector of Calverton, Bucks, 1834, there is a work by A. De Bonacheane, translated by W. Hazlitt, under the title—

"Louis XVII., his Life, Sufferings, and Death: the Captivity of the Royal Family in the Temple," 1853.

This prince was born in 1785, and died June 8, 1795; and his titular sovereignty lasted not quite seventeen months, his father Louis XVI. being beheaded January 21, 1793 (Walter Scott's *Life of Napoleon*, c. xiii.) His uncle, the Count of Provence, born 1755, succeeded to the title in 1795, but not to the sovereignty as Louis XVIII.

till 1814. I cannot adopt the epithet "pretended" son, given by your correspondent M. A., as the existence of this son is an historical fact, verified by the title Louis XVIII., as the existence of a titular Napoleon II. is verified by the present title of Napoleon III. I have not seen Perceval's translation; but if it be similar to Hazlitt's, it must be treated as historical, although like all history, errors may be detected in it.

T. J. BUCKTON.

Lichfield.

The following extract from *The Times* of Dec. 22 furnishes an answer to A. M.'s query,—if the statement it contains, that the pretended Dauphin "went to Java in 1853, and died there," be correct:—

"A Paris journal publishes the following strange history of an old Gothic arm-chair, which was sold a few days since at the public auction-rooms in the Rue Drouot. The article in question, at first richly ornamented, was presented by the maker to Maria Theresa, and figured in her boudoir. After the death of the Empress of Austria it was sent, in conformity with her desire, to Queen Marie Antoinette of France, and was subsequently used by Louis XVI. during his imprisonment in the Temple. After the King's tragical death Cléry, his valet-de-chambre, became its owner, and took it to England; where it successively became the property of the Prince Regent, and afterwards of the Duke of Cumberland. The latter took it with him to Berlin, and there sent it to an upholsterer for repair. The workman to whom it was intrusted found in the stuffing of the seat a diamond pin, the portrait of a boy, and several sheets of very closely written manuscript. The man sold the pin, and gave the portrait and papers to a watchmaker of his acquaintance. Some years later the watchmaker, whose name was Naundorff, endeavoured to pass himself off as Louis XVII., and produced the papers and portrait in support of his pretensions. After making some noise in France, and then in Belgium, where he lost his son, who called himself the Duke of Normandy, he went to Java in 1853, and died there. The workman who found the portrait and documents kept his secret till just before his death, when he revealed the whole to his family. One of his relatives, having ascertained that the chair was still at Berlin, purchased it, and sold it to a French traveller, who carried it to Paris; where it ultimately came into possession of an old woman, the inmate of an asylum for the aged, lately deceased. It has now been sold by auction with the rest of her effects."

The cutting, at all events, deserves to be preserved in "N. & Q." It has since been stated that this chair fetched a high price, and is now gone "into a Gallery in Piccadilly."

P. S.

TOURNAMENTS.

(3rd S. vi. 440, 477.)

In Favyn's *Théâtre d'Honneur et de Chevalerie* (Paris, 1620), tom. ii. 1752-1798, will be found a list of the thirty-six great German tournaments, with the arms in each case of the nobles or princes at whose expense they were held, as well as of the "Quatre Rois du Tournoy."

Favyn professes to correct the errors of Modius, whose book, entitled—

"Pandectæ triumphales, sive Pomparum et Festorum ac Solennium Apparatum, Conviviorum Spectaculorum Simulacrorum Bellicorum equestrium et pedestrium, Nannachiarum ludorumque, denique omnium nobiliorum tomi duo,"

was printed at Frankfort in 1586. As there are many discrepancies between the dates in Favyn and those given by your correspondent on p. 477, I have made a list of the first twelve tournaments. Favyn says:—

"La première assemblée fut tenue par l'Empereur Henry surnommé l'Oiseleur Premier du nom, Duc de Saxe, le Premier Dimanche d'après les Rois, l'an de Grace Neuf cents trente huit, en la Ville de Magdebourg," &c. &c.

1. Magdebourg	938
2. Rotenbourg	942
3. Constance	948
4. Mertspourg	969
5. Braunschweig	996
6. Treves	1019
7. Halle	1042
8. Augshourg	1080
9. Gottingen	1119
10. Zurich	1165
11. Cologne	1179
12. Nürnberg	1198

The others agree with the list already given, with the exception of the three following:—

19. Bamberg	1362
28. Würzburg	1474
34. Bamberg	1486

It will be seen that the list above also supplies the omissions in the one given at p. 477, and that it fixes the date of the first tournament eight years later.

Although Favyn professes to correct Modius, the descriptions given by both of them of the arms borne at the earlier tournaments must be received with a good deal of caution. Arms had probably not become hereditary distinctions in those days, and Favyn and Modius appear to have assigned to those who took part in these tournaments the arms which were afterwards borne by their descendants. For example, at p. 1770, the arms of the Counts Palatine of the Rhine in the year 1337, are made to include the golden orb, or Reichs-Apfel, which was not granted until the year 1544. (*Vide Spener, Opera Heraldici pars Specialis*, Frankfort-on-the-Main, 1717, p. 678.)

The list given by your correspondent appears to be taken from Rüxner's *Thürmer Buch*, published at Siemern about 1530, a copy of which very curious book I met with some years ago; a second edition was published later at Frankfort.

JOHN WOODWARD.

New Shoreham.

QUENTIN MATSYS (3rd S. vi. 374, 421, 476).—Your correspondent under the signature of W. H. JAMES WRALE, has shorn Quentin Matsys of some of his most towering plumes derived from the anvil and the pencil. It is, however, to be regretted some works of this great artist were not named, and where they are to be found, and whether "relaid" or retouched. Of the merit of the iron font-crane in the church of St. Peter at Louvain, but little can be said, excepting upon the finial, which certainly is well designed and ingeniously executed.

There is an exceedingly fine piece of ironwork in the beautiful church of Aerschot, a few leagues from Louvain: it is the only iron chandelier in mediæval design worthy of the age. While standing beneath it in fixed admiration, the gruff and busy Swiss growled in my ear, "That, sir, was made by Quentin-Matsys, and designed to hang over the tomb of his wife. It was lately found buried beneath a mass of rubbish, and much damaged; but has just been restored, and placed as you now see it." This is in substance engraved upon the hoop, which forms the basis of the design. Heigh, in his *Continental Interiors*, in his view of the magnificent screen, has given only a portion of this chandelier.

A tombstone, said on the same authority to have been discovered amongst the wrecks caused by the havoc of the French Revolution, and placed as it now remains, by the south door of the church, is inscribed to a female of the Matsys family.

If your correspondent would furnish a few remarks on this chandelier, on the artist (under whatever name he may be found), or on the tombstone, it is probable he would afford valuable information to your readers.

H. D'AVENET.

GENERAL HUGH MERCER (3rd S. vi. 473, 537.) From MR. EDWARDS's reply to C. W. B., General Mercer appears to have been of the family of Mercers of Knockbally Style, or of Lodge, both in the county of Carlow, one of whom (*circa* 1725) married a Vigors of Burgage. Both these families I suppose to have descended from Colonel William Mercer, a poet and parliamentary officer under the Earl of Essex, who was the son of Mr. James Mercer, parson of Slaines, Aberdeenshire, and was settled at Dublin in 1784. He was five times married. I have always considered General Hugh to have been the great-grandson of John Mercer, whose *Chronicle* was published some thirty years since by the Spalding Club. He was born in 1721, educated as a medical man, served in that capacity, at the battle of Culloden, and probably finding the climate of Scotland too warm, emigrated shortly after that disastrous event to America.

M.

THE MICKLETON HOOTER (3rd S. vi. 464).—The following facts may tend to throw light on

this Gloucestershire mystery. About a year back sounds closely resembling those described by II., kept the neighbourhood of Bringsty Common, near Bromyard, in Herefordshire, in nightly fear. The noise, as respectable persons who frequently heard it assured inquirers, was "an awful wailing sort of sound," appearing "to rise and fall," sometimes "quite close," and "the next instant dying away in the distance," and resembling nothing remembered in those parts. It was attributed variously to unheard-of beasts, escaped lunatics, foxes, owls, plovers, &c., while supporters of a supernatural theory were not wanting. I believe that some intelligent champions of a fox-origin are not yet satisfied; and it may be conceded that at a time when the good folks were, each night, in painful expectation of a hideous outbreak, a fox's cry may occasionally have been taken for that of the monster. But this much is certain: First, that several well-informed individuals came to the conclusion, after much sifting of evidence, that the sounds must proceed from a bird, and that bird a *bittern*. Secondly, that after a few weeks, a bittern, a bird very rarely seen in those parts, was shot by a farmer within a short distance of the chief scene of the alarms. Thirdly, that thereupon the reign of terror ended. I may add, that gamekeepers and others, well acquainted with the night music of foxes, were at a loss to account for the noise, until a bittern was suggested as its author, some time before the lucky shot (*i. e.* lucky for the alarmed rustics, though not lucky as slaying a rare and beautiful bird) was fired. n.

HOLLANDS: CHEERS (2nd S. iii. 169.) — I have just stumbled upon an early allusion to *Holland's*, which, as I do not find the query asking for any such references has been answered, you may perhaps like to insert.

In a *Letter from the Facetious Doctor Andrew Tripe at Bath*, 8vo, 1714, p. 27 (a pamphlet which has excited some notice in "N. & Q.") the writer says: —

"But by all means, you must renounce *Holland, Geneva*, and *Brunswick Mum*. For one corrupts your *Laungs*, and the other stupifies your *Intellects*."

Let me add an instance of the use of "cheers" in our modern sense, — a question debated in "N. & Q." some time since, though I cannot find the reference to it. The *Scots Magazine* for 1789, p. 356, describing an archery meeting at Hatfield, says, that Miss Harcourt was saluted "with three cheers" as Queen of the Target. H. T.

THE YOUNG PRETENDER (3rd S. vii. 1.) — I am nearly certain that Horace Walpole says that it was in the church of St. Martin-in-the-Fields that the Young Pretender conformed to our Church. I have read that a Book of Common Prayer was always at hand wherever he went. W. H.

OLD INNS OF SOUTHWARK (3rd S. vii. 13.) — A question is asked by D. R. J. respecting the old inns of Southwark, and especially the Catherine Wheel Inn, High Street. I would refer D. R. J. to a paper which I am now printing in the forthcoming part of the *Surrey Archaeological Society's Transactions*, and which I anticipate will very shortly be published. It is a continuation of, or rather a supplement to, Mr. Corner's paper on the same subject, and will contain much additional information relative to the *White Lion Inn*; but I have not met with anything about the Catherine Wheel Inn. WILLIAM HENRY HART.

Roupell Park, Streatham.

MUM (3rd S. vi. 434, 503.) — This was a strong sort of beer introduced from Germany at the beginning of the last century. It is sometimes called *Hamburgh Mum*; sometimes *Brunswick Mum*. In Playford's *Second Book of the Musical Companion*, W. Pearson, 1715, is the following —

"Catch in Praise of Mum.

"There's an odd sort of liquor
New come from Hamborough,
'Twill stick a whole wapentake
Thorough and thorough;
'Tis yellow, and likewise
As bitter as gall,
And as strong as six horses,
Coach and all.
As I told you 'twill make you
As drunk as a drum;
You'd fain know the name on't,
But for that, my friend, *mum*."

In the curious little book, *Political Merriment; or, Truths told to some Tune*, 1714, is a short poem, "In Praise of Brunswick Mum" (p. 96); and at p. 3 of the same work, "An Excellent Ballad," concluding with the following stanza: —

"Now, now true Protestants rejoice,
Stand by your laws and King,
Now you've proclaim'd the Nation's choice,
Let traitorous rebels swing;
Let royal George, the Papists' scourge,
To England quickly come:
His health till then, let honest men,
Drink all in *Brunswick Mum*."

Pope also has an allusion to this popular liquor, in the following couplet: —

"The clamorous crowd is hush'd with mugs of *mum*,
Till all, tun'd equal, send a general hum."

EDWARD F. RIMBAULT.

Some late articles relating to *Mum* bring to my remembrance a witty saying of Henry Erskine's, which you may possibly think worthy of notice. There used to be an Act of Parliament annually relative to the duties on "malt, mum, cyder, and perry." Mr. Perry, editor of the *Morning Chronicle*, being indicted by the Attorney-General for an alleged political libel, conducted his own defence, made an able speech to the jury, and had a verdict of "Not guilty." Not long afterwards Cobbett was

indicted for a seditious passage in his *Register*, and, prompted by the success of the *Chronicle's* editor, resolved to follow the same course. He did so, but failed; being convicted and sentenced to a heavy fine and imprisonment. Henry Erskine's observation on this was, that Cobbett tried to be *Perry*, when he should have been *Mum*.

J. R. B.

JOHNSONIANA: SOLUTION OF CONTINUITY (3rd S. vii. 6.) — In the *Dictionnaire de l'Académie* the phrase "*solution de continuité*" is given as an established one in medical and philosophical works. This is in the *fourth* edition of the *Dictionary*, and is therefore nearly sufficient to disprove the notion that this phrase was taken from Johnson, though it is true that the said edition was published in 1762, and Johnson's letter was written in 1720. It can hardly have been *publici juris* till Boswell printed it. But it is immaterial. The phrase is also found in Cotgrave's old *Dictionary*, 1611.

LYTTELTON.

Hagley, Stourbridge.

PHILOLOGUS may be assured that this expression is far older than the time of Johnson. It will be found in Rabelais, I cannot give the exact reference. The application will not bear explanation in your columns.

A. F. B.

ENGLISH TUNES "ANNEXED" BY THE YANKEES (3rd S. vi. 430.) — The quotation, "Hearts of Oak," &c., is not from Garrick; but is part of Smollett's well-known song, "Come, cheer up my lads, 'tis to glory we steer."

C. B.

[The words of the still popular song, "Hearts of Oak," are by David Garrick (as stated by Mr. PINKERTON). The song was sung by Mr. Champnes in *Harlequin's Invasion*, in 1759. The tune is by Dr. Boyce. *Vide* Chapell's *Popular Music of Olden Time*, ii. 715.—ED.]

Dr. Boyce was the composer of this fine old patriotic song. I have two broadside copies now before me. One is entitled "A Loyal Song, sung by Mr. Champnes in *Harlequin's Invasion*;" the other "A Loyal Song set by Dr. Boyce." *Harlequin's Invasion* was a pantomime produced at Drury Lane, Dec. 31, 1759. The dialogue was written by David Garrick, and the plot and machinery were of his invention.

EDWARD F. RIMBAULT.

Nolo EPISCOPARI (3rd S. vi. 48, 189.) — Dr. Farmer, it is said, twice refused a bishoprick. The following instance deserves notice from the curiousness of the reply. My authority is Dibdin's *Reminiscences* (vol. i. p. 173): —

"He (Dr. Andrews, Dean of Canterbury), had a full, strong voice, and is said never to have used it more sonorously and effectively than when, to the Prime Minister's question (I think it was Lord Liverpool's, though Mr. Perceval gave him the denary), 'whether he would be a bishop,' he answered 'Nolo.'"

P. W. TREPOLPEN.

COMPOSITION AT HABERDASHER'S HALL (3rd S. vi. 266.) — After the royalist party had been subdued, commissioners were appointed by the parliament to compound their estates. These commissioners sat at Haberdashers' Hall. In Cary's *Memorial of the Great Civil War*, vol. ii. p. 277, will be found a letter from Francis Rous to Sir Harry Vane relative to this commission. Amongst other matters he complains "that there is little hope of despatch at Haberdashers' Hall, they having before them, as a lawyer of the counsel of the trustees told me, fourscore causes when a motion was to be made for this business."

P. W. TREPOLPEN.

MUMMY (3rd S. vi. 267.) — There is in the Museum of the College of Surgeons, Dublin, the body of a woman, which was accidentally discovered in the Bog of Ardee, co. Louth, in 1849. The skin is completely tanned, forming an integument like leather in colour and texture, and thus preserving unaltered the form and proportion of body and limbs, and there is no perceptible smell, or other sign of decay. The tradition amongst the neighbouring peasantry was, that about seventy years previously, a girl named Mary Carcha had poisoned herself (? with arsenic) in a fit of jealousy; and as the peasantry would not permit the body to be interred in consecrated ground, it was buried in the Bog; and now, after a lapse of eighty-five years — seventy beneath the peat, and fifteen exposed to atmospheric influences — the body lies in a glass case in the Museum, having been completely mummied, or rather converted into adipocere, by the tannin and other antiseptic constituents of the peat, which seem to have penetrated every part of the structure; for the bones were at first so soft as to be easily penetrable by any sharp instrument; but after exposure to the air gradually resumed their normal hardness.

J. L.

Dublin.

BYRON'S "DON JUAN" (3rd S. vi. 513.) — Mr. WARREN doubtless refers to the stanzas issued from the Great Totham press, under the following title: —

"Some Rejected Stanzas of *Don Juan*, with Byron's own curious Notes. The whole written in Double Rhymes, after Casti's manner, an Italian Author from whom Byron is said to have plagiarized many of his Beauties. From an unpublished Manuscript in the possession of Captain Medwin. A very limited number printed. Great Totham, Essex: Printed at Charles Clarke's private Press, 1845."

The pamphlet is a quarto, and contains *twenty* stanzas complete, except the third, which has the last couplet omitted. The stanzas occupy five pages, being printed only on one side, and the notes (eleven in number) fill two pages. With all my respect for the genius of Byron, I do not find these stanzas at all worthy of him; but keep my copy of them as a curiosity, never having seen this publication elsewhere.

ESTE.

ANGUS M'DIARMID (3rd vi. 507.)—The book-seller at Aberfeldy, who issued the edition of M'Diarmid's pamphlet in 1841, appears to have no feeling for the rough eloquence of the author, and equally little disposition to make allowance for the difficulty he may have felt in the use of what to him must be regarded as a foreign language. On the contrary, the motto chosen for the titlepage indicates a desire to draw down contempt upon the work. I have now before me a copy, of which the title runs thus:—

"Striking and Picturesque Delineations of the grand, beautiful, wonderful, and interesting Scenery around Loch-Earn. By ANGUS M'DIARMID, Ground-officer on the Earl of Breadalbane's Estate of Edinamphle. *Superas se tollens in auras, in astra surgens.* Edinburgh: printed for the Author by John Moir, 1845."

The dedication to the Earl bears the same date, which seems to mark this as the first edition. In the year now referred to I was myself at Loch-Earnhead, where I saw the book at the inn, and was also introduced to the author, then a fine athletic young man, who, though manifesting abundantly the enthusiasm which prompted him to compose his *Delineations*, conducted himself with a degree of modesty which, in the society of Saxons, a Gaul of that day could hardly have been expected to maintain. Whatever may be thought of M'Diarmid's style as a writer of English, every candid reader will give him credit for a keen perception of the beauties of natural scenery, and will admire the generous ardour which he displays when describing any act of heroism, or feat of manhood. He may even be commended on the score of his charity: for so unwilling does he appear to judge harshly of his neighbours, that his strongest expression for a robber goes no further than calling him "a man of incoherent transactions." If my recollection serves me, I was informed that the gentleman who put M'Diarmid's work to press was a Colonel Riley, or O'Reilly. I am not certain, after the lapse of so many years, whether the name assumed the English or the Irish form: and as in 1845 "N. & Q." were only *in posse*, the inducement to record that class of facts, and even the means of doing so, were wanting. It may be presumed that the Colonel, and not the author, is responsible for the Latin motto which appears on the titlepage.

R. S. A.

SCARLETT FAMILY (2nd S. ix. 107.)—A Genealogist is mistaken in regard to Christiana Scarlett's marriage into the family of the Gordons of Earlsdon. Sir John Gordon's first wife was Juliana J. Scarlett. By her he had no family, and Sir William Gordon's mother was an Irving of Gribton.

GAMMA.

ENGLISH SOLDIERS AT THE BATTLE OF LEIPZIG (2nd S. viii. 537.)—I spoke on this subject a few

days ago to an old soldier in this parish, who was at the battle of Leipzig. He tells me that the only English there were a troop of artillery armed with rockets, which were then a new invention. He thinks that there were in all about one hundred men under Captain Bogue, and attached to Bernadotte's army. He describes the rockets as most effective, and as, from their novelty, causing great confusion in the French army. The troop remained for some time attached to Bernadotte's army.

GAMMA.

DISCLAIMING (3rd S. vi. 302, 461.)—

"He was born at Wakefield, in Yorkshire, in the year 1653, and notwithstanding the heralds, as appears by their books, thought fit to disclaim his father's pretensions to bear arms as a descendant from the Radcliffes of Dilton, in the county of Northumberland, the chiefs of which family had been knights, barons, and earls from Henry IVth's time to this very day, yet the late Earl of Derwentwater, Sir Francis Radcliffe, acknowledged him for a kinsman, and suffered the son to wear a bend in graille sable, field argent, on his coach, which none of the College belonging to the Earl Marshall thought fit to animadvert on during his life, though they have admonished the University of Oxford not to erect any such escutcheon over or upon his monument."—*Life of Dr. Radcliffe* (1715) p. 3.

E. H. A.

SARSEN STONES (3rd S. vi. 456, 523.)—I am obliged by the replies I have received, and beg to observe that, though Stukeley was a great antiquary, he was nevertheless a visionary one, and I should be sorry to rely on him as an authority in points of archaeological obscurity. There are very few Phœnician words known, and I question very much whether *Sarsen* be one of them. It has been too much the custom to attribute to the Phœnicians the origin of things for which no reasonable explanation could be suggested; but I have known the Phœnician hypothesis so completely blown to the winds in one remarkable instance of ancient relics, that I have no great faith in the solution of any antiquarian problem founded upon such an assumption. With regard to the *Sarsen* stones of Stonehenge, they are not *un-hearn*, and moreover they afford rude examples of the tenon and mortice joint, therefore the prohibition in Deut. xxvii. 5, 6, and Jos. viii. 30, 31, will not apply to that and similar temples, however it may be thought applicable to such temples as Abury.

W. W. S.

A POEM HAVING ONLY ONE VOWEL (3rd S. v. 526.)—EIN FRAGER's desire for one-vowelled paragraphs may, perhaps, be stayed for awhile by the following poem, which, though probably not of Canadian origin, I have cut from a Canadian newspaper:—

"In the following only one vowel is used, and a very peculiar verse we have in consequence. We do not know who took the trouble to write the lines, but they are curious now they are done:—

'No monk too good to rob, or plot,
No fool so gross to bolt Scotch collops hot.
From Doujon tops no Oronooko rolls.
Logwood, not lotos, floods Oporto's bowls.
Troops of old toespots oft to sot consort.
Box-tops schoolboys, too, oft do flog for sport.
No cool monsoons blow oft on Oxford douns,
Orthodox, jog-trot, book-worm Solomons!
Bold Ostrogoths of ghosts no horror show,
On London shop-fronts no hop-blossoms grow.
To crocks of gold no dodo looks for food,
On soft cloth footstools no old fox doth brood.
Long storm-tost sloops forlorn do work to port.
Rooks do not roost on spoons, nor woodcocks snort,
Nor dog on snowdrop or on colts-foot rolls,
Nor common frog concocts long protocols.' "

ERIC.

Ville-Marie, Canada.

JOHN RALSTON (3rd S. vi. 455.)—John Ralston was a teacher of drawing about forty years ago in Manchester, and the neighbourhood. He was a man of some talent, and of a social disposition. His pictures consist principally of boat pieces, river and coast scenery. The colouring somewhat warm. There must be persons living in Manchester and the neighbourhood to whom he was known, and who could give further information concerning him. I merely speak from the knowledge and impressions of a boy. One of his pictures adorned the walls of "the nursery."

CROWDOWN.

"TAKE MY CAP" (3rd S. vi. 498.)—I have always understood this phrase to mean: "You have surpassed me, you may wear the cap"—as in fighting, the victor wins the belt.

We have the saying quite common: "You have capped me"—gone beyond me. Also, "That caps all."

J. A. G.

Islington.

PORTRAIT OF OLIVER (3rd S. vi. 444.)—The Goodwood portrait was brought to the notice of your readers some years ago (2nd S. ii. 468; iii. 410). On that occasion (iii. 514) I mentioned a portrait of Cromwell that I had seen, many years before, in the Duke D'Arenberg's collection at Brussels; which, to the best of my recollection, answered the description given of the one at Goodwood. And I now beg to repeat the wish that I then expressed, that some correspondent of yours at Brussels would be kind enough to communicate an account of it.

MELETES.

THE VIRGINIA COMPANY (3rd S. vi. 515.)—Much information respecting this Company is given in Mr. Sainsbury's *Calendar of Colonial State Papers*. Reference may also be made to Smith's *History of Virginia*; Stith's *History of Virginia*; Bancroft's *History of the United States*; Anderson's *Colonial Church*; and *Lives of Nic. Ferrar*, edited by the Rev. J. E. B. Mayor.

C. H. & THOMPSON COOPER.

Cambridge.

"THE TICKLER" (3rd S. vi. 514.)—ABHBA will find, on further inquiry, that *The Tickler* is ascribed to Paul Hiffernan, an Irish writer, whose name comes to us heaped with obloquy. Your correspondent's query has set me looking over a lot of Irish tracts, mostly political squibs in verse; among which, I find one of those he inquires about, say:

"The Marrow of the Tickler's Works, or Three Shillings' worth of Wit for a Penny, in a Ballad. (To the tune of 'Derry Down.') There is more liquor in a Quart of Small-Beer for an Halfpenny, than in a Pint of Wine for a Shilling. 8 pp. 16mo. Printed in the year 1748."

The burthen of its prose and verse is to ridicule the truisms of the paper in question, which will no doubt be more intelligible to the initiated in the original *Ticklers*. In the "Dedication to the learned and celebrated Paul Hiffernan, M.D., author of the inimitable *Ticklers*," signed "Scriblerus," we have a confirmation of the correct ascription of the work. If your correspondent is looking up the satirical squibs "in opposition to the well-known Charles Lucas," I could show him the following if he was on this side the water:

"The Horse and the Monkey: a Fable humbly inscribed to Mr. C—s L—s, Freeman."

"A Scourge for the Incendiary."

"The Chymical Patriot: or, Lucas Awake."

All in verse, published at Dublin in 1749. There are no names of authors; but in some poetical satires of the same period, "B—t B—n," figure on the titles. Perhaps ABHBA can interpret these for me.

A. G.

CIRCUMSTANTIAL EVIDENCE (3rd S. vi. 471.)—Your correspondent T. B. will, I doubt not, find the particulars of the case he refers to by looking for the name "Waterhouse" in the index to the *Annual Register* for 1830, and a year or two before and after that date.

I have not the means myself of referring to the *Register*, but the particulars, which are incorrectly given in *The Examiner*, made a lively impression on my mind at the time of the occurrence. The victim of the murder was not a farmer but a clergyman, the Rev. Mr. Waterhouse, incumbent of Stukely, in the county of Huntingdon, and the trial took place at the assizes for that county. He was a very old man with white hair, and the circumstantial evidence which hanged the prisoner was the finding in his cottage of a hatchet or bill-hook, with recent blood clotted on it mixed with a few white hairs. The medical witness at the trial declared that he had examined these hairs microscopically, and that he knew them to be hairs from the head of a human being.

The wounds which produced death were evidently made on the head with a sharp instrument, and the man, who was a very bad character, was convicted, and sentenced to death. Shortly before

execution, not hoping to save his life, as supposed, but in order to revenge himself on the medical witness, he confessed the murder, and pointed out the place in which he had buried the instrument with which it was done, and that instrument was accordingly found. The blood and hairs on the hatchet found in the cottage were accounted for by his having killed a sheep with it by a blow on the head a short time before.

No doubt was entertained of the man's guilt before his confession: but, as in Müller's case, it was thought very strange that he had kept by him the evidence of his guilt, and so procured his own conviction.

The moral, however, deducible from this case is not so much the danger of convicting on circumstantial evidence, as the danger of relying upon opinions, on material points, authoritatively given by medical witnesses.

A. P.
Dublin.

I think I can give you a clue to the case of circumstantial evidence here referred to, as taken from a statement in *The Examiner*.

I have no doubt it refers to the case of Joshua Slade tried at the Summer Assizes at Huntingdon in the year 1827, and reported briefly in the *Annual Register* for that year at pp. 122 and 140. He was tried and convicted of the murder of the Rev. J. J. Waterhouse, a clergyman of recluse and miserly habits. The proof appears to have been that he murdered the unfortunate man with a hatchet or bill-hook. The judge was not satisfied with the conviction, and the criminal was twice respited.

In his confession he said that he had committed the murder with a sword which he had stolen a few weeks before from a public-house at Huntingdon. In all probability this is the case referred to by your correspondent T. B.

C. R. LITLEDAL.

T. T. C., Suffolk Street, Pall-Mall, E.

HEREFORDSHIRE QUERIES (3rd S. vi. 498.)—It will be interesting to MR. ROBINSON to know that in Sir G. C. Lewis's *Provincial Words of Herefordshire* (a volume, by the way, out of print), *TUMP*, i. e. a mound or hillock, is derived from the Welsh, *tump*. In the same glossary "to tump" is said to be a provincialism for "to put into small heaps." It is, of course, not improbable that the substantive is from the Welsh. *Tomen*, or *tocmen*, and *tut*, are synonyms for *tump* apparently in this border county. There is a Castle Twt hard by Kingston, and a Tomen Castle a mile or two beyond Radnor. *Tut* would seem to be akin to *tot*, as mentioned in your correspondent's letter. Passing over the Carey question, as to which I can offer no light, I would just remark, *à propos* of the last part of your correspondent's note, that there is no end to the names of places in this district

which seem to have an Anglo-Saxon derivation. In the parish of Pembroke (the *peneg*, "penny," and *brygg*, "bridge") is a farm called *Leen*, which is probably derived from *lean*, A. S. for a reward. The parish of Knill suggests the origin of its name in *cnyll*, A. S. for "knell," the sound of a bell. Spon, or Spoud, a hamlet of Almeley (which may itself be derived from *almes*, A. S. for "alms") is not improbably to be referred to *span*, A. S. for "span." The Rodd, the name of a farm, suggests the A. S. for rood or cross, and so on *ad infinitum*. The meadow adjoining my lawn is called the Dummercroft, meaning, I suppose, *domne-croft*, "prædiolum domini." Any Anglo-Saxon scholar might do a great deal hereabouts in this matter of names and places. I regret my own ignorance and inability to do more than call to my aid and handle very unskillfully Bosworth's *Anglo-Saxon Dictionary*. I have two fields, I should perhaps add, called "Great" and "Little Roman Hill," I know not from what antiquity. J. DAVIES.

Moor Court, Kingston.

MOUTRE (3rd S. vi. 267, 316, 357.)—

"On appelle droit de moute, ce que payent les Vasseaux pour moudre leurs blez au moulin banal du Seigneur."—*Dictionnaire de Furetière*, voc. MOUTRE.

MELETES.

SUPERSTITION OR SYMPATHY, WHICH? (3rd S. vi. 496.)—Nothing is more common than for a man, whose leg or arm has been amputated, to complain of pain in a toe or finger long after the limb is removed. May this not account for the marvels related under the above head? Speaking medically, it might be termed "sympathy."

A. W. D.

Sympathy.—When an arm or leg is amputated, of course the nerves which supply the hands and feet are cut across. This also, and its attendant consequences, keeps up an amount of irritation along those cut nerves, and causes pain; which pain is referred to the parts which before-time were supplied by them, as nerves refer their sensations to their extremities. PHYSICIAN.

JUVENAL (3rd S. vi. 386.)—

"Eripient somnum Druso, citulisque marinis."
Sat. III. v. 238.

I cannot agree with H. C. C. in thinking that there is, in this line, any allusion that the commentators have failed to catch. *Ruperti* (whose name your correspondent appears to have inadvertently curtailed into "Rupert") after referring to Pliny for another purpose, proceeds thus: "qui etiam, lib. ix. 13, s. 15, docet, nullum animal graviore somno premi phocis."

A little lower down he goes on to say: "Sententia itaque h. l. est, strepitus curruum aurigarumque tantus est, ut vel animalia somniculosa expergescere queat."

No doubt Juvenal is alluding to seals. But why specially to the seals of Proteus? Sound sleep was a recognised characteristic of the whole race; and surely the object the satirist had in view was not to show himself off as a well-read scholar, but to put his meaning in a strong light by adverting to a fact in natural history well known to the readers of his day. MELETES.

BEAG-BHEUL: MODERN BELIEF IN THE BROWNIE (3rd S. vi. 511.)—The communication of F. A. M. corroborates and supplements my statements relative to the Carskey Brownie (*Beag-bheul*, or "Little-mouth"), in *The White Wife* (pp. 250-2). I there showed that the Cantire belief in the Brownie existed in 1863; although Sir Walter Scott had stated that—

"the last place in the south of Scotland, supposed to have been honoured or benefited by the residence of a Brownie, was Bodsbeck in Moffatshire, which has been the subject of an entertaining tale by Mr. James Hogg."

Since the publication of *The White Wife*, a valued correspondent, dating his letter Dec. 22, 1864, writes as follows:—

"In confirmation of what you say, there is no doubt whatever as to the belief in 'Little-mouth' existing at the present day. The people also believe in the evil-eye, and use charms to destroy the influence. Our friend Miss — has just returned from Carskey, where she occupied a bedroom next to *Beag-bheul's* room, much to the wonder of the servants, one of whom said to her: 'Eh, Miss! are ye no frichtet to sleep so near *Beag-bheul*? I wadna do it for a thoosan' poods!' The Laird has had many narrow escapes from accidents when riding, which the country people put down to the credit of 'Little-mouth.'"

This note, coupled with the communication of F. A. M., shows that the belief in the Brownie exists up to the present time in that very interesting Western Highland district, which Sir Walter Scott himself dubbed as "*wild Cantire*."

CUTHBERT BEDE.

HENRY PIMPERNEL AND JOHN NAPS (3rd S. vi. 110.)—The meaning of the allusion to these names, by ELIA, was asked for in "N. & Q." some months since, but has not been given [see p. 190]. Moxon & Co. announce a perfect edition of Lamb's *Works*, to console English readers for the exclusion (through the copyright law) of a forthcoming American edition; said to contain many pieces by Lamb, hitherto uncollected. I should have supposed, but for this, that the copyright of all Lamb's writings had already expired. But I would suggest that Messrs. Moxon's editor should enlighten his edition with notes explanatory of the many allusions and quotations scattered through Lamb's *Works*, that are too recondite for the attainments of "work-a-day" readers. C. B.

GRACE MACAULAY (2nd S. ix. 198.)—Mr. William Smith, ordained minister of Cranston in the

Presbytery of Dalkeith, on October 31, 1733, was married on July 3, 1735, to — Macaulay, daughter of Mr. Robert Macaulay, minister at Stirling. They had one daughter, named Beatrix, born March 29, 1736. Mr. Smith married again in Feb. 26, 1742, Joan Baird, daughter of Mr. Baird of Chesterhall. By her he had five sons; one of whom was minister of Gulston—a son of whom is Dr. George Smith, now one of the ministers of Edinburgh. T. G.

THOMAS BARTON (3rd S. vi. 470.)—Edmund Marmion discharged the first fruits of the living of Eynesbury, in Huntingdonshire, on January 3, 1615 (First-fruits Registers, quoted in Gorham's *History of Eynesbury*, p. 119), and occurs rector, in the parish vestry records, in 1643. Will Messrs. C. H. & THOMSON COOPER give the authority for their statement that Thomas Barton was presented to that living in 1620? JOSEPH RIX, M.D. St. Neot's.

REV. DR. CHARLES LLOYD (3rd S. vi. 473.)—Dr. Lloyd was minister of the Unitarian Chapel at Palgrave in Suffolk, and kept a boarding school in the house formerly occupied by Mr. and Mrs. Barbauld. The Doctor lost his wife at Palgrave, Dec. 11, 1808 (*Gent. Mag.*, Suppl., 1808, vol. lxxviii. pt. ii. p. 1191), and removed to Ilhigate about 1811. JOSEPH RIX, M.D. St. Neot's.

HARRISON'S CASE (3rd S. vi. 388, 423.)—Mr. George Lilly Craik prefaces the narrative of this trial, copied by him into the *English Causes Célèbres* (Knight's *Miscellanies*, vol. i. p. 255), by this account of his authority:—

"This is the famous case to which we have alluded in a preceding page (p. 129) in speaking of Sir Robert Hyde, the judge by whom it was tried. We will here give it as it is detailed, with considerable minuteness, and with such accompanying evidences as apparently to remove all doubt as to the facts, in an account first printed in 1676, probably under the direction of Dr. Thomas Shirley, or Sherley, physician to King Charles II., to whom the narrative seems to have been transmitted by his friend, Sir T. Overbury, a magistrate resident in the neighbourhood of Campden."

Mr. Craik here adds Sir T. Overbury's letter, but unfortunately does not mention where he met with the original of the epistle and the narrative. ARCHIMEDES.

ARMS OF A CONQUERED KNIGHT (3rd S. vi. 483, 540.)—My note at p. 483 purported (as clearly as inverted commas, different type, and reference to volume, edition, and page could make it), to be an extract, without a word of comment, from Burke's *Extinct Peerage*. MR. ROBERT DYMOND, JUNIOR, is therefore not justified in supposing I have fallen "into a prevalent error." Whether what he alleges to be a mistake is so or not, could have been better judged had he conformed to the rules

of "N. & Q.," and cited some authority for his statement.

WALTER RYE.

THE ATHENIAN MISOGYNIST (3rd S. v. 450, 406.) I cannot find the passage mentioned by MR. MALL in the *Hippolytus*, though in that play Euripides has certainly said enough against women to deserve the title of "the Athenian Misogynist." Aristophanes, though not complimentary to the sex, was not a woman-hater, but I think he is the person so called by the French Essayist.

Χρήματα πορίζω εὐποράτατον γυνή,
Ἀρχοντά τ' οὐκ ἂν ἐξαπατήσῃ ποτέ.
Αὐτοὶ γὰρ εἰσιν ἐξαπατῶν εἰδυμένοι.

Ecclesiastus, vv. 236-8.

H. B. C.

U. T. Club.

RESTORATION OF ANCIENT BUILDINGS (3rd S. vi. 424, 538.)—The pleasing intelligence communicated by P. of Her Majesty's desire to restore Holyrood Chapel is what might be expected from the well-known patriotic sentiments of our beloved Queen, and so much the more pleasing that I have no doubt it will some day be carried into effect. The appeal to MR. FERREY is made in the right place; and I should suppose, with all deference, that to no one could the work of restoration be more confidently confided. As to St. Giles's church, I fear that one work of restoration at a time is enough for Scotland; but Her Majesty's example will work wonders. I am ashamed to own that the mass of my countrymen are sunk in utter apathy with regard to the Fine Arts in general, and look, in particular, on the splendid remains of ecclesiastical art that still abound on the historic soil of their native land, with a sort of pious horror, as of so many memorials, not of the Christian religion, but of some depraved form of pagan abominations. It is deplorable that such ignorance, combined with fanaticism, should exist in a country celebrated for the general good sense and information diffused among its people. Scotland was long cut off, both by prejudice and local barriers, from much intercourse with her more civilised neighbour, England, and took a delight in cherishing feelings and practices utterly alien to all sound and rational views. I speak of the common people, not of the nobility and gentry, whose minds were in general highly cultivated by education and foreign travel. The same better influences are now at work to improve the million; and a new leaven is permeating the old and stagnant body, and raising it to a higher, more refined, and more dignified condition. One remarkable symptom of this spirit of improvement is the strong desire expressed in many quarters for a more seemly celebration of divine worship in the manner of the Church of England. IOXA.

UNHISTORICAL (3rd S. vi. 532.)—This word will be found in the dictionaries of Webster and of

Worcester. No quotation is given, but *Park* is the authority cited by both.

EDWARD VILES.

15, Carlton Road, Kentish Town, N.W.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Music of the most Ancient Nations, particularly of the Assyrians, Egyptians, and Hebrews; with Special Reference to recent Discoveries in Western Asia and in Egypt. By Carl Engel. With Numerous Illustrations. (Murray.)

The author of this very curious contribution to the history of music, and who very unnecessarily requests indulgence for disadvantages which he fears he may labour under, in expressing himself in a language which is not his mother tongue, tells us that, having for years taken every opportunity of ascertaining the distinctive characteristics of the music both of civilised and uncivilised nations, he soon saw that the latter was as capable of yielding important suggestions, for the science and history of music, as the languages of savage nations in philological and ethnological inquiries. Being more and more convinced, as he proceeded, that in order to understand clearly the music of various modern nations, it was necessary to extend his researches to the music of ancient nations, he directed his attention to the Assyrian monuments in the British Museum. The facts which Mr. Engel has gathered from these studies form an entirely new addition to the history of music, and are put forth in the present volume, which must find favour with musical antiquaries. It is beautifully illustrated; many of the woodcuts, illustrative of Assyrian and Egyptian music, have been copied from the antiquities in the British Museum; while many of the Egyptian musical instruments are derived from Sir Gardner Wilkinson's well-known work.

Ballads and Songs of Brittany. By Tom Taylor. Translated from the "Barnaz Breiz" of Vicomte Hersart de la Villemarqué, with some of the Original Melodies harmonised by Mrs. Tom Taylor. With Illustrations by J. Tisson, J. E. Millais, R.A., J. Tenniel, C. Keene, E. Corbould, and H. K. Browne. (Macmillan.)

Who that takes any interest in the study of Folk Lore but knows the *Barnaz Breiz* of Villemarqué, and their great value in illustrating the history and connection of popular fictions? These records of the Celtic races of Brittany are of special interest to English antiquaries, and it was with no small pleasure that we heard of Mr. Tom Taylor having undertaken to make them better known to English readers. What he so undertook he has very successfully accomplished; and his version of *Astron Nann Hag ar Goorigan*—"The Lord Nann and the Fairy"—has all the ring and pathos of an old ballad—of any one of the many similar ballads current throughout Europe. This indeed may be very justly said of all his translations. The book is beautifully got up; and the illustrations are every way worthy of the racy old songs which they are intended to glorify, and of the reputation of the respective artists. We hope Mr. Taylor will be encouraged to give us more of these Ballads of Brittany.

A Selection from the Works of Alfred Tennyson, D.C.L., Poet Laureate. (Moxon.)

This little volume, which is a perfect gem in typography, paper, and ornamentation, is the first of a series of volumes which are about to appear under the title of *Moxon's Miniature Poets*. It contains upwards of sixty of the Laureate's poems. Could such a series be more worthily inaugurated?

Letters from Sir Robert Cecil to Sir George Carew. Edited by John Maclean, F.S.A. (Printed for the Camden Society.)

We must content ourselves with announcing this volume as one of great value for its illustration of the state of Ireland during the time when Carew was Governor of Munster, and of the personal character of Sir Robert Cecil.

The Public Schools Calendar, 1865. Edited by a Graduate of the University of Oxford. (Rivingtons.)

The utility of a Public School Calendar is obvious. We are glad to see that its preparation has been undertaken by one who, knowing the information which would be sought for in such a work, has obtained it from the best sources, namely, the Reports of the Public Schools Commissioners, and in most cases the authorities of the different schools.

The Berlin Society for the Promotion of the Study of Modern Languages offers two prizes to English, French, and German Scholars. The first prize of 100 Fredericks d'or (85*l.*) is for an Essay on Shakspeare's Influence on the Development of the English Language. The essay is expected to contain—1. An account of the stage of the development which poetic diction had attained in England in the period immediately preceding Shakspeare. 2. Illustrations of the progressive development of the language in the works of Shakspeare. 3. An exposition of the relation in which the peculiarities of Shakspeare stand to those of his contemporaries. 4. Illustrations of the influence of Shakspeare on the poetic diction of England. The subject of the second essay, the prize for which is to be 34*l.*, is the History of the Criticism of the Shakspearian Drama among the Germans, as also among the Nations speaking the Romance Languages. The essays may be written in German, French, or English, and are to be forwarded to Professor Herrig, the President of the Society (Neue Friedrichsstrasse, 16, Berlin), on or before July 1, 1866. Each essay is to be accompanied by a sealed letter containing the author's name and address, and superscribed with a motto, which is also to be annexed to the essay.

A very interesting Shakspearian discovery has been made in Germany. A copy of the *Hundred Merry Tales* has been found, which is said to be not only of an earlier date than the edition lately reprinted by Mr. Hazlitt, but also perfect, which unfortunately is not the case with that used by Mr. Hazlitt.

English Philologists will be glad to learn that Mr. Way's valuable edition of the *Promptorium Parvulorum* is all but completed; and that the Third Portion, which concludes the work, will probably be issued to the Members of the Camden Society as one of the books for the subscription of 1864-5.

In England we have journals devoted to the *spelling* as well as to the *reading* public; but they beat us in France. A journal has just been started in Paris under the title of *Le Baby*, "destiné à des abonnés qui la plupart ne savent pas lire."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

APOLLINARI INTERPRETATIO PALMORUM, VERSIBUS HEROICIS. Parisiæ, 1568. 8vo.
FATHERSON'S (Dr. Wm.) OBSERVATIONS ON THE CLIMATE OF IRELAND, &c. Dublin, 1801. 8vo.
PROCES DES TROIS ANGLAIS, MM. Wilson, Hutchinson, Bruce, &c. Paris, 1816. 8vo.
MILLER'S (GEORGE, D.D.) SECOND LETTER TO THE REV. E. B. PUSEY, D.D. London, 1841. 8vo.

Wanted by Rev. B. H. Blacker, Rokeby, Blackrock, Dublin.

ROUSE'S DOCTRINE OF CHANCES.
BROWNE'S GUIDE TO THE TURF.
DENISON'S PHILOSOPHY OF THE TURF.
KENTFIELD ON BILLIARDS.
GREEN'S BOOK OF THE QUOITS.

Any other Works on the History of the Turf, and the Theory of Chances.

Wanted by Mr. Henry Moody, Low Pavement, Nottingham.

NOTES AND QUERIES. First Series. Vol. II.
Perry Society Publications. Nos. 1, 6, and 17.
OSIAN'S POEMS. Perth, 1795. Vol. I.
SCOTTISH ANTIQVARIAN SOCIETY PROCEEDINGS. SM. 4to. Vol. I. Part 1. Vol. III. Parts 2 and 3.
EDINBURGH ROYAL SOCIETY TRANSACTIONS. Vols. III. IV. VI. and VII. Boards.

Wanted by Mr. Thomas G. Stevenson, 22, Frederick Street, Edinburgh.

Notices to Correspondents.

THE INDEX to our last volume will be issued with "N. & Q." of Saturday next.

HISTORICS will find the information which he desires respecting the title "Reverend" in our 1st S. VI. p. 216.

CAUTION to OUR BOOK-BUYING FRIENDS.—We think it advisable to print the following letter:—

"Rokeby, Blackrock, Dublin, Jan. 6th, 1865.
"The Rev. B. H. Blacker presents his compliments to the Editor of "N. & Q.," and thinks it well to mention the following particulars:—
"Three or four weeks since a list of books wanted by Mr. B. was kindly inserted by the Editor; and two or three days after a letter came headed '22, Drummond St., Edinburg Square, London,' in which the writer proposed to supply an excellent copy of one of the works—*Librorum Publicorum Hiberniæ, &c.*—for 1*l.* 5*s.*, and specified a Post Office in the neighbourhood, in case Mr. B. would send an order for the amount. As the writer did not appear to be a regular bookseller, Mr. B. wrote at once to a clerical friend in London, asking him to call on the writer, and to arrange about the payment for, and the transmission of, the books. Mr. B.'s friend went without delay, but could find no such person. The owner of the house stated that many inquiries of the same kind had been made.

"As Mr. B. has reason to think that other Correspondents of 'N. & Q.' have been written to in like manner, he has been induced to trouble the Editor upon the subject."

N. J. H. The conception of the *New Zealander* sitting on the ruins of Westminster Bridge was no doubt suggested to Lord Macaulay by the poet Shelley, in a passage which occurs in the dedicatory letter of his poem, *Peter Bell the Third* to T. Brown, l. 6. Moore. See "N. & Q." 1st S. IX. 361.

WM. DAVIS. For the bibliography of Alban Butler's *Lives of the Saints*, consult "N. & Q." 1st S. IX. 360.

T. T. W. There is so much that is conjectural in Dr. Norlane's account of the *Rock Basins* being connected with the sacrifices of the *Druids*, that our Correspondent must consult the work itself. The only authority quoted by the Doctor in support of his opinion is La Rel. de Gaul.

A. McNIVEN. *Hick's Hall* is on Clerkenwell Green, and is the Sessions House of the County of Middlesex.

E. L. We cannot find in the British Museum an *Elogium* on the marriage of Charles I. by Adam Abernethy. There is one in French (4to. 1827) signed J. D. B., and written as a dialogue between Jacques, Robin, and Andriot.—Mr. Patmore's dramatic MSS. will not be available for some weeks.

J. C. H. F. Some remarks on the passage in Milton's *Lycidas* (lines 158—163) occur in "N. & Q." 1st S. VI. 143. The poem "The spacious firmament on high," is by Addison. Vide our 1st S. V. 513, 548, 567.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for SIX MONTHS forwarded direct from the Publisher (including the Half-yearly INDEX) is 1*l.* 4*s.*, which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 32, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

CAUTION.—COUGHS.—The only medicine which gives immediate ease to the most severe Cough, Asthma, &c., is Dr. LOCOCK'S *PULMONIC WAFERS*, as the shortest trial will prove. In every newspaper and periodical in the kingdom may be seen testimonials of their wonderful efficacy. Observe that the words, "Dr. Locock's Wafers," are in the Government stamp. Sold by all Druggists, at 1*s.* 1*d.*, 2*s.* 9*d.*, 4*s.* 6*d.* and 11*s.* per box.

OLD GLENLIVET WHISKY.

J. CAMPBELL has held a large Stock of this Fine Old Malt WHISKY for 30 years, price 20*s.* per gallon. Old Irish Whisky, 18*s.*; Hennessy's Old Pale Brandy, 32*s.* per gallon; E. Cilequot's Champagne, 60*s.* per dozen; Sherry—Pale, Golden, or Brown—30*s.*, 36*s.*, and 42*s.*; Port from the wood 30*s.* and 36*s.*; old crusted, 42*s.*, 48*s.*, and 54*s.*. Note.—J. C. strongly recommends his Vin de Bordeaux at 30*s.*, and St. Julien Claret at 22*s.* per dozen, which greatly improves by keeping in bottle two or three years.—Remittances or town references to be addressed JAMES CAMPBELL, 108, Regent Street.

LONDON, SATURDAY, JANUARY 31, 1865.

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Notes.

SOBRIQUETS OF REGIMENTS.

Encouraged by the Editor's kindness in giving insertion to "The Regimental Badges," I send a list of the "Sobriquets of Regiments" as given some time since in a country newspaper, with such additions as I have deemed necessary.

Royal Horse Guards—*Oxford Blues*.

First, or King's Dragoon Guards—*The Trades' Union*.

5th Dragoon Guards—*The Green Horse*. So named from their green facings. At the battle of Salamanca, this corps, when in General le Marchant's Brigade, was particularly noted as "The Green Horse."

2nd Dragoons—*Scots Greys*, and *Second to None*. The latter words were for many years on their appointments.

7th Hussars—*The Black Horse*, so called from their Regimental Facings.

8th Hussars—*St. George's*, from their Colonel, Richard St. George, 1740-1755.

11th Hussars—*Cherubins and Cherry Pickers*, having had some men taken while on out-post duty in a fruit garden in Spain.

14th Hussars—It is a curious circumstance that the 14th Hussars had very many years ago the name of *Hamilton's Runaways*. In India this was

brought up against them and made much mischief.

On Sept. 20, 1745, the King's troops, under Sir John Cope, confronted the Scottish insurgents near Preston Pans, and the night was passed in the field. The 14th Dragoons, commanded by Lt.-Colonel Wm. Wright, furnished videttes and patrols on the flanks of the army. Before day-break of Sept. 21, a chosen band of Highlanders advanced through the fog, and attacked the right of the King's troops. Their sudden advance in the dark, their superior numbers, and peculiar mode of fighting, struck with consternation the few men who guarded our artillery, and who faced about and fled. The Dragoons advanced to charge the Highlanders; but seeing the very superior numbers of their opponents, and being discouraged by the loss of their artillery, they made but a feeble effort to stem the torrent of battle, and afterwards retired from the field. Several officers, and a few private soldiers, however, behaved with great gallantry, and among others, Major Richard Bowles, 14th Dragoons, particularly distinguished himself; the few troopers who rallied round him had been cut down and his own horse killed; but he continued to fight on foot: he was surrounded, and had received eleven wounds, when a rebel leader interposed, and saved his life." (Cannon's *Record of the Fourteenth Dragoons*, page 6.) Thus it will be seen that only a part of this gallant regiment was engaged on this disastrous occasion; and it is most unfair to stigmatise a glorious regiment as cowards because a small portion of the corps was surprised and overpowered in a fog in the Highlands, before the break of day. There is not a braver or more justly honoured regiment in the British army than the 14th Hussars.

17th Lancers—*Bingham's Dandies*. The Earl of Lucan, when Lord Bingham, was Lieutenant-Colonel of this corps, which was remarkable for the well-fitting uniforms both of the officers and men of the corps.

Grenadier Guards—*The Sand Bags*. "Sand Bags" is the designation of all Grenadiers, and, *par excellence*, of the Grenadier Guards.

1st Foot—*Pontius Pilate's Body Guard*. From a fictitious anecdote of a dispute between Le Regiment de Douglas (now our 1st Foot) in the French service, and the Picardy Regiment, in 1637, as to the antiquity of the Corps; the Regiment of Picardy claimed to have been on duty the night of the Crucifixion, to which Douglas's Regiment rejoined, that "had they been on guard, they would not have slept on their post."

2nd—*Kirke's Lambs*. From having on their colours the "Paschal Lamb," granted for having been a guard of honour to the queen of Charles II. on her progress to London, and from having been commanded by Colonel Piercy Kirke from April, 1682, to Oct. 1691; it is said that this regiment

was employed in enforcing the cruelties devised by the infamous Judge Jeffries, who died in April, 1689; hence (referring to the colours of the Regiment) the ironical title of "*Kirke's Lambs*."—See Cannon's *History of the 2nd Foot*. And *Sleepy Queen's*. At Almeida, by their carelessness, Gen. Brennier effected his escape (after blowing up his works) by Barba del Puerco, May 10, 1811.

3rd—*The Nutcrackers* and *The Resurrectionists*. Obtained at Albuera, where the regiment was dispersed by the Polish Lancers, and reappeared shortly after. An officer present at a conversation, among officers of various corps, respecting regimental mottos, on hearing some one ask what motto was borne by the "Buffa," and learning that none appeared, at least in the "Army List," he suggested that the 85th, which bore "*aucto splendore resurgo*," might present the Buffs with "*resurgo*," as appropriate to the corps, and retain the "*aucto splendore*" for itself. The officer was called out for his wit by a captain of the Buffs, but a sensible second made up the matter without a duel.

These *sobriquets* were undeserved. "The Buffs" is a gallant veteran regiment, bearing on its colours the names of ten general engagements where it covered itself with glory. The corps *has* a well-deserved motto—"Veteri frondescit honore."

4th Foot—*Barrell's Blues*, from William Barrell, Colonel of the regiment from August, 1734, to August, 1749.

5th—*The Fighting Fifth*. Although no regiment in the British Army could better deserve the appellation of "The Fighting Regiment" than the gallant "Fifth," still it is well-known that this designation was justly conferred on the "Fifth Division" during the Peninsular War, and not on any particular corps. In fact, where every British regiment behaved itself nobly in face of the enemy at all times, it would be alike invidious and unjust to designate any single regiment as "The Fighting Corps."

6th—*The Saucy Sixth*, or *The Warwickshire Lads*, or *Guise's Geese*. Alliteration is the cause of two of these *sobriquets*. "Saucy Sixth," is one; "Guise's Geese," another. Colonel John Guise (pronounced "Gees") was Colonel of this distinguished corps from November 1, 1738, to the period of his death in June 1765.

9th—*The Holy Boys*, from their selling their Bibles, for drink, in the Peninsula, and passion for sacking Convents.

10th—*The Springers*. So called from their readiness for action, whenever their services were required—a character which the corps will, we are certain, always deserve. This title has also been given to the 62nd Regiment.

11th—Was styled "bloody," from being nearly annihilated in action on several occasions, owing to its distinguished bravery; witness Alamanza, Fontenoy, Roucoux, Ostend, and Salamanca.

14th—*The Old and Bold*, and *Calvert's Entire* (having had three battalions kept up, for the good of the then Adjutant-General, Sir Harry Calvert, their Colonel, from February 8th, 1806, to the date of his sudden death, September 3, 1826. The family name is now changed to "Verney.")

17th—*The Bengal Tigers*, from the badge on the regimental colours. As the badge here referred to happens to represent a *green* tiger, I leave it to persons more experienced in Indian affairs than I can boast of being, to decide where a green tiger has been discovered in the Bengalee Presidency.

19th—*The Green Howards*. Styled "The Green Howards" (or "Howard's Garbage"), in order to distinguish it from the 24th regiment, known at that time as "Howard's Greens;" the Hon. Charles Howard being Colonel of the 19th Regiment from Nov. 1738 to March 1748, and Thomas Howard being Colonel of the 24th Regiment about the same period, viz., from September 1717, to June 1737.

20th—*The Two Tens* and *The Minden Boys*, and *Kingsley's Stand*; the last-named honorable title was given to the regiment in consideration of its conspicuous bravery at Minden, August 1, 1759, where it repulsed every charge of the enemy. It formed part of the brigade commanded on that occasion by Major-General Wm. Kingsley, who was Colonel of this distinguished regiment from April 9, 1746, to the period of his decease in October, 1769. JUVERNA.

(To be concluded in our next.)

JOHN RICHARDSON.

In the recent biographical sketch of the life of this esteemed gentleman, in the *North British Review* for November, it is asserted that, in 1811, he married Miss Elizabeth Hill, a *cousin* of the author of *The Pleasures of Hope*. That the poet may have been connected with the young lady is possible enough; but it must have been through her mother, for it could not have been through her father.

Miss Hill was the only surviving daughter of Lawrence Hill, Esq., Writer to the Signet in Edinburgh. Her brother, Lawrence Hill, Esq., of Barlanark, is still living; but has, it is understood now retired from business. Their parent, a man of great energy and talent, about the end of last and commencement of this century, managed the Whig interest in North Britain. At that time the voters for Members of Parliament held their feudal estate directly of the crown or prince; and although not so numerous as since the alteration of the franchise, still collectively through Scotland, they presented a pretty formidable front. Now this indefatigable gentleman had what was

marily designated in his office as "the book," the "books,"—mysterious volumes, carefully hidden from the prying eyes of the clerks; but which contained a regular list of the voters, from each end of the northern kingdom to the other, with their political predilections; and suggesting means, or inducements, by which their votes might be influenced. What became of these singular volumes—for I have always understood there were many of them—I have never been able to trace; but it is most probable, they ultimately were consigned to the purchases of waste paper: for when the business, which had been continued by his brother Robert, was finally given up, boxes of papers and books, with which the place of business were literally crammed, were disposed of in this way. Mr. Lawrence Hill had also been engaged in the great contest between the sixteen pens at the end of last century; and had collected and bound up his searches into the pedigree of those interested in a great number of volumes. These were kept perhaps by the family, as they were not included in the catalogue of Mr. Robert Hill's books which were sold by auction.

Mr. Lawrence Hill died prematurely in the beginning of the present century, at a time when there was every prospect of his making a large fortune: for, unlike many of his profession now-a-days, he was a careful and industrious man. His demise was deeply regretted by all who knew him; and it may be added, that his daughter was not a tocherless bride. J. M.

Shakspeariana.

"HAMLET," Act III. Sc. 2 (Quarto, 1604).—

"For thou dost know, oh Damon deere,
This Realme dismantled was
Of Jove himselfe, and now raignes heere
A very very palock."

If one of the commentators had showed himself contented with the different readings (palock, plock, pajock, paddock, peacock, bajocco), I would not add a new word to the rather sufficient number; but since the question is yet an open one, a new combination will not be out of place.

What I give is only a possibility, without the least support of an authoritative character, and I would not even mind it if one of the other readings would "suit the word to the action."

Hamlet means "ass," and does not intend to weaken what he means by supplying it by such an innocent word as "peacock," "paddock," &c. He says, "A very, very," and then he says nothing more, but *hems* only in a rather characteristic way; and so gives to the hearer the opportunity to supply by rhyming what he has left unsaid.

And so I suppose the word in question did not belong to the verse, but was a stage direction, which I should like to understand as—"hiccup" (hiccough.)

"A very, very [hiccups.]"

F. A. LEO.

4, Hafenplatz, Berlin.

THE HUNDRED MERRY TALES.—I am happily able to lay before the readers of "N. & Q." a few further particulars of the recently discovered copy of this curious Shakspearian volume. It was found in the Royal Library at Gottingen, and consists of twenty-eight leaves in folio, of which, however, only twenty-six are numbered, the title-page and the last of the tales being without numbers. It contains four tales more than are to be found in the later editions.

On the back of the last leaf there is the following colophon:—

"§ Thus endeth the booke of a. C. mery
talys. Empryntyd at London at the sygne of
the Merymayd At Powlys gate next
to chepe syde. § The yere
of our Lorde. M. v. C.
. XXVI. § The . XXII.
day of November.

Johannes Rastell.

§ Cum priuilegio
Regali."

The name of John Rastell forms a portion of his woodcut device (which is copied in Mr. Hazlitt's reprint).

I am glad to add that this earliest edition of the "C. Mery Tales," is about to be reprinted under the editorship of Dr. H. Oesterley.

T. H. M.

"STUNG LIKE A TENCH" (3rd S. vi. 324).—In the revised issue of the Pictorial Edition of the *Works of Shakspeare*, edited by Charles Knight, I find the following note on this subject:—

"The second carrier appears to have had some popular knowledge of the natural history of fishes. The tench which is stung, and the loach which breeds fleas, appear to be allusions to the fact that fish at particular seasons are infested with vermin. The particular charge against fleas of troubling fish as they do lodgers 'within victualing houses and inns,' is gravely set forth in Philemon Holland's translation of Pliny" (vol. i. of "Historical Plays," p. 196).

The above does not appear to me to be a very satisfactory explanation; but perhaps a reference to Pliny might throw further light on the subject.

H. FISHWICK.

PASSAGE IN MACBETH: "BLANKET OF THE DARK."—It has occurred to me that the much-vexed question of the meaning of the expression

used by Lady Macbeth in her speech after reading her husband's letter—" . . . nor heaven peep through the *blanket* of the dark," &c.—might be set at rest by substituting *blankest* for *blanket*. I believe that the *s* was omitted through the carelessness of a transcriber, or an error of the press. The word *blankest* conveys the idea of the most intense darkness, is a word such as Shakspeare would use, and adds to the power of the passage. The correction is a very simple one, and does away with all necessity for ingenious speculations upon the unhappy *blanket*.

JOHN JESSOPP,
Chaplain of Surrey County Gaol.

[This suggestion has never, We believe, been made. Coleridge proposed *blank height*. Mr. Collier's MS. Corrector, *blankness*.—ED. "N. & Q."]

LINE IN HAMLET: "HE IS FAT AND SCANT OF BREATH."—In these days of Shakspeare-worship, every line the poet ever wrote, good, bad, and indifferent, is undergoing such rigid scrutiny, that one hardly dares to propose the most trifling verbal emendation, for fear of suggesting something which has been already published. I would, therefore, humbly deprecate the wrath of critics, while noticing the line in *Hamlet*, where the Queen says of her son, "He is fat, and scant of breath."

Commentators have been struck with this ludicrous description of one who is elsewhere spoken of as "the glass of fashion, and the mould of form," and they have got up a very improbable story about a certain corpulent performer who used to act the part of Hamlet. Can we suppose that Shakspeare was so short-sighted as to have written his plays with an especial eye to the bodily peculiarities of his contemporaries?

May not "fat" be a misprint for *faint*? If the latter word were written in the original MS. in the contracted form of *fait*, with a stroke above the letters, the mistake might easily occur.

Have I been anticipated in this suggestion?

J. DIXON.

[Mr. Dixon's proposed emendation is not, we think, to be found in any commentator.—ED. "N. & Q."]

TYPE MNEMONICS.

Last St. Valentine's week the New York correspondent of *The Standard* sent over for the amusement of his readers here the following score of "typographical symbols." He copied it from the pages of the *Philadelphian Advertiser*—a paper which contains typefounder's advertisements of all sorts. As it is ingeniously arranged, and many of the associations cleverly hit off, I think it should have a niche in "N. & Q." Some of these types are essentially American however!—

"The type of a Glasier should be *Diamond*.
The type of an Oyster should be *Pearl*.
The type of a Jeweller should be *Agate*.
The type of an Honest Man should be *Nonpareil*.
The type of a Citizen should be *Bourgeois*.
The type of a Schoolmaster should be *Primer*.
The type of a Bull should be *English*.
The type of Freedom should be *Columbian*.
The type of a Maiden should be *Paragon*.
The type of a Mother should be *Double Paragon*.
The type of a Soldier should be *Canon*.
The type of an Author should be *Script*.
The type of a Preacher should be *Text*.
The type of Aristocracy should be *Title*.
The type of a Baby should be *Small Caps*.
The type of a Hussey should be *Boldface*.
The type of an Alderman should be *Extended*.
The type of a Drunkard should be *Bachslape*.
The type of a Barber should be *Hairline*.
The type of our Foundry should be *Excelsior*."

With a view of making the series more complete, I have added a score of lines embracing some of our more common English founts. I believe even a couple of readings of the two will benefit many of your readers, who have hitherto been unable to master the trade names of our typefounders and printers. The *Memoria technica* here used will not help one to the relative sizes of the types, but that is soon learnt afterwards:—

The type of a Book-keeper should be *Contra*.
The type of an Artist should be *Ornamental*.
The type of a Ploughboy should be *Rustic*.
The type of a Servant should be *Minion*.
The type of a Clown should be *Grotesque*.
The type of a Freemason should be *Relief*.
The type of a Mummy should be *Egyptian*.
The type of a Painter should be *Perspective*.
The type of an Engraver, should be *Outline*.
The type of a Beadle should be *Church*.
The type of an Antiquary should be *Grecian*.
The type of a Penny-a-liner should be *Condensed*.
The type of a Wineseller should be *Body*.
The type of a Poet should be *Elizabethan*.
The type of a Fool should be *Reversed*.
The type of a Gentleman should be *Open*.
The type of a Tomb-writer should be *Skeleton*.
The type of a Roman should be *Italic*.
The type of a Lady's lips should be *Ruby*.
The type of Notes and Queries should be *Brilliant*.

W. R.

"BIBLIOTHECA HIBERNICA."—Being engaged in compiling a "Bibliotheca Hibernica" on a very comprehensive scale, on which work I have been occupied many years, I would feel very much obliged to any of your readers for notices of rare books, pamphlets, broad-sheets, &c., written by Irishmen; or of works published in that country on any subject. Also, for notices of works by Irishmen, or relating to Ireland, published abroad. Biographical notices of authors, and bibliographical notes of their works, will be also very acceptable, and thankfully received by

JOHN POWER.

3, Grove Terrace, St. John's Wood, N.W.

THE OGILVIES OF BANFF AND FINDLATER.—There can be no doubt that, at least as regards the Barony of Banff, the patent extends to the next heir-male; and the only question is, who that heir-male may be?

The writer of this note has in his possession the original case for the late Baronet, in MS.; which would have been lodged, had the further prosecution of the claim, in the absence of sufficient pecuniary means, been considered advisable.

The earldom of Findlater went in a different line: and it is believed, in consequence of a second patent, that this peerage may not be extinct.

The father of the baronet took both the titles of Earl of Findlater and Baron of Banff. He procured a loan in London to enable him to prosecute his claims; but in place of applying it for that purpose, he threw it away, and lost the opportunity of putting himself on a proper footing in the House of Lords. He died in absolute penury.

J. M.

CUDDY: MAN, BIRD, AND BEAST.—In the north of England, where Cuthbert is a tolerably common Christian name, it is familiarly abbreviated to "Cuddy." Perhaps the most illustrious possessor of the name in modern times was the grand old admiral, Cuthbert, Lord Collingwood, who was affectionately known in the navy as "Old Cuddie." Now we know that "Neddy" or "Edward" (*teste* Dickens in *Our Mutual Friend*), is, in the midland and southern counties, the popular name for a donkey—or, rather, for an ass: for the word "donkey" is not to be found in a dictionary, unless it be that of Mr. Hotten. Why an ass should be called "Edward" or "Neddy," appears to be a query equally as hard to be satisfactorily answered as the inquiry that I now make: Why should an ass be called Cuddy? for, in northern counties, "Cuddy the ass" is a household word.

"Hast got thy breakfast, brother Cuddy?"

is the first line of "The Address to an Ass," in David Wingate's *Poems* (1862). And yet, although "cuddy" is an ass in Northumberland and the North Country, yet, in Yorkshire, "cuddy" appears as a hedge-sparrow (the "cuddy" or "cuddy hedge-creeper"); and elsewhere, "cuddy" becomes a moor-hen. I am not aware if the "St. Cuthbert's ducks," that visit the Northumbrian seaboard, are ever called "cuddies;" but the above-mentioned widespread application of the familiar word "cuddy" to man, bird, and beast, seems to me somewhat remarkable.

CUTHBERT BEDD.

TACQUET'S "ARITHMETIC."—The first edition of this book appears to be Lovanii, 1666. There is an edition of Antv., 1665; again, 1680, 1682, 1683, 1704, and Naples, 1732; and, lastly, Venice

1740. The "Cylindricorum" (lib. iv.) was Antwerp, 1651; and "Liber Quintus" added 1659. I cannot find anything of 1655, as given in *Cyclopædia of Biography*, article "Tacquet."

W. DAVIS.

Queries.

LAURENCE STERNE.

It is stated, both by Sir Walter Scott and by Mr. Fitzgerald in his *Life of Sterne* (vol. i. p. 188), that the illustrations to Wodhull's *Poems*—bearing in the corner the name of "L. Stern del. Romæ"—were designed by the author of *Tristram Shandy*. Some confirmation of this statement would be very satisfactory. If the sketches were really drawn by Sterne, it must have been when he was at Rome, in the spring of 1766. Where was Mr. Wodhull at that time? What authority is there for supposing that he ever was—as Mr. Fitzgerald styles him—a friend of Sterne's? I am not aware that any *Life* of Mr. Wodhull has ever been published. But have none of his papers been preserved at Thenford? If they have, I should think they could hardly fail to clear up these points.* If it could be ascertained, that in the year 1766 Sterne really employed his pencil in drawing illustrations, the question naturally suggests itself: How came it that he drew none for any of his own works? The two frontispieces to *Tristram Shandy* were by Hogarth. What then were the relations between Sterne and Hogarth? This is a point that is of more interest than may be at first apparent. The portrait of Mrs. Sterne, signed "Pigrich, f."—to which I drew the attention of your readers in a former communication (2nd S. xii. 369)—would, as I conceive, require no further authentication if the artist could be identified. In character of execution, the sketch of Mrs. Sterne is very like Hogarth's "Politician." Is it possible that, under the assumed name of *Pigrich*, Hogarth may lurk in disguise? The conjecture derives confirmation from a comparison of the signature with those annexed to some of Hogarth's etchings. The similarity in the character of the letters is striking, and such as in my mind to leave little doubt upon the point.

One word more respecting the Wodhull illustrations:—

"Dr. Johnson told Sir John Hawkins that on the only occasion he had been in Sterne's society, the latter (*i. e.* Sterne) had exhibited a very indecent print."

[* May not the artist have been Lewis Stern, a Roman painter, born in 1708, and died in 1777? He painted game and other birds, flowers, fruit, and scriptural subjects, in admirable style. Wodhull's three illustrated poems, although not published until 1772, are dated 1760 and 1762.—ED.]

In commenting on this statement (vol. ii. p. 393), Mr. Fitzgerald says:—

"Even one of the pictures with which Sterne illustrated his friend Woodhall's (*sic*) *Poems*—conceived as it was in a classical taste—might deserve Johnson's severe censure."

I have looked through the three illustrations from first to last, and back again from last to first, and as Mr. Fitzgerald is a contributor to "N. & Q.," I hope he will have no objection to state which of the three he alludes to in the passage that I have quoted.

P. S. C.

JACOBITE SONG.

Can any of your readers give a more correct version of the accompanying song? I copied it from the dictation of a friend many years ago, and have never met with it in print. There is another verse as my friend sang it; but as the whole of the stanzas relate to the 1745 rebellion, and this verse mentions the names of those who figured in the former rebellion of 1715, I give it separate:—

"The Earl of Mar rode in the front,
With the Lords Kilmarnock and the brave Glengarry,
Glen Grigor, Glen Gyle, and the brave Lochiel,
Fought manfully to keep the Plaidie."

I shall be glad to receive any further information.

"THE TARTAN PLAIDIE."

"Our brave young Prince rode through the North,
With the manly looks of a Highland Laddie;
Gart* a' our Scottish hearts for to warm,
And to love the lad wi' the Tartan Plaidie.
"Its when we came to bonnie Aberdeen,
Where ilka ane was making ready,
For to overthrow our brave young Prince,
And to catch the lad wi' the Tartan Plaidie.
"When Geordie heard the news was come,
And he was come to heir his daddie,
He says 'I'll give you the plunder of bonnie Edinbro',
If you'll catch the lad wi' the Tartan Plaidie.'
"Then Charlie said to encourage his men,
'Your hearts of gold be true and steady;
If you this day will fight for me,
I'll make you a nation free, and keep the Plaidie.'
"We were a' drawn up at Preston Pans,
Where mony a babbie lost its daddie;
We made them to fly like the wind in the sky,
Every shake that we gave the Tartan Plaidie.
"We all fought on with might and main,
Regarding neither man nor bodie;
Our brave young Prince rode on the right,
For he thought it no shame to wear the Plaidie.
"There were feather beds and carpeted rooms,
They could na please a Hanover Geordie;
But a far better Prince than ever he was,
Could lie on the ground wi' his Tartan Plaidie."

JAMES GIBSON.

23, Spring Gardens, Bradford.

* I am not sure whether this is the correct spelling for the Scotch word *gart*, or *gar'd*; it means in English *made*, only more expressive in Scotch.

AZIZA: AZAZEL.—Captain Burton describes a fabulous inhabitant of the woods in Dahome in these terms:—

"The Aziza, for instance, is a sylvan beast—erect, man-like, and loud-voiced: it teaches the hunter fetich, and makes him wondrous brave."—*A Mission to the King of Dahome*, vol. ii. p. 296.

To me the passage at once suggests the Azazel of Leviticus xvi. 8. Aziza is a supernatural being in the mythology of the Dahomans, and the scape-goat has been considered by some as a sacrifice to the Devil, under the name of Azazel. In fact, no one knows what Azazel means. It can do no harm to ventilate the question. A. B.

COCKADES.—Wanted, some information on the subject of the origin of cockades:—

1. When were they first used?
2. Is there any duty payable on the use of them?
3. What regulates the pattern for individual use?
4. To what books can I refer, or to whom apply, to find an ultimate authority on the subject?
5. What is the correct manner of discovering the diplomatic cockade suitable for, or belonging to, any given county?
6. Is the Herald's College a likely place to obtain information?*

ROBT. W. ARTHUR GORDON-JERNINGHAM.

5, Belgrave Square.

CORONETS.—Will any correspondent state the period when coronets were first adopted to denote different ranks in the peerage? For a long time fancy coronets were worn. HISTORICUS.

FITZWARYN, WILTS AND DORSET.—I am desirous of proving the descent of the Fitzwaryns of Wilts and Dorset from the baronial house of Whittington; but have not met with anything to help me in the British Museum, or elsewhere. As there is no pedigree of this branch in any published work or MS., I append a short sketch.

Nicholas Fitzwaryn and Agnes his wife, occur 12 Edw. III.; Sir William Fitzwaryn (his son), and Matilda his wife, 21 & 23 Edw. III. "Magister Peter Fitzwaryn" (brother of this William), and a Reginald Fitzwaryn and Margery his wife; deeds of all these parties concerning lands in Bratton, &c., are recited in the Cartulary of Edington (Brit. Mus.) Sir Philip Fitzwaryn (probably son of Sir William), and Constance his wife, also occur 1360. Harl. MS. 5184 (fol. 1.) says he was "borne at Bratton by Edynton," and Constance his wife was cousin of Bishop Wyvill, widow (1.) of Sir Henry Percy, Knt., of Great

[* Several articles on the origin and use of the cockade appeared in our 1st S. iii. 7, 42, 71, 196, 293; vii. 329, 484, 618; xi. 186, 281; and for those in servants' hats, 2nd S. vols. vii. viii. ix.—ED.]

Chalfield, who left her a life interest in his estates; and (2.) of John Perceckay, of Little Chalfield, Esq. By Sir Philip she had two daughters and co-heirs: Isolda, wife of John Rous, lord of a moiety of the manor of Immer; and Joan, wife of Thomas Bewshin of Cotels Atworth, co. Wilts, and Bewahyns-hayes, co. Dorset. In 1404, Sir Philip was not only dead, but his wife, the widow of a fourth husband, Sir Henry de la Ryver, Knt.; and she presented to the living of Great Chalfield in 1419, about which time she must have died very aged. This clears up the confusion of the account of the manors of Folke and Uporne in Gough's *Hutchins's Dorset*, where for Philip Fitzwarne, should be read Fitzwaryn. William Rous, Esq., son and heir of John Rous and Isolda, conveyed his moiety of the manor of Folke to Walter, Lord Hungerford, by fine, 16 Hen. VI. Ralph Bushe, who held the manor of Uporne of Walter Hungerford and Thos. Bewshyn, was the second husband of Alianor, daughter and heiress of Ivo Fitzwaryn. Sir William Fitzwaryn, the father of Ivo, was a baron by writ, and styled "le frere;" from which, we may presume, he had another and elder brother of the same name. This brother was, doubtless, Sir William, the father of Sir Philip. According to a MS., *passim* Sir Tho. Phillippes, transcribed in *Coll. Top. et Gen.* (i. 247), the baron had "John, Philip, Eve (Ivo?), and Johanna, wiff of Edmund Cheney."

Brompton.

A. S. ELLIS.

GARRICK AND DR. HILL.—I have a letter, dated March 20, 1759, from Garrick to Dr. Hawkesworth, in which he says, referring to the notorious Dr. Hill:—

"Such a villain sure never existed: his scheme now is done, and he talks of a paper call'd *ye Theatre*, in which his Pen will be as free as my crabstick whenever I meet in worship."

Did Hill ever carry out his threat of publishing *The Theatre*?

BEARLEY.

GOODWYN OF BLACKHEATH.—It is well known that this gentleman left at his death an enormous mass of arithmetical calculations, which were purchased by the Royal Society. I call the attention of the members of the Decimal Association that Mr. Goodwyn says he was not a *decimalist*, though engaged in calculation, and on the very subject of the comparison of the yard and metre. Goodwyn published a Centenary Table in 4to, which is in the Museum fortunately; and an 8vo tract on *Circles* as far as 1000, which is not. Now, at the end of Gauss's *Disq. Arithmet.*, there is a similar table as far as 100; and Gauss says that he has himself carried this particular matter as far as 1000. Now, can any of your readers connect in any way the labours of Gauss and Goodwyn? It would have saved the more learned of our mathematicians a good deal of labour, had

he known of the work of the latter, and they were working contemporaneously. Again, it is a well known problem of the higher arithmetic to detect whether a given number is prime or not; and Gauss, after Euler, has given two solutions of the problem. And on this matter, Mr. Goodwyn also has furnished some criteria. WM. DAVIS.

HACKNEY HORSES: AFFRI.—Much has been said of the antiquity of the term *hackney*. The following is extracted from the "*Status Domus*" of Jarrow Monastery, anno 1313, in vol. xxix. of the Surtees Society's publications, p. 11:—

"¶ Item in stabulo sunt ij palefridi, de domo Dunolm. et j hakenay."

And in p. 15, anno 1326—

"In stabulo j equus pro monachis, j hakenney, iij affri pro carectis."

What English word shall be used for *affri*?

J. M. ON.

HAMILTON'S "GAZETTEER OF INDIA."—Can any one of your readers give me any particulars about the author of the above work, or his family, or the addresses of any of them? K. M. N.

"HODEGUS CONFUTED," ETC.—Can you oblige me with the name of the author of an octavo pamphlet, published in reply to Mr. Toland, and entitled *Hodegus Confuted, &c.*, London, 1721?

ABEBA.

OLD ALMANAC.—This is one of that rare and interesting class of books: English books printed abroad—*Almynack and Pronosticatio* of Gaspar Laet the younger, for 1530, printed at Antwerpe. It is on a large single sheet:—

"The declaratio of this Almynack. The Golden Number XI. Inditio iiii. The cicle of the Sunne xxvii. The Sunday letter B. Moreover ye shall finde, after oure old custum, upon what Day that the Sun changed her Syne. And also in what sine and degree that the Mone is from day to day at none. Ye shall also find the newe Mone and full Mone, with her quarters written all along upon what day, houre, and minute that they shall be, with her effectes. This yere we shall have an Eclipse of the Sun, which shall be the 29 day of March, 6 hours and 49^m before none. And the beginning shall be upon the same day 5^h and 51^m, the end thereof the 7th hour and 47^m before none. We shall likewise have an Eclipse of the Mone 6 October, 12^h 6^m after none: begins 6^h 14^m after none, ends 7th day 1^h 54^m before none."

After describing the meaning of the various columns in the Almanac, he says: "ye shall find the number of dayes of every month, with the correspondant to the same number." Will any of your learned readers tell me what is a "correspondant?" WM. DAVIS.

PISCIS FLUTANS.—Among the Records in the custody of the Master of the Rolls is an inquisition of the 32nd year of the reign of King Henry III., setting forth the ancient customs of the island of Guernsey and the laws instituted by King John.

In the latter part of the inquisition the following passage occurs:—

"Constitutum similiter fuit quodd omne batellum dictæ Insulæ portans *piacem flotantem* in Normanniam pro quolibet turno daret duodecem solidos."

What was *piacis flotans*?

P. S. C.

"PLAIN SERMONS BY CONTRIBUTORS TO TRACTS FOR THE TIMES."—In vol. x. of the above work, there is an appendix which states that the Sermons were contributed by seven writers in various proportions: A. was, I believe, John Keble; B., Isaac Williams; C., Dr. Pusey; D., J. H. Newman; E., Thomas Keble. Can any of your correspondents tell me who F. and G. were? Was F. Dr. Manning?

GAMMA.

QUOTATIONS.—Where can I find the following lines, quoted by Tennyson in his "Sea Dreams," a poem included in the same volume with *Enoch Arden* (p. 106)?—

"With all his conscience and one eye askew,
So false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made wet the crafty crowsfoot round his eye."
[And eleven following lines.]

Also, who is the author of a beautiful hymn, beginning thus?—

"In the hour of trial,
Jesus, pray for me;
Lest, by base denial,
I depart from thee," &c.

It is to be found at length in Mercer's Hymn-book, No. 265.

T. J. G.

Can any of your correspondents tell me where the following beautiful lines occur?—

"I never see a castle old,
Which time has changed to iron grey,
Whose high crenelles o'ergrown with mould,
Are crumbling silently away,
But comes the thought that years before,
Now hid by Time's obscuring pall,
Some tiny foot hath tripped the floor,
Some silver voice hath filled the hall."

In what song, which I lately heard sung, do the following lines occur?—

"O why wer'n't you cunning, O why wer'n't you 'cute?
Why didn't you run away from the Frenchman's shoot?
O how did it happen, at all and at all,
That you didn't run away from the big cannon ball?
An open war I will proclaim,
Against Bonaparte and the King of Spain:
And dearly I'll make them to rue the time,
That they shot away the shins of a son of mine."

GAMMA.

"Ocean of Time! thy waters of deep woe,
Are brackish with the salt of human tears."

A. H.

Digby.

"When just as the clock on the turret struck one,
He jumps up and cries, 'There, you Devil, you're done!'"

J. H.

THOMAS GEORGE STREET was author of—

1. "Aura, or, the Slave; a Poem in Two Cantos. 4to. London, 1788."

2. "The History and Reign of Louis XVI., King of France. London. 8vo. 1795." [One volume only published.]

3. "Vindication of the Duke of Bedford's Attack on Mr. Burke's Pension, in reply to a Letter from Edmund Burke to a Noble Lord. London. 8vo. 1796."

In the *Biographical Dictionary of Living Authors*, 1816, he is termed one of the proprietors of *The Courier* newspaper. Dr. Parr made the following note on Street's *History of the Reign of Louis XVI.*:—

"The 2nd and 3rd vols. were never published. Street, after being a republican, became an apostate; and by defending the opinions he formerly opposed, he made a large fortune."—*Bibliotheca Parriana*, 388.

Street, proprietor and editor of *The Courier*, 1799—1822, is mentioned in Mr. Alexander Andrews's *History of British Journalism* (ii. 3, 63, 64, 113), but in the Index he is called James Street.

According to Mr. Jerdan (*Autobiography*, i. 92), Street, who had led a sumptuous and gay life, ultimately died in poverty; the date or place of his death being unknown to those his former bounty fed. It is perhaps, therefore, hardly probable that the date of his death can now be recovered; but should any of your correspondents be able to give information on the subject, I shall be obliged.

S. Y. R.

SWEDISH AUTHORS.—1. Hans Olffsen, author of *The Three Wise Men*, a drama, 1635. Is anything known of this author's history?

2. Prytz, Bishop of Linköping, about 1650—1660, a Swedish dramatist. What are the titles of his dramas?

3. Hjarn, Beronius, Kolmodin, Wellander: these four Swedish dramatists belong to the middle, or end of the seventeenth century. I would like to know the titles of their dramatic works, or any particulars regarding the authors.

4. *King Lear*, a tragedy; translated from Shakespeare, 1818, Upsala, Anon. *The Tempest*; translated from Shakespeare; Stockholm, 1838. Anon. Who are the authors of these translations?

R. I.

TRANSLATIONS OF VIRGIL.—Will MR. DAVIES, or any other correspondent of "N. & Q.," kindly give me the date of the publication of Miller's translation of Virgil; accompanied with a reference to any critiques on the same which may have appeared in papers, reviews, or magazines? Also the date and general description of a version of Virgil, formed upon the same principle as Mr. Ring's, and published, if I recollect rightly, in Edinburgh some thirty years ago; with the publishers' names of both works?

W. J. B.

Queries with Answers.

WHO WAS HE?—In Trapp, the Puritan's *Commentary on 1 Peter*, iii. 20, he commemorates—

"The Prior of St. Bartholomew's in London, who upon a vain prediction of an idle astrologer, went and built him a house at Harrow-on-the-Hill, to secure himself from a supposed flood, foretold by the astrologer."

Has the name of this worthy descended to posterity? X. Y. Z.

[An amusing story is related by Hall and Speed, but doubted by the worthy John Stow, of William Bolton, Prior of St. Bartholomew, who on the 23rd of September, 1522, succeeded Cuthbert Tonal as Rector of Harrow. It is related that Prior Bolton, with all the brethren of the priory, with wagons full of provisions as well as boats, fled to a house built by the Prior at Harrow, that being the highest ground in Middlesex, for the purpose of obtaining an asylum during the prevalence of a great flood, which was expected to happen in the year 1524. This story was probably fabricated at the time, as a joke on the presumed credulity of cloistered ecclesiastics, though gravely repeated by several chroniclers. The relators of it do not seem to have been aware, that Prior Bolton, who was a great builder, had the rectory of Harrow as early as 1522, and was very likely to rebuild the parsonage-house, called by Stow a *dove-house*, whether a flood was prognosticated or not.

Stow informs us that William Bolton "builded of new the manor of Canonbury at Islington, which belonged to the canons of St. Bartholomew;" and the old brick tower which still remains was doubtless erected by him, as his rebus (a bolt in a tun) was some years ago visible in several parts of the wall* originally connected with the tower, and which is evidently of the same materials and workmanship. The priory of St. Bartholomew, also, and the parish church adjoining (now about to be restored) with the lodgings belonging to the priory, were all either rebuilt or completely repaired by him. Camden, in his *Remaines*, remarks, "It may seeme doubtfull whether Bolton was wiser when he invented for his name a bird-bolte through a tunne, or when he built him an house upon Harrow-hill, for feare of an inundation after a great conjunction of planets in the watery triplicate." Bolton, who luckily escaped the predominance of Aquarius, died at his parsonage at Harrow on April 15, 1582, and was there interred. Both Stow and Weever mistake in calling him the last prior of St. Bartholomew's; for it appears, he had a successor, Robert Fuller, abbot of Walden Holy Cross, who was elected in 1592, and held the priory with his abbacy.]

GEORGE MORE.—There was printed at London, 1629, small quarto,—

"Principles for Yong Princes collected out of Sundry Authors, by George More, Esquire. Prov. 19. 'Heare

* "On the outside of that wall which faces Wells' Row, the bolt in tun is cut in stone in two places. The tun lies in fees, and the bolt runs through it." (Nichols's *History of Canonbury*, 1788, p. 8.) This part of the wall has been long pulled down.

counsell and receive instruction, that thou mayst be wise in the latter end."

An address "To the Reader," of eleven lines, follows the title. It mentions that the author had no intention originally of publishing "this collection;" but that, upon reconsideration, he had changed his mind, thinking it "fit for yong noblemen and gentlemen to read." There is no dedication, and no notice is taken of the publisher or printer. The anecdotes are numerous, and indicate a vast extent of reading.

Who was George More? And was this work ever published? J. M.

[Two editions of this work were published; the first with the imprint "London, Printed by Nicholas Oken, dwelling neare Holborne Bridge, 1611," 18mo. To this edition is prefixed a Dedication "To the Most Noble, Mightie, and Hopefull Prince, Henry, Prince of Great Britaine," in which he reminds the Prince, that "it is more than thirty yeares ago that I dedicated my poore service to your Highnesse Grandmother, which by my best endeavours I have ever continued to His Majesty, and will never faile to yourself." This Dedication is omitted in the second edition, "Printed at London, 1629," 4to. At first we were inclined to attribute this work to the celebrated Sir George More of Loseley House, in Surrey, who was from 1604 to 1610 Treasurer or Receiver-General of Prince Henry's revenues, but he received the order of knighthood as early as 1597. Consult Wood's *Athenæ* (Bliss), ii. 364; Birch's *Life of Prince Henry*, p. 229; and Manning and Bray's *Surrey*, i. 95.]

COLTHEART.—There is a work mentioned by a person of this name, entitled *The Quacks unmasked*, London, 1727, 8vo. It would be very obliging if a full copy of the title of this book could be furnished, or a very brief notice of what it is about.

J. M.

[The title-page gives the contents of this work: "*The Quacks Unmask'd: which detects, and sets in a true Light their Pernicious and Destructive Practice, with some Reasons why it ought to be entirely abolished. By P. Coltheart, Surgeon. 'Sine me, liber, ibis in urbem.' Ovid.* London, Printed for the Author, and sold by the Booksellers of London and Westminster, 1717." The author's protest will not be considered inapposite even at the present time. He says, "The fruits of encouraging such pretenders, whose advertisements fill the daily papers, may be observed from the wretched condition of those patients who have escaped out of their hands with life, and are a sad memento to those who look upon those subjects of their experiments, to be seen in the streets, like so many walking spectres, and whose looks seem to cry aloud, *Beware of Quacks!*"

DR. CHAPLIN AND "THE WHOLE DUTY OF MAN."—One of the persons to whom the authorship of *The Whole Duty of Man* has been attributed was Dr. Chaplin, of University College, Oxford. What are the reasons for supposing that

he was the author? Is the subject mentioned by any contemporary writer? The examination of the numerous claims which have been made to the authorship of that work has not yet been thoroughly instituted.

LEALLAWS.

[The authorship of *The Whole Duty of Man* was attributed to Dr. Chaplin by Evelyn. In his *Diary*, under the date July 26, 1692, he says, "I went to visit the Bishop of Lincoln [Dr. Tenison], when, amongst other things, he told me that one Dr. Chaplin, of University College in Oxford, was the person who wrote *The Whole Duty of Man*; that he used to read it to his pupils, and communicated it to Dr. Sterne, afterwards Archbishop of York, but would never suffer any of his pupils to have a copy of it." In Pickering's edition [1842] is a valuable Preface on the authorship of this work by the Rev. Wm. Bentinck Hawkins, M.A., F.R.S. of Exeter College, Oxford. Consult also "N. & Q." 1st S. ii. 292; v. 229; vi. 387; viii. 564; ix. 551; 2nd S. i. 135.]

FATHER RICHARD AUGUSTUS HAY.—Mr. Chambers (*History of Peeblesshire*, p. 321) cites *Genealogie of the Hayes of Tweeddale*, by Father Richard Augustus Hay; printed from MSS. belonging to the Faculty of Advocates: Stevenson, Edinburgh, 1835. I have not been able to meet with a copy of this work, and shall therefore be thankful for any account of the author.

S. Y. R.

[Of Father Richard Augustine Hay some account will be found prefixed to the *Genealogie of the Hayes of Tweeddale*, 4to, 1833, a copy of which is in the British Museum. Being himself a descendant of that family, and in direct succession to a part of the honours, his Memoir down to the year 1700, in the latter portion of the *Genealogie*, is, from its minuteness, of considerable importance. Mr. Hay was Canon Regular of St. Genovefs of Paris, and Prior of St. Pierremont. He died in reduced circumstances in the year 1733 or 1736.]

VENUS DE MEDICI.—Can you tell me the exact height of the Venus de Medici?

A. M'NIVEN.

[The height of the figure itself is 4 feet 11 $\frac{1}{8}$ in. English measure; if the figure stood erect it would be 5 feet 2 in.]

Replies.

DANIEL DEFOE AND "THE LONDON REVIEW."
(3rd S. vi. 527.)

The absence of all party spirit in the consideration of historical subjects is a peculiar characteristic of "N. & Q." Supported by a large body of unconnected contributors, differing in religion and politics "like as the poles," its columns rarely contain even an expression capable of giving offence to any reader. So may it ever be! The whole system of society is more than sufficient for its sustenance by "unstable wind." Beneath, where we gathered "the multitudinous relics of

the past," there is rest; and the gatherers up of "buried treasures" should be reverential, sober men.

This reflection has been induced by the contrast between the introduction of the recently discovered letters of Daniel Defoe to the readers of "N. & Q.," and the objectionable manner of their earlier introduction in the *London Review*.

The following was written before I knew that the letters would be reprinted in "N. & Q.;" and I have to thank the Editor for allowing me since to revise.

I propose at present to condense, into as small space as I can, the "history" contained in these letters of Defoe, and to make some remarks on the criticism of the *London Reviewer*.

What Defoe did, under his engagement with the government, and the morality or otherwise of his conduct, I reserve for another, and I hope shorter communication.

The letters were all written within the space of two months (in 1718), and clearly disprove the statements of his biographers, that his political life closed in 1715. They also point to the materials for an entirely new chapter of the *History of Defoe's Life and Times*.

In 1716, Lord Chief Justice Parker urged upon Lord Townshend (then in the ministry) the misrepresentations under which Defoe had suffered; the claims he had upon the government, to which he was sincerely attached; and the valuable services the administration might derive from his pen. They were then much harassed, internally by symptoms of dissension, and externally by attacks from the Tories in public journals, which had become so virulent that not even the king escaped. Lord Townshend sent for Defoe, and proposed to him to write as if still under displeasure, so that he might be more serviceable than by appearing openly in support of the Government. A weekly journal (in opposition to a scandalous paper called *Shift Shifted*) was first intended, but laid aside; and Defoe engaged himself in *Mercurius Politicus*. Dyer, the news-letter writer, dying about the same time, Defoe had an offer of a share in the property and its management. Lord Townshend, being made acquainted with the proposal, strongly approved of it, as the publication had been "very prejudicial to the public" (i. e. the ministry). Defoe therefore completed the arrangements, and was still conducting the journal, as part owner and sole manager, at the time of writing these letters in 1718. The style of the paper continued Tory, but furious attacks on government, by correspondents, were suppressed; the sting was taken out; the party was amused, and did not set up another paper, which would have destroyed the design.

It does not appear that, in the first instance, Defoe received anything more from the government

than a promise that his services should be considered. After a year's employment, however, in thus moderating party rancour (without compromise or change of the political principles he had always firmly held), he was rewarded by the noble lord with an "appointment" (probably some small sinecure), "with promise of further allowance as service presented." Shortly afterwards (1717) occurred the defection of Walpole and Townshend from the ministry, and the appointments of Lords Stanhope and Sunderland as their successors. The latter knew Defoe thoroughly, having, when in office many years before, secretly commissioned him to Scotland on government business. Both these noble lords, therefore, approving the "appointment," continued his services. With Lord Sunderland's approbation, Defoe now similarly introduced himself into the management of *Mist's Journal*, but without any share in the property. Mr. Mist was fully aware that he was liable to government prosecution for the violent Tory articles that had appeared in his paper; and convinced that abstention from treason and libel, under Defoe's advice, saved him from ruin.

Defoe states the abhorrence he feels at all the "traitorous expressions and outrageous words" he has to hear "against his Majesty's person and government," and "the scandalous and villanous papers" that come to him for insertion; but by suppression and moderation, he says—

"Upon the whole the weekly *Journal* and *Dormer's Letter*, as also the *Mercurius Politicus*, will be always kept (mistakes excepted) to pass as Tory papers, and yet be disabled and enervated, so as to do no mischief or give any offence to the government."

It is a curious fact, that in the letter of May 22, he wishes the government to know that he had no hand in a paragraph inserted in *Mercurius Politicus*, from another printed paper, of a person hanged at York for three halfpence. The offensive words were, that it was a piece of justice unmixed with mercy. For reprinting this, Morpew, the publisher, was committed to prison.

In the prefatory remarks of the *London Reviewer*, Defoe is assailed on account of these letters with the epithets, "baseness and dishonesty"—"if he had any principles"—"rascality"—"dirty and disreputable work"—"a traitor on all sides"—"his death in 1731 in a spunging-house, or something like it"—"dishonest"—"corrupt writer"—"contrived to insinuate himself"—"prostitute." I leave for others to determine the competency of such a writer—in respect of temper—to deal with a subject of historical interest.

The scope of the *London Reviewer* is, that Defoe was always universally unpopular with his contemporaries; that he was so because he was utterly dishonest, and worse; that his modern biographers have been unable to offer anything

more than speculation and ingenious apologies for him; and that upon this anonymous reviewer (with the key of the letters "now first published"), has devolved the duty of opening the arcanum of Defoe's inner man, and consigning his memory henceforth to the limbo of perpetual execration.

The reviewer says of Defoe, "As a party-writer he had done much to deserve it, not an iota of favour fell to his lot." Defoe stood high in the personal favour of King William III., and of Queen Mary, and was both employed and rewarded immediately after the publication of *The True born Englishman* until the death of the king. He stood high in the favour of Queen Anne and of her ministers, Harley and Sunderland, and was employed and rewarded, from early in 1706 to 1709, when his *History of the Union* was dedicated to the Queen. The letters, "now first published," show him to have been employed and rewarded by the government of King George I. Other occasions of his employment and favour might be mentioned, but these will suffice.

The reviewer goes on:—

"His modern admirers, wiser than his contemporary, have discovered that what the latter took for serious was banter; and Defoe's political writings must be interpreted by the rule of contrary," &c. "We are inclined to think that his contemporaries were not wrong in their estimate of his character,—that what they took to be serious was serious in Defoe's primary intentions, though it afterward suited his purpose, when parties changed, to avoid the charge of tergiversation and political apostasy, to represent his meaning as irony and banter. Gross as this conduct may appear," &c.

It is scarcely necessary to inform the readers of "N. & Q." that the above has reference to the celebrated tract, *The Shortest Way with the Dissenters*: considered by many accurate critics, contemporary and modern (including Sir Walter Scott and Charles Lamb), to be the most exquisite piece of irony in the English language.

The above quotation contains a remarkable example of debased criticism:—1. The suggestive: "We are inclined to think." 2. The assertive: "When parties changed." 3. The conclusive: "Gross as this conduct may appear."

The answer is short. There was no delay or change of parties. The Sacheverellites immediately adopted the pamphlet, as expressing their own views: and this being the mark Defoe aimed at, he as quickly published, to their great consternation, *A Brief Explanation of a late Pamphlet, entitled The Shortest Way with the Dissenters*—showing that it was only a satire on their persecuting principles. Both the *Shortest Way* and the *Explanation* were published in the year 1702.

In order to make Defoe appear "a traitor on all sides," the *London Reviewer* proceeds to say:—

"Walpole and Townshend, by one of those intrigues which prevailed in the time of the first George, were

ousted from favour, and Stanhope and Sunderland took their places. To the latter Defoe now addressed himself, avowing his base connection with their rivals, and claiming his promised reward."

The logical inferences are, that there was a change of government from one great party in the state to its *rivals*—the opposite. And that Defoe, who had before prostituted his pen for money, in proving that black was white, hastened to offer himself to the new ministry to write for pay that white was black.

Again, the answer is short. Walpole and Townshend (differing from their colleagues as to an appointment) seceded from the government; and Lords Stanhope and Sunderland took the vacant places. It was the same Whig government as before. Its principles remained entirely unchanged, and no alteration was made with respect to the services of Defoe.

A Mr. Buckley appears to have been the medium through whom the government communicated its instructions to Defoe; and in the fifth letter, Defoe writes:—

"The liberties Mr. Buckley mentioned, viz. to seem on the same side as before, to rally *The Flying Post*, the Whig writers," &c., &c.

In the very same column, the *London Reviewer* thus comments:—

"For fear his meaning should not be clearly understood, or his services duly valued, Defoe explains his plan of operations more fully. It was 'to seem to be on the same side as before (that is, the Tories), to rally *The Flying Post* (a Whig journal, honoured with a place in the *Dunciad*), the Whig writers," &c., &c.

Having so distorted the instructions received from his employers into Defoe's own plan of operations, the reviewer concludes:—

"How much credit is to be attached to the statements of a writer in his other works against his political and religious opponents, when he could thus prostitute his honour and his talents?"

The premises do not warrant the conclusion. But, as Defoe would have said, "of this in its place."

Everybody conversant with the history of the reign of Queen Anne, knows that George Lockhart, of Carnwath, is the reputed author of a book called—

"Memoirs concerning the Affairs of Scotland, from Queen Anne's Accession to the Throne to the Commencement of the Union," &c., &c. 8vo. London, 1714.

It is right to say that the author's name does not appear on the title-page; but the internal and circumstantial evidence is so complete, that it would not have been strengthened by the subscription of his name in full. I affirm that no other man could have written it, for the following reasons:—The Preface states that the book was not intended by its author to be made public until the "obstacle" (the queen) should have been removed (devoutly adding, "and I pray God it may

be soon,") and the king (the Pretender) restored. He was so conscious of its treasonable character, that he adds:—

"Common Prudence requires these Memoirs should lie dormant 'till such be out of a capacity to resent the same, either on Myself or Posterity."

The Preface goes on to "declare solemnly" the origin of the *Memoirs*:—

"I'm now to tell you, having had the Honour to represent one of the Chief Shires in Scotland during the Four last Sessions, I did apply myself to become as useful as I could to my Country. . . . I used, for the most part, to make my remarks on what I thought observable, as they occurred either in or out of the Parliament House. . . . Having followed this method for Four Years (1703 to 1707), I liv'd thereafter some time privately at my House in the Country, and thought I could not divert myself to better purpose than by ranging my Notes into Order."

He states that he knew the rise of the transactions, and was "trusted by the Chief of the Cavaliers and Country Parties" (meaning the Jacobites and Rebels); and that, in the *Memoirs*:—

"I have not spar'd my *near Relations*, particular *Friends*, and *intimate Comrades*, when I thought them Faulty."

Throughout the whole book the treasonable sentiments of the writer and those of Lockhart are identical.* What the latter said and did, in privacy, is related in full. Whenever Lockhart was present, at the most secret meetings of the traitors, the proceedings are carefully narrated in the *Memoirs*. The same of his correspondence with St. Germain's, preparatory to the Pretender's invasion in 1707. On one occasion, during the opposition to the Union, Lockhart (as a Commissioner) stood perfectly alone; but the *Memoir-writer* not only endorses his conduct, but *explains his motives*, and approves. What people told to Lockhart in his own house in the utmost secrecy, and his replies, are contained, apparently verbatim, in the *Memoirs*. The same may be said of the secret conversations (whilst travelling) between the Duke of Hamilton and Lockhart; and also, between the latter and Captain Straton. Before closing his book, I must quote its author's opinion of a man, in political principles and conduct as in genius, his antipod:—a man who wrote nearly twenty works favouring the Union of England and Scotland; and almost as many against Jacobitism and the Pretender, and in favour of the Revolution, and the succession of the House of Hanover.

At p. 229 of these *Memoirs*, Lockhart says:—

"That vile Monster and Wretch Daniel De Foe, and other mercenary Fools and Trumpeters of Rebellion, have often asserted that these Addresses, and other Instances of the Nation's Aversion to the Union, proceeded from the false Glosses and underhand Dealings of those that opposed it in Parliament."

* In this I except the Introduction, as being written by another.—W. L.

I now return for the last time to the *London Reviewer*, who, in a further long paragraph asserts—without even the slightest pretence of evidence—that Defoe himself was the author of these same treasonable *Memoirs concerning the Affairs of Scotland*: that he collected his observations for the work while employed in Scotland by the Government (in 1706-7), to promote the Union; that the book contains Defoe's real opinions; that it was not ready for publication until 1714, when the Whigs were in power; and that, therefore — “with a baseness, happily singular in the annals of literature, Defoe printed his work and published it anonymously; but to make his peace with the Whigs, he pre-faced it with an introduction, written in the spirit and tone of a Whig.”

The reviewer afterwards, in the same paragraph, quotes from the Introduction; and thereby identifies the book, beyond all question.

The readers of “N. & Q.” will form their own conclusions on this, the first part of my self-imposed task.

W. LEE.

BABYLON.

(3rd S. vi. 533.)

Though many writers suppose that Baltassar (in Authorised Version, Belshazzar) is “the king of Babylon” against whom the prophecy of Isaiah (chap. xiv.) is directed; yet the point is difficult to ascertain with certainty. As Bishop Lowth observes (*Notes on Isaiah*, vol. ii., ed. Glasgow, 1822), the preceding chapter (xiii.) should be joined with chapter xiv., because thereby the unity of the prophecy is preserved. The words of Isaiah, in the 16th and 17th verses of chap. xiv., seem to be more applicable to Nabuchodonosor, or as rendered in the Authorised Version, *Nebuchadnezzar*, than to Baltassar, who, it is supposed, only reigned about four years. As Nabuchodonosor conquered Syria, Judea, Phœnicia, and Egypt, the words of the prophet seem very applicable to him: — “Is this the man that troubled the earth, that shook kingdoms?” (ver. 16) — “That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?” (ver. 17, *Doway Version*). After his wars were ended, history tells us how he beautified, enlarged, and adorned Babylon, in such a wonderful manner, that he exulted in its magnificence, and exclaimed, when walking in his palace, “Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?” (*Daniel*, iv. 27, *Doway Version*.) His terrible punishment with which he was instantly afflicted for his pride, illustrates very clearly the words of Isaiah: “How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth that did wound the nations?” (chap. xiv. 12).

Part of the prophecy may, however, refer to Baltassar, the last king of Babylon. Several historical difficulties connected with this king, and the last four kings of Babylon, have been cleared up by the discoveries of Sir W. Rawlinson, who dates the death of Baltassar B. C. 538. Rosenmüller (*Scholia in Vetus Testamentum*, tom. i., Lipsiæ, 1810) makes a plausible remark in his annotations on the fourteenth chapter of Isaiah, viz., that “the King of Babylon” may be poetically used for Babylon itself. These are his words: —

“Qui rex Babylonis hic dicitur, non tam certum aliquem à Babylonis Regem videtur indicare, quam metonymicè et poeticè sub figura ipsum *Babylonium imperium*,” &c.

Several important works on Assyria, Babylon, Nineveh, and the ancient history of the Jews, have been published during the last few years; such as Layard's *Nineveh and Babylon*; Rawlinson's *The Five Great Monarchies of the Ancient Eastern World*; Keith's *Evidence of the Prophecies*; *Nineveh and Persepolis*, by Mr. Vaux. Several other works are mentioned in Smith's *Dictionary of the Bible*, under the heading of “Assyria and Babylon.” Rollin's *Ancient History* was once considered to be the great authority on these subjects; but it is now, though containing much excellent reading, almost useless as a work of reference. Though Milman's *History of the Jews* may be of great service to your correspondent, H. U., yet the learned author's views and opinions on many points are to be received with caution. As proofs of the literal way in which the prophecy of Isaiah has been fulfilled, with respect to the utter destruction of Babylon, the testimonies of Rich, Sir Robert Ker Porter, Ainsworth, Fraser, and Niebuhr, &c., are abundantly conclusive.

J. DALTON.

Norwich.

The king of Babylon, who is the subject of several verses of the fourteenth chapter of Isaiah, is understood to be Baltassar (*Belshazzar*, Authorised Version). The denunciations apply to him rather than to Nabuchodonosor, who lived and died gloriously; and, as many are of opinion, was saved. Baltassar, on the contrary, was conquered and slain; and in him the royal race was extinguished, and the city and monarchy of Babylon destroyed.

F. C. H.

EDGAR A. POE AND “THE FIRE FIEND.”

(3rd S. vi. 223, 224.)

Unless another correspondent shall, in the meantime, have better performed the task, I ask you, in justice to the memory of Mr. Poe, to insert the following account of the “Fire Fiend,” which I condense chiefly from a small pamphlet lately published by C. D. Gardette, Philadelphia, 1864.

In the course of a discussion upon Poe's genius which took place in November, 1859, Mr. Gardette was challenged to produce a successful imitation of the style and rhythm of "The Raven."

"Under this challenge, Mr. Gardette composed the 'Fire Fiend,' and its public success being part of the bargain, he sent it to the editor of *Harper's Magazine* for publication. He, however, while admitting its resemblance to Poe in manner and treatment, considered the magazine an unsuitable medium for its publication, and politely declined it. But, he added, that he had shown it to a literary acquaintance, the editor of the *New York Saturday Press*."

who, after communication with the author, published it in that paper on the 19th of November, 1859. It was accompanied with the following letter:—

"Philadelphia, November 6th, 1859.

("To the Editor of the *Saturday Press*.)

"Dear Sir,—The following fantastic poem was written by Mr. Poe, while experimenting towards the production of that wondrous mechanism, 'The Raven'; but considering it incomplete, he threw it aside. Some time afterwards, finding it among his papers, he enclosed it in a letter to a particular friend, labelled facetiously—'To be read by firelight, at midnight, after thirty drops of laudanum.' How it finally came into the possession of the undersigned, he is not at present at liberty to tell. The poem is copied *verbatim, literatim, et punctuatim* from the original MS.

"Yours, &c.

"C. D. GARDETTE."

This was the first time that the "Fire Fiend" ever appeared in print. It was prefaced on that occasion with the following editorial note in brackets:—

"[We postpone several articles this week to make place for the following communication, which we print with the single remark, that we 'don't see it.']"

"The 'Fire Fiend' then," says the pamphlet, "was written as a hoax, published as a hoax, with an editorial remark sufficiently indicating the fact to any reader of fair perspicacity; and as no money was asked nor received for or by its publication, and no efforts whatever made to disseminate or perpetuate the hoax, either by its publisher or author, I feel no hesitation in pronouncing it, and in believing that my readers will pronounce it, to have been a venial and harmless literary joke."

As it was probably more owing to the direct assertions of the letter above quoted, than to the quality of the piece itself, that the latter has deceived anybody, some readers may be pardoned for not seeing the "joke."

That part of the letter signed M. McCready in the *Morning Star* of Sept. 1 (quoted by T. B. in "N. & Q."), which relates to the "Fire Fiend" is so obviously taken from Mr. Gardette's note to the *Saturday Press*, that it is remarkable that the doubt expressed by the editor of that paper is not also referred to. It may be further observed, that the rest of M. McCready's letter, which relates to her conversations with Mrs. Clem, says nothing (unless by implication) about the

"Fire Fiend," or any other poem than "The Raven." I agree with T. B. that "honour compels us to do justice to a man who had little but his genius to recommend him;" and it is, I believe, as certain that Poe did write "The Raven" as it is that he did not write the rather feeble and unpleasant imitation which has called forth these remarks.

ST. T.

SIR ANDREW RAMSAY.

(3rd S. vi. 460.)

In the above article there occur certain mistakes which it will be obliging to correct. They refer to a Scottish judge, and are as follows:—Sir Andrew Ramsay was transferred from the civic chair as Provost of Edinburgh, "to the Judicial Bench, as one of the *Searchers* of the *Courts* of Justices, when he *lost* his seat as Lord Abbotshall," &c. Now it should run thus: That the Lord Provost was placed on the Bench as one of the "Senators" of the "College" of Justice, where he "took" his seat "as Lord Abbotshall."

It sounds strange, that a chief magistrate should be placed on the Bench as a judge; and, moreover, keep both places, but such was the case with the individual in question. It might, nevertheless, happen again; for barristers are now eligible to be members of the town council of Edinburgh, and already two of the learned profession have held the civic chair, viz. Sir James Forrest, Bart., of Comeiston, and Francis Brown Douglas, Esq., both advocates; who might either, or both, have been placed on the bench if it had been the pleasure of her Majesty's ministers. A barrister—a baillie, if we remember rightly—was made a judge in Ceylon; and several counsellors have been converted into sheriffs: that is to say, into supreme judges in the Scottish counties, whose decisions could only be corrected by an appeal to the Court of Session—in other words, to use the ordinary law phraseology, by "suspension" or "advocation." What a sensation it would make in England, if the Lord Mayor of London were made Lord Chancellor, an alderman a Baron of Exchequer, and if the Indian judges were selected from the Common Council!

Sir Andrew Ramsay was a shopkeeper: for there were no merchants in Edinburgh in those days, according to the English meaning of the word. Whether he dealt in whisky or woollens is not now known. He may, like the founder of the Kinlochs, have been a tailor; but true it is, and of verity, that he knew well on which side his bread was buttered, for having successfully gratified the chief of the Maitlands by getting for him from the town council the enormous price of 5,000*l.* for the superiority of Leith, Lauderdale was so much satisfied of his judicial capabilities,

by the second King of the Bahmani dynasty of Calbarga, and that one of his successors increased the number of instruments from five to nine. (Briggs's *Ferishta*, ii. 300; iii. 328.)

The distinction of the Naubat has occasionally been conferred on meritorious native officers of the Indian army by the British government. When the Right Hon. Stephen Rumbold Lushington was Governor of Madras, it was granted to Subahdar-Major Mohammed Ghause, commandant of the body guard, with an appropriate *jâgir*. Part of the ceremony consisted in a pair of silver kettle-drums being fastened to his shoulders, which were beaten by the governor in token of investiture.

During seasons of mourning the Naubat is silent. When the news of Sir William H. Mac Naughten's murder reached India, the late Nawâb of the Carnatic wrote to the Governor of Fort St. George, on January 30, 1844, to say that "H. H. has ordered the Circar Naubat to cease for the usual period, according to the Mussulman custom observed in cases of calamity." ▲

Johnson does not notice the word, but Burke in his copy of *Johnson's Dictionary*, now in the British Museum, includes it in some MS. addenda at the end of vol. ii. Thus—

"WAIT, n. s. from ye French *guet* (literally a sentinel on outpost duty). 2. Waits, in ye pl. an old word signifying ye night Guard in ye city of London."

BRIGHTLING.

GRACE MACAULAY (3rd S. vii. 46.)—If T. G. will kindly communicate with me, he will confer a favour. F. M. S.

229, Clarendon Villas, Plumstead.

OBJECTIONS TO WHITE PAPER (3rd S. vi. 454).—As then editor of, and writer of the notes on the above subject in, the *Ophthalmic Hospital Reports* referred to by EIRIONNACH, I am glad to find literary men, *par excellence* (two contributors to "N. & Q." and Mr. Babbage), confirming my opinion; and that of other medical men, including Dr. Aitken. I may here note, that the exact reference to the *Ophthalmic Hospital Report* is vol. ii. pp. 117—120 (1859). I refer to it specially because some other objections to modern printing, so much inferior to that of our ancestors, and so much deteriorating even now, are referred to, and may elicit some valuable notes. I wish to observe, that I question if *colour* is wanted in paper. Is not the common fault in paper that it is bleached, or too much bleached? Is it not the secret charm of old print that, besides a more legible *thinner* type, and more space, the paper was unbleached? A lemon-coloured paper is becoming common;

* I suppose linen rags were more unbleached than they now are.

but to me and some others it is trying to the eyes. "The colour of ripe wheat," is very pleasant. It does not follow, though it may be necessary, that the colour must be added in making the paper; and, therefore, that the paper should be more expensive. Instead of adding colour, I should subtract from the bleaching process of paper-making, and so perhaps cheapen paper, besides making it so much pleasanter in use for readers and writers. I look forward to the day when not only Christmas books, and other splendid publications, but "N. & Q." and other books constantly before our eyes, will be printed on toned (? unbleached) paper. J. F. S.

HENGIST AND Horsa (3rd S. vii. 10.)—Dr. SEWELL's conjecture of horses' heads being carried as standards by the Saxons, is rendered more probable by a passage in the well-known Celtic poem of *Y Gododin*. This lay records the concluding struggle between the Celts of the second immigration, which then occupied the Lowlands of Scotland, against the Saxons of Northumberland, aided by the Scots and Picts of the North. The campaign lasted for seven years, from 642 to 649. The passage to which I refer occurs in the 35th stanza, and is thus translated by the Count de la Villemarqué, the well-known Celtic scholar:—

"Un chef qui tenait [en guise d'étendard] le quartier de devant d'un loup sans tête à la main."

GEORGE VERE IRVING.

SYMBOLIZATION OF COLOURS IN HERALDRY (3rd S. vi. 394, 395, 479.)—I admit that Wilson de la Colombiere's first book was published in 1639, but it must be borne in mind that this work contained seventy-four plates in folio, all engraved by himself, the work doubtless of several years. Wilson expressly declares that he was the inventor of the system, and that Petrasancta had merely adopted and copied his invention:—

"Afin que le Lecteur se satisfasse entièrement, le luy presente les deux metaux, les cinq couleurs, et les deux pennes gravées en la page suiivante, et luy fais voir l'invention de laquelle ie me suis seruy au premier liure de blazon, que ie fis imprimer pour connoistre les metaux et les couleurs par la taille douce, laquelle a esté imitée et practiquée par le docte Petrasancta, au liure intitulé *Tessera gentilitatis qu'il a composé en Latin, et fait imprimer à Rome*."—*La Science Héroïque*, chap. iv. p. 39. Paris, 1644.

Now I ask, is it likely that Wilson, who has always borne a most honourable character, would thus deliberately lay claim to the invention if it were not really his? Is it not much more probable that Wilson may have mentioned his invention to his patron, Cardinal Barberini, and that by him it may have been communicated to Petrasancta, who never claimed the invention as his, nor contradicted Wilson's statement that I have quoted? The Jesuits were surely the least likely body at that time to leave such an assertion unrefuted if

the invention could have been proved to belong to one of their order.

As I do not possess the Second Series of "N. & Q.," I am not aware whether these facts have appeared therein.

W. H. JAMES WEALE.

SIR THOMAS LUCY: SAXON TYPOGRAPHY (3rd S. vi. 515.)—The two leaves forming the cover of W. P. P.'s copy of the Funeral Sermon on Lady Lucy, are part of Charles Butler's *Principles of Music in Singing and Setting: with the two-fold Use thereof [Ecclesiasticall and Civil]*. 4to, London, 1636. Butler, in 1634, had published at Oxford an *English Grammar*, and also a work entitled, *The Feminine Monarchy, or the History of Bees*, both printed from the same types as the *Principles of Music*. In each of the works on Bees and *Music* an address from the printer to the reader refers to the *English Grammar* for an explanation of the peculiar orthography used in those works, "and the grounds and reasons thereof." Bagford, in one of the quaintly written notes interspersed throughout his collections, speaking of the three works, says, —

"It is to be noted that a new font of letters was cast at y^e cost of the Author as the comon letter would not serve to y^e spelling, there being two letters together. And as I have heard by Report from y^e learned Mr. Pote it was intended for the printing a bibell with y^e same letters."

I presume the intended Bible never appeared. In the attempt made some years ago to introduce a phonetic orthography, was Butler's system ever alluded to?

W. H. HUSK.

The two leaves, partly in Saxon characters, about which W. P. P. inquires, are from a rare book, of which I have a beautiful copy, entitled *The Principles of Music, in Singing and Setting: with the two-fold Use thereof, Ecclesiasticall and Civil*. By Charles Butler, Magd., Master of Arts. London: Printed by John Haviland for the author, 1636.

The types, cut expressly for Butler, were first used in the author's *Feminine Monarchy; or, a Treatise on Bees*, 1623; and are known as "Haviland's" types, being occasionally used by him for other works. They were, I believe, the second set of Saxon types cut in England, the first being those of old John Day. Haviland printed *The Pseudo-History of Ælfric*, in 1623, with these types.

EDWARD F. RIMBAULT.

CONFIRMATION OF ARMS (3rd S. vi. 461, 539.) I cannot at the moment refer to my answer to the query of H. S. G., nor do I recall the precise terms employed by me in controverting his idea that arms stated to be borne by his family, consistently without "legal t." could become the subject of a grant of arms by the College of Heralds.

If it be clearly proved that there has been a grant of arms, and neither the original grant nor the record of it can be found, or if there be proof by immemorial usage, "from time whereof the memory of man runneth not to the contrary" — viz. from the reign of Richard I.—of a prescriptive right to arms, proceeding on the legal presumption of an original grant, in either of these cases it is intelligible that a grant of confirmation should be made by the College of Heralds to individuals proving their right by descent. Nor would there be anything inconsonant with principle in an official instrument by the College certifying, as distinguished from confirming, the right of an individual to bear arms, to which he has proved himself by inheritance or grant to be entitled. But that there should be a grant of confirmation of arms to which a person had already a clear right seems irreconcilable with principle. If the right was clear, what need was there of confirmation? *Cui bono?* Assuming that the cases referred to by P. P. do not come within the exception I have suggested, they must be very anomalous or otherwise exceptional, and the contribution of some of them *in extenso*, showing the motive of the grant as set forth in the preamble in each individual case, with a list of others, to "N. & Q." would be interesting to its heraldic and genealogical readers. MIDDLE TEMPLAR.

GUILDFORD FAMILY (3rd S. vi. 455, 543.)—I should have stated that there is on the foot of the chalice at Montaignu a second shield charged with four lozenges in pale, and surmounted by a helmet, having for its crest a unicorn. Are these the arms of Thomas Bodenham?

W. H. JAMES WEALE.

The following note of the baptism of Clara Monson may be useful to M. P. and other readers of "N. & Q.:"—

"Clara, the daughter of Anthony monson (*sic*), baptized April 1, 1681."—*Northorpe Par. Reg.*

EDWARD PEACOCK.

VIOLON: LOCK-UP (3rd S. vi. 496.)—I observe in the number of Dec. 17 a cutting from *Galvani* on the word *violon* in the sense of lock-up. The following explanation by the late eminent French philologist, Génin, is more to the purpose. I took note of it from a series of papers he furnished some years ago to the *Journal de l'Illustration*, but it is to be found with many other curious things in his *Récréations Philologiques*:—

"Mettre au Violon.—Il est constant qu'au moyen âge on disait, au lieu de mettre au violon: *mettre au psaltérion*. (M. Génin en cite plusieurs exemples.) Psaltérion, saltérion, sautérion, ne sont autre chose que le mot latin psalterium, accommodé à la française. Les sept psaumes pénitenciaux étaient durant tout le moyen âge une prière d'usage, aussi fréquent que l'oraison dominicale elle-même. C'est au point qu'il en était né une façon de parler proverbiale: le temps de dire *unes sept-psaumes*, comme

on dit encore le temps de réciter un *pater*. Mettre au psaltérion c'était donc mettre au psautier, mettre en pénitence, en lieu où l'on a tout le temps de méditer sur ses sottises, et de s'en repentir, et de réciter *unes sept-psaumes* sans risquer de se voir interrompu. Mais le psaltérion était aussi un instrument de musique. Le peuple dans son humeur gauloise profita de l'équivoque, et voyant le psaltérion passé de mode y substitua le violon qui était devenu le roi des instruments. Au lieu de dire mettre au psaltérion il dit mettre au violon, et le calembourg fut sauvé."

DITCHFIELD.

POEM WANTED: "THE DOG AND THE SHADOW" (3rd S. vi. 534.)—It is by the late James Smith, one of the authors of the *Rejected Addresses*, and will be found in a collection of his minor pieces in two vols. post 8vo, edited I believe by his surviving brother, Horace Smith. The date of publication I am at present unable to supply, having mislaid my copy of the book.

R. S. Q.

DONKEY (3rd S. vi. 432, 544.)—MR. RIX carries back the use of the word Donkey to between the years 1774 and 1785. He omits to mention that Palgrave, where Mrs. Barbauld wrote the mock Eclogue, is in Suffolk. This fact seems to bear out the statement of Pegge and others, that the word Donkey was originally an East Anglian provincialism. MR. RIX's suggestion that the word may have been derived from *donker* (Dutch for gloomy), presupposes either that the East Anglians were in the habit of using a Dutch adjective to express gloominess, or that they had adopted from the Dutch some ready-made name, derived from *donker*, as the equivalent of "ass." The only name, however, by which the animal is known in Holland is *Ezel*.

J. DIXON.

It cannot, I think, be gravely supposed that the name "Dickey" given in Norfolk to an ass can be derived from German, Dutch, or Flemish. It is more likely adopted from "Dick," as in the West of England the animal is called "Neddy," and generally elsewhere a "Jackass." It is also very frequently in Norfolk called "Donkey" by the humbler classes.

F. C. H.

UMBRELLAS: PATTERNS (3rd S. vi. 532.)—A correspondent, who remarks upon some expressions in Gay's *Trivia*, wishes to know whether umbrellas were formerly oiled. My own recollection goes back to the concluding years of the last century; and I well remember that all umbrellas then in use were made of oiled silk. They were not then used to walk with; that improvement was introduced a few years later; but they had a ring at the top, and a round handle, like that of a hearth-brush. They were usually carried under the arm, but often slung across the back; the ring served to hang them up by, and occasionally for carrying them. Gay was a poet and not a philologist, and his tale of the Lincolnshire yeoman's daughter can only be regarded as a poetical fancy. The *Trivia*,

indeed, is made up of similar conceits. The name of *pattien* is, I think, evidently derived from the French name for a skate, *patis*; in each case there is a wooden sole raised upon iron.

F. C. H.

Compare Swift's amusing *Description of a City Shower*:—

"The tuck'd-up sempstress walks with hasty strides,
While streams run down her *old* umbrella's sides."

P. W. TREPOLPEN.

"THE ROBBER'S GRAVE" (3rd S. vi. 498.)—The writer of the volume bearing this title was the Rev. R. Mostyn Pryce, formerly of Gunley, in Shropshire, or Montgomeryshire. He was a preacher of considerable eloquence, and his little book gives token of literary powers, which it is to be regretted he did not employ on any more important work. His testimony is trustworthy, so far as it goes, and I have heard the story frequently in Shropshire.

J. D.

Your correspondent T. B. will find an interesting account of this in that most amusing book, *The Season Ticket*, published some years ago. Unfortunately I do not possess the book, and cannot refer him to the exact page.

OXONIENSIS.

R. Mostyn Pryce, the author of *The Robber's Grave*, was a clergyman of the Church of England. He was an agreeable and clever but somewhat eccentric man. He committed suicide at Newton, Montgomeryshire, about 1857. I cannot vouch for the fact of the grass not growing on the grave, but I know the circumstance was credited in the neighbourhood.

Particulars of the trial and case are no doubt contained in the *Shrewsbury Chronicle* of 1821, the principal or only chronicle of local intelligence of the district at that date.

J. E. DAVIS, Stipendiary Magistrate.

Stoke-on-Trent.

MASSYMOR: MAZMORRAS (3rd S. vi. 530.)—This word, as applied to a dungeon, may perhaps be derived from the Arabic, *matmuret*, vulgo, *matmure*, a subterranean granary, a crypt (*fovea subterranea*, *crypta*, in *qua frumentum reconditur*), from the Arabic root, *tamr*, to fill (*replere* [*cellam*]). Another word, *mazmer*, a hiding place (*locus occultationis*), approaches more nearly the sound of *massymor*, but the first word is almost identical both in sound and sense with the French term found in the *Dictionnaire de l'Académie*, and I am inclined to consider it as the parent of the expressions referred to by J. R. B. In the warmer countries of Asia, the surplus grain is usually stored in pits, or subterranean granaries, which in India are called *khaus*. The habit was probably introduced by the Saracens into Spain, and so the word may have passed into France. As applied to a dungeon the term may have been brought

from Syria by the Crusaders, and may have been very appropriately applied to such a crypt as that in Hermitage Castle, into which Sir Alexander Ramsay was thrust by the Knight of Liddesdale. It was situated immediately under the granary of the castle, and the wretched man, being left without food, prolonged his life for sixteen days by means of the grains which fell through the floor, till death put a period to his sufferings.

Another familiar instance of a word adopted from the Arabic into all the modern languages of Europe, is found in magazine, derived from *makhzan*, a store (*apotheca, cella, horreum*), from the root *kham* (*recondere in horreo*). W. E.

I am acquainted with the parish of *Maismore*, in Gloucestershire, a short distance westward of the city of Gloucester. Can there be any connexion between its name and the names above? If so, it would be still more singular to see it in the English language, in addition to the Scotch, French, and Saracenic. F. C. H.

ANTOINE GODEAU'S PSALMS (3rd S. vi. 497.)—Bishop Godeau's translation of the Psalms into French verse were so highly thought of at the end of the seventeenth century, that they almost superseded the version of Marot in family use.

I have now before me a rare little volume, bearing the following title:—

—Paraphrase des Pseaumes de David, en vers François. Par M^{re} Antoine Godeau, Evêque de Grasse et Vence. Dernière Édition, revue exactement, et les Chants corrigés et rendus propres et justes pour tous les complets. Par M. Thomas Gobert, Prestre, ancien Maître de la Musique de la Chapelle du Roy, et Chanoine de la sainte Chapelle de Paris. Suivant la Copie, A Paris, chez Pierre le Petit, Imp. Ord. du Roy. MDCCLXXVI.

This work is not mentioned by either Burney or Hawkins; and is, therefore, deserving of being domiciled in the pages of "N. & Q."

I regret not being able to help my friend MR. BRY in his inquiries about Jacques de Gouy, and his music to Godeau's Psalms. I have examined numerous Psalm Books, printed by W. Ponsot at the beginning of the last century, without finding a single advertisement of his reprint of Gouy's work.

The true date of Bishop Godeau's death is April 21, 1671. EDWARD F. RIMBAULT.

ROBERT BROWN, THE SEPARATIST (1st S. ix. 672.)—Under this title ANAT. relates that, at the time of the marriage of the last descendant of Robert Brown with George, Lord Pomfret, her servants persisted in ringing the bells of the village church, to the annoyance of the vicar's wife, who was recently confined; and that the vicar's pupils drove the servants out of the church, and removed the clappers of the bells; and that the circumstance was made the subject of a very scarce mock

heroic poem called the *Brunoniad* (London, 1792, printed by Kearsley), and that the author was Thos. Foster. After ten years' search, I have at last obtained a copy of the poem, but its title-page is "*Brunetta, or the Birthday Battle*: printed in the year 1792." As ANAT. has not been accurate in the description of the poem, nor of the circumstance giving rise to it (for Miss Brown was not married until 1793), I am desirous of knowing what authority he has for attributing the authorship to the Rev. Thomas Foster. Jos. PHILLIPS, Jun. Stamford.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Christ of the Gospels and the Christ of Modern Criticism. Lectures on M. Renan's "Vie de Jesus." By John Tulloch, D.D. (Macmillan.)

These Lectures contain a calm, temperate, and closely-argued refutation of the philosophical and critical assumptions, and untenable historical pretensions of M. Renan's book,—a refutation which becomes the more effective from the absence of all personal criticism.

The Chronological Bible: containing the Old and New Testament, according to the Authorised Version, newly divided into Paragraphs and Sections, with the Dates and Places of Transactions; concise Introduction to the several Books; and Notes illustrative of the Chronology, History, and Geography of the Sacred Scriptures. By Robert B. Blackader. (Simpkin & Marshall.)

The Chronological New Testament, &c. Second Edition, revised and enlarged. (Simpkin & Marshall.)

Ample as this title is, it is far from doing justice to the various ingenious arrangements by which the editor has endeavoured to throw light upon the Authorised Version of the Holy Scriptures. As little can we hope to do so in the limited space which we can devote to it. The text is printed in paragraphs, and on each page are two columns of illustrative notes, including parallel passages printed in full. Introductory notices are prefixed to the several Books: the poetical books are printed rhythmically; speeches are printed with inverted commas; variations of ancient versions are given; quotations in the New Testament of passages from the Old Testament are printed in capitals; and many similar means adopted to render the meaning of the Sacred Text more intelligible. Nothing but an examination of the book can show its value, and such an examination ought to secure for it a very general acceptance and a wide circulation.

In the New Testament, which may be purchased separately, a comparison of the received text with the Vatican MS. B., is instituted by means of a different type. Mr. Blackader deserves great credit for the intelligence which he has displayed, as well as for the time and labour he has expended on his "good work."

Mornings of the Recess, 1861-4. A Series of Biographical and Literary Papers reprinted, by Permission, from "The Times," and revised by the Author. Two Vols. (Tinsley.)

Who that has been, during the recess, as agreeably as unexpectedly surprised to find a few columns of *The Times* rescued from the American war, the Müller trial, or the speeches of Members out of Parliament—and devoted to

notices of the best books of the season—has not longed to see those masterly sketches preserved in some permanent and available form? That wish has at length been gratified; and to those who remember the articles contained in these volumes, a mere list of them will be their strongest recommendation. They are between twenty and thirty in number, and treat of—Sir John Eliot; Coins of the Ancient Britons; Forsyth's Cicero; Naturalist of the Amazon; English Engineers; Saxon Leechdoms; Dixon's and Stebbing's Bacon; Francatelli's Cook's Guide; Professor Wilson; Female Life in Prison; Ionian Islands in 1863; Mrs. Trench's Journal and Remains; English Cant and Slang; Lord Lyndhurst; Lady Cowper's Diary; Miss Knight's Autobiography; The Dahomey Mission; English Cathedrals; Works of Alexander Neckam; Modern English Caricatures; The Leadbeater Papers; Vacation Tourists; The Napiers; Omitted Chapters in English History; and Keble's Essays. It is long since two more able or pleasant volumes have come under our notice.

Studies in Biography. By Lionel James Trotter, late Captain in the 2nd Bengal Fusiliers. (Moxon.)

These biographical sketches of Mahomet, Thomas Becket, Frederick II. of Germany, Savonarola, Bacon, Pitt, and Sheridan, reprinted from the *Dublin University Magazine*, and other high class serials, are well worthy reading. Captain Trotter has a ready pen and a keen appreciation of character; and in his endeavour to combine what have been called the sympathetic and judicial forms of criticism, he does not lose sight of that striving after truth which is the first duty of a biographer; whose admiration for Bacon's intellect, to use our author's own words, "should never lead him to slur over his moral failings; his love of truth, his sympathy with the good that everywhere challenges notice, should force him in spite of a hundred prejudices, to acknowledge with equal readiness the pure asceticism of Savonarola, the essential earnestness of Mahomet, the lofty patriotism of Pitt, and the cloudier, if more taking, brilliancy of Sheridan."

The Herald and Genealogist. Edited by J. G. Nichols, F.S.A. Parts X. XI. and XII. (Nichols & Sons.)

These three parts, rich in every variety of heraldic and genealogical information, complete the second volume of Mr. Nichols's most useful serial. "The Heraldic Chronicle" for 1863, and articles on "The Herald's Visitations of Counties," are among those articles which will be found of more particular interest.

Lord Overston has shown his respect for the late Mr. McCulloch by a very graceful act, the purchase of that gentleman's well-chosen library—rich alike in fine classics, and works on Political Economy, at the price at which he understood the late owner to have estimated it—five thousand pounds.

The long-expected "Vie de Cæsar," by the Emperor Napoleon, is at length on the eve of publication. An *édition de luxe* of a thousand copies, which, when splendidly bound, are to be presented to the sovereigns, diplomats, and celebrities of Europe will be first issued. There is a question as to who is to translate the work into English. Why should not the Emperor translate it himself? Should his version display a few Gallicisms, they would be readily overlooked in the compliment which England would feel had been paid to her by her great ally.

A General Meeting of the Camden Society was called for Wednesday, for the election of a President in the place of the much-lamented Marquess of Bristol, whose death has been felt as a great loss to the Society. Fortunately the Marquess Camden, who, as President of the Kentish Archæ-

ological Society and of the Archæological Institute, has shown great interest in historical and antiquarian pursuits, had consented to be put in nomination, and his Lordship was unanimously elected.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SPRIT OF THE PUBLIC JOURNALS for 1855. Vol. IX. Lond. 1856.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 25, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

THE REDEEMED ROSE; or, Willie's Rest, by Eliza Rumsey. Hatchard.

Wanted by Rev. J. Maskell, Tower Hill, London, E.C.

ILLUSTRATED LONDON NEWS for 1864. Vol. II.

GARDENER'S CHRONICLE NEWSPAPERS from June 11 to the end of 1864, in clean and good condition.

Wanted by M. N., 2, St. Leonard's Place, Bishop's Road, Paddington.

JOHNSON'S THIEVES AND HIGHWAYMEN. Original folio edition with plates.

Wanted by Mr. Percy B. St. John, Southend, Essex.

MRS. TRIMMER'S FABULOUS HISTORIES; or, Tale of the Robins.

Wanted by Dr. Fisher, 5, Applan Way, Upper Leeson Street, Dublin.

LOUIS XVII. SA VIE, SON ASSASSIN, SA MORT, par M. A. D. Deschamps. THE LOST PRINCE, by John H. Hanson, published by Putnam, New York, 1854.

LAPE OF ELIZABETH WILLIAMS, by his Son. Supposed to be also an American publication.

Wanted by M. Melland, Kenton, Exeter.

Notices to Correspondents.

We are compelled to postpone until next week our Notes on many Books—among others of Godefrich and Porter's edition of Webster's Dictionary; Dr. Russell's Review of Todleben's Sebastopol; Booth's Reprint of First Folio Shakspeare, &c.

C. L. S. Full information respecting the City of London School will be found in the Public Schools Calendar.

LEALLAND. The statement "The blood of the martyrs is the seed of the church," is derived from the expression of Tertullian: "Semen est sanguis Christianorum," which occurs at the conclusion of his "Apologétique adversus Gentes." — The 7th of July, 1854, fell on Monday.

A. F. BARLOW. The first six musical notes are said to have been invented by Guy Arctino, a Benedictine monk, about A.D. 1025; but consult Housh's History of Music, and "N. & Q." 1st S. XII. 301, 322. For the origin and literary history of The Arabian Nights, see Mr. Lane's Review at the end of the third volume of his edition (1859), pp. 674–686. — For some particulars of Jacqueline consult Nouvelle Biographie Générale, ed. 1858, xxvi. 215; and Biographie Universelle, ed. 1858, xxx. 478. — For the meaning of the terms Objective and Subjective, see "N. & Q." 1st S. v. 42, 141; 1x. 170.

CARLETON (CAPE TOWN). The work Fifty Reasons why Anthony Ulrich, Duke of Brunswick and Lunenburg abjured Lutheranism, 1741, appears to be very scarce. We cannot find a copy in the Catalogues of the British Museum or the Bodleian.

ERRATA.—3rd S. vii. p. 43, col. i. line 27, for "Gaul" read "Gaul." The signature to the article should be "R. S. Q."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

FREEDOM FROM COUGHS IN TEN MINUTES IS SECURED BY DR. LOCOCK'S PULMONIC WAFERS.—The most disinterested testimony is constantly offered to the value of DR. LOCOCK'S PULMONIC WAFERS for the cure of asthma, consumption, coughs, colds, and disorders of the throat and lungs. The following is from Mr. J. Floyd, Chemist, Market Place, Great Yarmouth: "I recommend the Wafers, finding them much more speedy and certain in effecting a cure than any other medicine; and though profits are equal, I prefer selling what I think most effective. They have a pleasant taste. Price 1s. 1jd., 2s. 3d., 4s. 6d and 11s. per box. Sold by all Druggists."

LONDON, SATURDAY, JANUARY 28, 1865.

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Notes.

REFLOWERING QUEEN MARY'S GARDEN.

Queen Mary's Bower or Garden (for it goes by both names), is thus described:—

"At the Port of Menteith, three-and-a-half miles from the Cardross station of the Stirling and Loch Lomond railway, there is a good inn. Taking boat there, the tourist may visit two islands, Rest and Talla, or the Earl's Isle. The former, which is the larger and more easterly island, consists of about five acres, and contains the ruins of a priory, where Queen Mary resided during the invasion of the English in 1547, before she was removed to France. The priory was founded about 1238, by Walter Comyn, Lord of Badenoch, who became Earl of Menteith by marriage with the Countess."*

After his death, Walter Stewart, brother of the High Stewart of Scotland, inherited the property and title in right of his wife, the younger sister of the Countess of Menteith. A writ was granted by Robert Bruce at this place, in April, 1310, as recorded in the Chartulary of Arbroath; and at the priory of Inchmartho (Inchmacrome), King David II. and Margaret Logie were married, in 1363.†

The architecture of the monastic buildings is early English. The archaeologist will see with delight the extreme beauty of the western door,

* Wynne, ii. p. 398.

† For an interesting account of the Earls of Menteith, see Mr. Craik's *Remains of the Peers*, vol. iii.

richly moulded and sculptured along its deep retiring jambs. In the choir there are crypt, sedilia, a piscina, and other usual adjuncts of a mediæval church; and an ancient tombstone is supposed to mark the grave of the founder. But what will be viewed with most interest is a recumbent monument of two figures, male and female, cut out of one large stone. The knight is in armour, one leg crossed over the other. A triangular shield with the check fesse proves the bearer to have been a Stewart, but the arms on the shield show that the figure is not that of the founder. The arm of the lady is twined round his neck, and while much of the monument has been defaced, this memorial of affection seems to have been respected. The monastery was built for monks of the Augustine order, and was dependent on the great house of Cumbuskenneth. Here you find large Spanish chestnuts, one lying dead, others standing stark and peeled, like gigantic antlers, and others flourishing in their green old age, whilst in a thicket you see the remains of the monastery of great beauty, the design and workmanship exquisite. You wander through the ruins, overgrown with ferns and Spanish filberts, and old fruit-trees, and at the corner of the ancient monastic garden you come upon a strange and most touching sight—an oval space of about 18 feet by 12, with the remains of a double row of boxwood all round, the shrubs of box being 14 feet high, and 8 or 9 inches in diameter, healthy, but plainly of great age. What is this? It is called in the Guide-books, "Queen Mary's Bower."

"It is plainly the child-queen's garden, with her little walk, and its rows of boxwood, left to themselves for three hundred years. Yes, without doubt, 'here is that first garden of her simpleness.' Fancy the little, lovely, royal child, with her four Maries,* her play-fellows, her child-maids of honour, with their little hands and feet, and their innocent and happy eyes, pattering about that garden, laughing and running and gardening as only children do and can. As is well known, Mary was placed by her mother in the Isle of Rest before sailing from the Clyde to France. There is something 'that tirls the heartstrings a' to the life,' in and looking on this unmistakable relic of that strange and pathetic old time."

Supposing as I do the Fotheringhay Missal to be of the age of her father James V., the account of that remarkable volume which I give says, "No part of the writing proper, or illumination, are by the unfortunate Queen; it is probably earlier than her mature day." It gives the illuminations representing several flowers, which would be

* Three of the Queen's Maries are mentioned in a verse of the ballad of "The Lament of the Queen's Marie," in Sir Walter Scott's *Minstrelsy of the Scottish Border*:—

"There was Marie Seeton, and Mary Beatoun,
And Marie Carmichael, and me."

The fourth "me" was Mary Livingstone.

known in Scotland, at least at the Court of Holyrood House, and therefore might form such as would be planted in the little queen's garden.

The following is the account given by Professor Charles Piazzi Smyth:—

"Among the objects of interest in Russia of which I was enabled to bring away photographic records during my recent visit was a stereograph of Queen Mary's Fotheringhay Missal, a subject which has perhaps sufficient of national interest about it to justify my requesting you to present a copy in a suitable stereoscope to the Society of Antiquaries in Scotland. Although my visit to the great empire of the North-east was mainly connected with science, still, when I heard in St. Petersburg of there being in the Imperial Library of that city a very precious manuscript volume that had belonged to Queen Mary, and which had been written in (some also added illuminated by her) during her English captivity, I could not but be anxious to bring back to her own country some veri-facsimile of the handicraft of one as talented as unfortunate, and as much misunderstood by some as admired by others. This was a matter of considerable difficulty, but at length, through the kindness of a Russian lady, the Emperor's permission was asked and obtained. The book proved to be a moderate-sized quarto of between two and three hundred pages vellum, and bound in dark crimson velvet with gilt clasps. On a careful examination, we found the general description given of it by Prince Labanoff in the 7th vol of his *Lettres de Marie Stuart* extremely exact. It is described by able authorities as a superb manuscript in the Gothic character, magnificently enriched with arabesque miniatures in gold and brilliant colours of the first order, and must have been the work of distinguished professional hands. No part of the writing proper, or illumination, are by the unfortunate Queen; it is probably earlier than her mature day. The 25th page bears the legend, in the Queen's own hand:—

" 'Ce livre est à moi, Marie, Royn, 1554.'

This was about four years before her marriage with the Dauphin. It is mentioned in the Chartley Catalogue of her belongings in August, 1586, under the name of a *Livre d'Heures*, and again under that of a matins-book in the 'Inventoyre of the Jewells, &c. of the late Queene of Scottes,' in February, 1587, as bound in velvet with corner-pieces, middle-plates, and clasps of gold adorned with diamonds. It appears to have been her companion through all her varied career, and finally during her long imprisonment in England. Here it was thought she began to enter in it her mournful thoughts, always in French, and generally in verse. Every spare portion of page is thus occupied, and one of the pages in the photographic view, the only originally blank page in the book, is covered with verses and memoranda of various dates, filled in at last sideways and cornerways. Professor Smyth then goes on to prove very skilfully that the book was a gift to the Queen from her royal lover; hence her careful preservation and constant use of it. He also mentions the erasure of numerous coats of arms through the book, and supposes these to have been the arms of England blended with her own, which it is well known were used by her as Dauphiness on the death of the English Queen Mary. An example of such a blank and rudely-rubbed shield exists on the right hand of the photograph. It is gathered from certain entries, that the book was kept about the English Court till 1615. It was then lost sight of until the early years of the French Revolution, when, stript of its costly binding, the volume was bought at a cheap rate in Paris amidst a heap of

plunder from the Royal Library there, by M. Dombrousky, then attached to the Russian Embassy in France, and by him transmitted to St. Petersburg. On the right page is a specimen of the illumination; on the left the Queen's manuscript. The miniature represents King David with an open book, and a harp before him, Jerusalem in the distance, and beside him a model of the Temple; in the sky an appearance of the Deity, and underneath the miniature in Gothic character the beginning of the 38th Psalm in Latin. The floral ornamentation is extremely beautiful,—numerous Scottish plants are introduced, the ivy, convolvulus, strawberry, apple blossom, bulrush, &c., and above all the thistle, which the artist has never been tired of reproducing. The Queen's manuscript consists of verses and memoranda, of which the following are specimens near the top of the page:—

" 'Qui jamais davantage aist contraire le sort;
Si la vie m'est moins utile que la mort!
Et plustot que cha(n)ger de mes maux l'adventure,
Chacun change pour moi d'humeur et de nature.'
"MARIE R."

Now we have only to suppose Queen Mary's Fotheringhay Missal to have been made in the time of her father James V. to suppose it possible that some of the flowers there depicted were such as might have formed the decoration of the garden of her childhood. W. H. C.

SOBRIQUETS OF REGIMENTS.*

21st—*The Earl of Mar's Grey Brecks.* Derives its title from the dress worn by the corps, on its formation, in Sept. 1678, when Charles, fifth Earl of Mar, was appointed its Colonel, which appointment he retained until July, 1686.

22nd—*The Two Twos.*

23rd—*The Nanny Goats and The Royal Goats.*

24th—*Howard's Greens.* The 24th has been frequently styled the Bengal Tigers, like the 17th.

25th King's Own—*Borderers*, or *Botherers* (raised 1688-9—David, Earl of Leven's regiment—in Scotland.)

28th—*The Slashers.* This regiment obtained the name of "The Slashers" from their gallantry at the battle of the White Plains, and passage of the Brunx River, Oct. 28, 1777, with the old 35th Regiment.

30th—*Triple Xs.* The 10th Regiment of Infantry used to bear on its forage caps a single X; the 20th Regiment two XXs, and the 30th Regiment three XXXs, instead of "10," "20," and "30." Hence the *sobriquet* of the 30th Regiment.

31st—*The Young Buffs.* The 31st were styled the "Young Buffs," to distinguish the corps from the 3rd Foot, or "Old Buffs." There exists an anecdote, that on one of the numerous occasions when the 31st Regiment distinguished itself in battle, a General Officer exclaimed, "Well done,

* Concluded from p. 50.

Old Buffs." "We are not the Buffs, Sir," replied the officer commanding the regiment. "We are the 31st."—"Well done, Young Buffs, then," exclaimed the General.

35th—*The Orange Lilies*, from having orange facings.

36th—*The Saucy Greens*. From the colour of their facings.

38th—*The Pump and Tortoise*.

39th—*The Green Linnets*. From the colour of their facings.

40th—*XLrs (Excellers)*.

42nd—*Black Watch*.

43rd—*The Light Bobs*.

44th—*The Two Fours*.

45th—*The Old Stubborns*, and *Sherwood Foresters*. The late Colonel Guard, of the 45th Regiment, unsuccessfully applied to have the corps styled "*Sherwood Foresters*." Not long after, the 45th was brigaded with the 87th and 88th, and when Col. Butler and Duff called their corps to "attention" by their titles "*Prince's Irish*," and "*Connaught Rangers*," Colonel Guard shouted out to his regiment, "*Nottingham Hosiers, attention!*" to the great amusement of the whole brigade, which burst out into a most unmilitary fit of laughter.

46th—*The Surprisers*. From their conduct in the surprise of Wayne's American brigade, Sept. 20, 1777, after the spirited action of the Brandywine, on the 11th. "*Mad Antony*," as Wayne was called, was "caught out this time," and paid off by Gen. Grey, notwithstanding the rebuff he gave us at Stony Point.

47th—*The Cauliflowers*, and *The Lancashire Lads*.

50th—*The Dirty Half Hundred*. From the men wiping their faces with their black cuffs, after review and drill, in "sweating times." And *The Devil's Royals*. No cleaner, smarter, or braver regiment ever took the field.

51st—*The Kois*. So called from the initial letters of the Regimental title, "*King's Own Light Infantry*."

53rd—*The Brickdusts*. From their red facings.

55th—*The Two Fives*.

56th—*The Pompadours*, and *The Saucy Pommes* (short for Pompadours). From their purple facings, the favourite colour of Madame Pompadour, the mistress of Louis XV., about 1745: she died in 1764, a Marchioness. (Jane Antoinetta Poisson, her proper name). The 56th wore deep crimson facings, and white lace; pink facings were worn in 1761.

57th—*The Die Hards*. Received their honourable title from their gallantry at Albuera, where the 3rd Foot, 29th, 34th, and 48th Regiments also highly distinguished themselves.

58th—*The Steel Backs*.

59th—*The Lilywhites*. The 47th and 59th Regi-

ments, both having white facings, assumed the distinguished titles above given.

62nd—*The Springers*. (In taking open order, the word instead of *March*, was *Spring*.) Named "*The Springers*," from the rapidity of its pursuit of the American rebels, after the action at Trois Rivières in Canada, 1776.

74th—*The Assaye Regiment*. The 74th and 76th derive their titles from the places where they first distinguished themselves in action.

76th—*The Hindostan Regiment*. Also named *The Seven and Sixpennies*, from the number of the corps.—J.

77th—*The Pot-hooks*, from the figure "7."

78th—*The King's Men*. So styled from their motto. "*Cuidich'n Rhi*," help the King. This is the second 78th Regiment raised by the Earl of Seaforth's family. The senior corps so numbered was raised in 1777 by William fifth Earl of Seaforth, and was principally recruited from the class of "*Caber Feidh*," as the Mackenzies were named, from the stag's horns borne on the armorial bearings of Earl Seaforth. Several senior regiments having been disbanded in 1783, the 78th regiment was numbered on December 29, 1787, "the 72nd" regiment, which number it has borne ever since. The present 78th regiment was raised by a letter of service, dated March 7, 1793, and the first colonel appointed to the corps was Thomas Humberstone Mackenzie, whose commission bears date March 8, 1793. He died in the spring of 1796, and was succeeded by Colonel Alexander Mackenzie Fraser. There are now a Major, two Captains, and a Lieutenant of the Mackenzie Clan serving in this splendid National Regiment.

83rd—*Fitch's Grenadiers*. The first parade of this fine regiment took place in the yard of Dublin Castle, in the Autumn of 1793. The title of "*Grenadiers*" was originally given in derision, owing to the average smallness of the soldiers who originally belonged to the corps; but the regiment has been for very many years remarkable for the superior height of the men who have been selected as its recruits.

85th—*The Elegant Extracts*. The motto of the 85th was taken on the corps being reformed by "*Elegant Extracts*" from the officers of other regiments in Colonel Cuyler's time (1813), when so many courts-martial took place as to induce the commander-in-chief to disperse all the unbroken officers, and form the corps anew.

87th—*The Old Fogs*. The title is a corruption of the war-cry of the corps, "*Fag-an-Bealach*," pronounced "*Faug-a-bollagh*," meaning "*Clear the way*."

88th—*The Devil's Own*, *Connaught Boys*. The 87th being "*The Prince's Own*," General Picton named the 88th "*The Devil's Own*," as a complement to their dauntless bravery in presence of

he enemy, and their then uniform irregularity in camp and quarters.

89th—*Blayney's Blood-hounds*, and the *Rollickers*. This old and excellent regiment received the former *sobriquet* from its unerring certainty in hunting down and nearly exterminating the Irish rebels in the year 1798, when the corps was commanded by the late Lord Blayney, the eleventh lord.

3rd West India Regiment—*Buckmaster's Light Infantry*. Mr. Buckmaster, tailor, used to issue "Light Infantry uniforms," for some years, to the officers of this corps, without (as is stated) any authority from the Commander-in-Chief.

JUVERNA.

INVOICE OF CARGO, 1803: A BUSINESS COMMUNICATION.

The enclosed photograph is of an invoice of cargo, dated 1803, reflecting the highest possible credit on the business qualities of our respected foregoers, or perhaps *still living grandfathers*, which is worthy of a place in "N. & Q." The charming effrontery of its tone is delicious, "marked and numbered as in the margin," 115 males, 64 females; total, 179 *slaves*. There is no boggling or dodging here, but plain Saxon. "God's grace" has been yoked to strange enterprises, but this I think must be allowed to be about the queerest attachment extant; "and so God send the good ship to her desired port in safety." The "t'other party had more to do with it probably." In the words of an ancient merchant of this place, acting as magistrate, trying a she-thief for stealing tea from a ship's side—"What tempted ye to do it?" It was said to be her first offence.—*Prisoner* (in a flood of tears): "It was the deevil temptit me."—*Magistrate*: "The deevil, honest man, had naething to do with it; (*sotto voce*) at least a never kenn'd he was sicna judge o' tea, for it was the best kist in the ship."

The photograph gives of course the *entire* of the document, but I send a written copy in case any word should be difficult of decipherment. The interlineation after "Seas," "Insurrection and Mortality" excepted, is too horribly suggestive to be missed. The date is *blank* Feb., 1803, and the writing is delicate, and evidently that of an elderly man, as the hand shows tremulousness (see word *belonging*.) I think it is written with a *fine crow quill*; the means and the end jar strangely. The cargo was for a West Indian plantation, shipped, as stated by the vessel's owners, in their own ship. Where is "Kissing"?—

"Shipped by the grace of God, in good order and well-conditioned, by Messrs Irving & Fraser in and upon the good [ship] * snow called The *Ariadne* . . . whereof is master, under God, for this present voyage, Capt* [Wm] * Wm M* Bride and now riding at anchor in

* The words in brackets are deleted and corrected, in the original.

the *Riopongoes* . . . and by God's grace, bound to West Indies . . . To say: . . . One hundred and Seventy-nine Slaves * . . . being marked and numbered as in the margin; and are to be delivered in the like good order and well-conditioned, at the aforesaid port of West Indies . . . (the danger of the Seas [Insurrection and Mortality]† only excepted) unto . . . Order . . . or their assigns, . . . Freight paid Vessel belonging to the Owners . . . with prime and average accustomed.—In witness whereof the master and purser of the said ship hath affirmed to three bills of lading, all of this tenor and date; one of which bills being accomplished, the other two to stand void; and so God send the good ship to her desired port in safety. Amen.—Dated Kissing, Feb^{ry}, 1803.
(Signed) "Wm. McBride."
C. D. LAMONT.

Greenock.

THE COMPLUTENSIAN POLYGLOTT, AND BROCAR THE PRINTER OF IT.

As the REV. S. P. TREGELLES, no doubt, feels a great interest in everything connected with the history of the Complutensian Polyglott, I take the liberty of sending him, through "N. & Q.," a few further observations on the subject.

1. It was in the summer of 1502, when Cardinal Ximenes was residing in Toledo, that he first conceived the plan of his great Polyglott. It was there also that he published his editions of the Mozarabic Missals and Breviaries, the ancient Gothic MSS. having been previously revised by Canon Alfonso Ortiz, who was assisted by three other priests in Toledo. The date of their publication was either 1500, or, according to Gomez, 1504.

2. Who was the printer? Most probably Arnold William Brocar; who was invited into Spain about this period, from Germany, by the Cardinal himself—according to the statement of most Spanish writers. It is, I think, incorrect to call him *Brocario*, as if he were an Italian. He had a son named John Brocar; who, clad in festal garments, carried the last sheets of the Polyglott to Ximenes, just as he was on the verge of the grave.

3. From Toledo, Brocar and his son John, very probably migrated to Logroño—where the work was printed by the father, referred to by your reverend correspondent (3rd S. vii. 12). It would be very interesting to know the *exact* year, when Brocar was invited by Ximenes to reside in Complutum (Alcalá de Henares); and also, in what year the *New Testament* was commenced. We know, indeed, that it was completed January 10, 1514.

* Summed in figures in the margin, thus—

"115 Males
64 Females

179 Slaves."

† The words in brackets are interlined.

4. The Rev. S. P. TREGELLES seems to have some difficulty respecting the chronology being reconciled with the date of Pope Leo's election, who, it is supposed, could not have sent any Greek MSS. to Ximenes, because Leo X. was elected Pope in March, 1513, and the New Testament was completed in 1514. In answer to this apparent difficulty, I may be allowed to observe, that several critics—such as Marsh, Hug, Feilmoser, and Dr. Hefele—are of opinion that Leo X. sent the Greek MSS. to Ximenes *before* he had been elected pope, when he was only a cardinal; and that Ximenes gave his Holiness public thanks, in the Preface, for the loan of those MSS. *after* he had been chosen pope. (See *Der Cardinal Ximenes*, von Carl Joseph Hefele, zweite Auflage, Tübingen, 1851, xii. Haupt, S. 117.)

5. We cannot, therefore, suppose "that the writers of the Polyglott spoke inaccurately, when they express their thanks to Leo X. for his aid in having sent Greek MSS. for the New Testament." I sincerely hope that the Rev. S. P. TREGELLES may one day publish a "History of the Complutensian Polyglott;" and do full justice not only to the illustrious Cardinal, at whose sole expense it was published, but also to the great scholars who assisted him—such as Antonio de Lebrija, Demetrius Ducas, Lopez de Zuniga, Nuñez de Guzman; and the learned Jews, Alfonso of Alcalá, Pablo Coronell de Segovia, and Alfonso de Zamora. (See Gomez, *De Rebus Gentis, &c.*, Compluti, 1569, p. 37.) J. DALTON.
Norwich.

NOTE FOR SPANISH SCHOLARS.—While comparing the text of the *first edition* of the Second Part of *Don Quixote*, the proof sheets of which must have been revised by Cervantes, with the edition published by Clemencin, I find after the words "por tan poco precio" (p. 241), the following sentence omitted:—

"I advierta, Sancho, que las obras de caridad que hacen tibia y floxamente, no tienen merito, ni valen nada."

"And know, Sancho, that the works of Charity are not to be done slow and lazily, for they merit nothing, and are of no value."

W. PLATT.

Conservative Club.

QUEEN ANNE BOLEYN.—Mr. J. B. Heath communicated to the Philobiblon Society in 1863, "An Account of Materials furnished for the use of Queen Anne Boleyn and the Princess Elizabeth, by William Loke, 'the King's Mercer,' between the 20th Jan. 1535 (27 of Henry VIII.) and the 27th April, 1536." This would lead a casual reader to suppose that the account extended over more than a year, but being O. S., it is really for two months only. There is some little confusion or error about the commencement,

as some items are dated the 14th and 17th of January; but it may be worth mentioning that the total of this ten weeks' bill is 124*l.* 15*s.* 2*d.*—rather a large sum if translated into its equivalent in our present money. JOB J. B. WORKARD.

CURIOUS ANACHRONISM.—I read in a newspaper lately, an account of the erection of a memorial window in a church at Birmingham. This window is described as "representing David playing before Saul, under the inspiration of St. Cecilia."

Surely, after this, we may expect some painter to favour us with a representation of "Henry VIII. consulting George IV. as to the disposal of one of his wives." W. H. HUSK.

BISHOP KING AND DR. JOHN RAINOLDS.—MR. GROSART has just edited for Mr. Nichol's *Series of Commentaries*, the lectures of Dr. King on Jonah, and of Rainolds on Obadiah and Haggai. Biographical notices are prefixed to each. In the first, reference is made to the fiction which was circulated affirming that Dr. King had professed himself a Roman Catholic. Allow me to add a reference to those which MR. GROSART has given. Some account of the matter may be found in—

"The New Art of Lying covered by Jesuits under the Veil of Equivocation; discovered and disproved by Henry Mason, Parson of St. Andrew's Vndershaft, London," 12mo, 1634, p. 206, &c.

The same book also contains an interesting anecdote concerning Dr. Rainolds (pp. 199—206). It appears that a stupid report was set afloat about Dr. Rainolds; and to prepare against anything worse, his friends drew up for him a confession of faith, which he was too weak to write himself, but which he signed; and which was witnessed by nine persons, May 20, 1607. You may not wish to have the document, but here are the names: Henrie Airay, Vice-chancellor; Henrie Wilkinson, Edward Rilston, Richard Taylor, Henrie Hindle, Daniel Faireclough, Henrie Mason, Alexander How, and John Dewhurst.

Mr. Mason adds, that he was in possession of the original, from which he makes "a faithful transcript." Of this Henry Mason, I have no further information, except what Wood says in *Athen. Oxon.*, ii. 56, ed. 1691. B. H. C.

Queries.

MEAT AND MALT: MOROCCO.

I was present some time since at a conversation in Cumberland, when a drink peculiar to a place called Levens Hall, in that county, the seat, I believe, of a branch of the Carlisle family, was mentioned, and described as extremely strong ale, in the brewing of which beef or meat was introduced. Having repeated this to some friends a

short time since, considerable doubts were expressed as to the probability or possibility of combining meat with malt and hops, and I consequently wrote to my friends in the north, but have only been able to collect the following accounts. One friend writes:—

"Morocco is the name of the drink; it is brewed at Levens near Milnthorpe, from a recipe found wrapped up in lead near an evergreen in the old garden. Flesh is certainly introduced, as I believe it to be in the Durham University strong beer. The exact recipe for brewing Morocco is kept strictly secret. There is a legend that the secret was brought by a Crusader Howard, and during the Civil Wars buried where it was found as above some years ago. Helpless, truly, is the state of that man who stoops to drink inferior liquor after imbibing the mighty Morocco. It is almost dark, pours like oil, and tastes mild as milk in its treachery."

Another gentleman writes to me:—

"Some time ago I walked over with a friend from G— to Levens Hall, for the express purpose of tasting this Morocco, and after tasting it the conversation turned upon the method of making it. The old gardener who was living at that time (called Forbes) informed us that the receipt was found attached to a bottle, which was found buried under a tree in the grounds; and as far as I can remember, he stated that meat was used in making it, but in what state he did not mention. I fancy the making of it is a family secret. I have been given to understand that the man who brews it is sworn not to divulge the secret. I have heard of raw beef being put into ale, but for what purpose I cannot say."

Another gentleman confirms what I have above quoted with regard to the Durham ale, viz., that flesh is or was used.

The use of meat in brewing is curious and very little known. If you will give the above extracts a place in your valuable publication, I have no doubt we shall soon be well informed on the subject. C. C. P.

ANONYMOUS.—Who was the author of following?—

"Three Discourses:—1. On the Use of Books. 2. On the Result and Effects of Study. 3. On the Elements of Literary Taste. Delivered at the Anniversary Meetings of the Library Society at Chichester, Jan. 1800, 1801, 1802. By the President. London. 8vo. 1802."

My copy has the book-plate of "R. J. Harper, F.S.A." WILLIAM BATES.

BELL-RINGING: FINES FOR ITS OMISSION.—In the Churchwardens' Accounts of Bray in Berkshire for 1601-2 we read:

"It payd for not ringing when the Queen dyned at Folly John iij. iiij^d."

And in the accounts of St. Lawrence, Reading, for the year ending Michaelmas, 1529:

"It to the qwen's amersmt for that the bells wer not rong at her comyng into the town viij^d."

And in the accounts of St. Mary, Lambeth, for 1517-18:

"Itm. paid to yem a amyner ffor defawtts off the ryngyng off the bells at the kynges comyng iij. iiij^d."

Query, by what law were these fines imposed? And has it ever been repealed? A. D. T. Merton College.

CLAIRVOYANCE AND MESMERISM.—Are clairvoyance and mesmerism recognised and acknowledged as sciences by the Académie des Sciences at Paris? J. W.

CROMWELL'S IRONSIDES.—It is said that the cuirasses that have been in use in the Household Brigade of Cavalry since the coronation of George IV. up to within a very recent period were those that were worn by Cromwell's celebrated "Iron-sides." Can any one of your numerous readers corroborate that report as being a fact, or, on the contrary, prove its incorrectness? W. B. C. Florence.

CURLL'S POETRY.—Amongst several Collections of miscellaneous and indifferent poetry, published by Curll about 1727, and bound up in one volume, occurs a collection, 52 pp. in length, without a title-page. The first poem is "The Stamford Toasts." I shall be obliged if any of your correspondents could give me the title-page in full, and the name of the author.

Jos. PHILLIPS, Jun.

Stamford.

DANCING UPON SIPPETS.—In Evelyn's *Mundus Muliebris*, 1690, is this curious expression:—

"They danced the Canarys, Spanish Pavans, and Selinger's Round upon sippets, with as much grace and loveliness as any Isaac, Monsieur, or Italian of them all can teach with his fop-call, and apish postures."

Can any of your readers explain this phrase? Can it be a corruption of "chopins," or high-heeled slippers? A. A.

Poets' Corner.

EDGAR AND ELFRIDA.—I should like to ascertain what different places in England have laid claim to having been the scene of the tragedy connected with Queen Elfrida. Local tradition points to Harewood Forest (Herefordshire) as the spot in which Ethelwold concealed Elfrida, and was afterwards himself assassinated, and Mason has followed this account in his once well-known drama. Some vestiges of an ancient castle are still visible in Harewood, and a farm bears the name of Elvaston or Elverston (Elfrid's town).

C. J. R.

FORDS IN ENGLAND: THE CATWATER.—Mr. Taylor, in his work on *Names and Places*, draws attention to the fact that some inlets from the sea on our coast still retain the name of *Ford*, derived from the Scandinavian *Fjord*. He instances, if I recollect right, Helford in Cornwall, Milford in Wales, and Wexford in Ireland. I am curious to know if the Catwater at Plymouth

"Henry Plantagenet, Lord and Baron of Monmouth, who after his eldest brother's decease, was Earle of Lancaster and Derby, &c., and married Maud, the sole daughter and heiress of Patrick de Caducis or Chaworth, Knight. They had a daughter named Isabell, whom many writers call Abbess Almesbury (not Ambesbury), corruptly for this Alcornbury."

"The Chartulary of Aconbury Priory" (printed in the 8th Report of the Dep. Keeper of Public Records), proves that Henry of Lancaster was a benefactor to the house, but at that period (7 Edw. I.), and also as late as 1309 (3 Edw. II.), Catharine de Geniville appears to have been prioress.

In the absence, therefore, of any direct evidence in its favour, I think the anonymous writer's statement must be dismissed, though I should still be glad to obtain some further and more definite information before accepting the counter-statement. C. J. R.

KNIGHTS BACHELORS.—It is wished to ascertain whether the undermentioned Knights Bachelors are still living, and if not when and where they died:—

Sir Daniel Williams, Chief Magistrate of Lambeth Police Court, knighted in June, 1802.

Sir William Alexander Fletcher, knighted by the Lord Lieutenant of Ireland, Sept. 9, 1811.

Sir Alexander Wilson, M.D., knighted by the Lord Lieutenant of Ireland, May 10, 1813.

Sir Thomas B. Marshal, knighted in 1837.

Sir Francis William Smith, M.D., knighted by the Lord Lieutenant of Ireland, March 8, 1837.

The knightships of Sir Daniel Williams and Sir Thomas B. Marshal do not appear to have been gazetted, but their names appeared in the Royal and Imperial Calendars. L. H.

LANCASHIRE: OLD TIMBER HALLS.—I have lately met with ten etchings of old timber halls, "post and petrels," which were "drawn, engraved, and published by G. N. Philips of Chatham Street, Liverpool." They comprise Garston Hall, Ince Hall, Dinkerley Hall, Clayton Hall, Garrat Hall, and several others. No letterpress accompanies them, nor do I find any reference to these plates in any work I have consulted. Is anything known of them? T. T. W.

METRICAL SERMON.—An octogenarian informs me that he has heard his mother, upwards of seventy years since, repeat the following singular lines, which she stated she heard in a Derbyshire church on the occasion of the clergyman having forgotten his sermon:—

"Our ingress to the world is naked and bare,
Our progress through the world is trouble and care,
Our egress from the world nobody knows where;
But if we do well here, we shall do well there,
And I can tell you no more if I preach the whole year."

I should feel much obliged if any reader of

"N. & Q." can inform me, what the above lines are taken from, and if this is a correct version.

W. D.

Kennington, Surrey.

MISTLETOE.—What is the derivation of this word? Dr. Bosworth writes it "mistel-ta," and refers it to German, Danish, and Swedish, without further explanation. Richardson derives it from *mist* (A.-Sax. *misen*, dung), and *ta* or *toe*, "that part of the foot by which the bird is caught by the *viscus*, or bird-lime." This does not seem a very satisfactory etymology; what *mist* has to do with dung, or the latter with bird-lime, does not appear clearly.

The word is but once used in Shakspeare, *Titus Andronicus*, Act II. Sc. 3:—

"The trees, though summer, yet forlorn and bare,
O'ercome with moss, and baleful mistletoe."

Why should the most discerning of all poets, in matters both of natural history and folk lore, give the plant so sad a designation; and why, and at what period, did it begin to take so prominent a part in our Christmas festivities? When we read in *The Times* that tons upon tons of this parasitical plant, are sold every year, the query may not seem out of place. A well known passage in Pliny (*Nat. Hist.*, lib. xvi.) tells us, that nothing was more sacred among the Druids than the mistletoe. How came it in Shakspeare's time to be considered "baleful," and in our days the most "mirth-provoking" of all plants? A. A.

Poets' Corner.

NUMISMATIC.—A gold coin, about the size of half-a-crown, thin and unmilled, was lately found in the soil at Bexhill, on the coast, about five miles from Hastings. The superscription, in old Celtic letters—"Phillippus Dei Grat: Francorum Rex"—surrounds the king, enthroned and crowned, the drapery behind being covered with fleur-de-lis. On the obverse are a cross, with roses and four crowns between its arms, and the legend, "imperat—regnat—vincit." Three characters, being no doubt the date, are repeated before each of these words. The first character is the Greek *chi*, somewhat in the form of the *syfot*; the second is *rho*, thus making 1100; but the third character is similar to the *c* in *vincit*, the value of which as a numeral I cannot find, and only guess it to stand for 5.

I hope, therefore, to be informed, through "N. & Q.," what is the actual date of this coin? Is there any reason in the history of this first "Philip, by the grace of God, King of the French," why the date should be repeated before each verb, "He rules, he reigns, he conquers?" Also, what were the circumstances under which this finely finished and perfectly preserved relic of that king was coined?

GEO. MOORE.

Hastings.

RELIGIOUS STATISTICS.—What is the proportion, I mean the relative numbers, of the various Christian sects and churches? In one of the leading Quarterly Reviews, I have seen a statement on the subject, which a moment's thought proved to be most erroneous, but I do not know where to obtain correct information. F. H. M.

RICHARD JOHN TETLOW, of Knottingley, attorney-at-law, published *An Historical Account of the Borough of Pontefract*, Leeds, 8vo, 1769. Dr. Miller, in his *History of Doncaster* (published 1804), mentions at p. 34 the late Mr. Richard John Tetlow of Ferrybridge, a celebrated antiquary: and at p. 35, gives a letter from Mr. Tetlow to Thomas Seaton, Esq., the Mayor of Doncaster, dated Ferrybridge, May 21, 1781. In the Addenda (p. xlv.) it is stated that all the charters were translated, and the notes to them written, by the late R. John Tetlow, of Knottingley, Esq., a celebrated antiquary.

I hope, through your columns, to obtain further information respecting this gentleman; at any rate, the time of his decease. S. Y. R.

Queries with Answers.

REV. JOHN BRABANT.—In the churchyard of Bishop Middleham, co. Durham, on an altar-tomb near the south wall of the chancel, is the following inscription:—

"Johannes Brabant, Vicarius,
obijt 28 Junii, A^o Dñi 1683.

Nuda Sacerdotis docti bene
credere inertem.
Verba docent PoPulum,
vivere vita docet.

Elizabeth his wife died the 4th of August, 1684.
Blessed are the departed which die in the Lord."

Will any correspondent be kind enough to help me to a translation of the first line of the epitaph? Is there any meaning in the second capital P in Populum, or is it simply a freak of the stone-cutter?

John Brabant was at first one of the intruding Puritan divines. The earliest entry in the parish register that can be traced as made by him is the baptism of his son John, Aug. 16, 1653. In 1660, the ejected incumbent, Thomas Bedford, was restored. He did not long enjoy the living, as he died in Sept. 1660, and was buried the eighth day of that month in Middleham church.

Up to the time of the restoration of the church there existed, to the north of the altar, a wooden tablet, on which was the following inscription:—

"Thomas Bedford, Vicar of Bishop Middleham, departed this life Sept. 1660, aged 72, who married Alice, the daughter of Bryan Frisell, and had by her Aman, Robert, Thomas, and John, Elizabeth, Alice, Mary, and Bridget. Also, the relict of Thomas Bedford, departed this life in

October, 1680, aged 74 years. She was mother, grandmother, and great grandmother to seventy-four children, besides embryos."

This tablet has disappeared. The inscription is preserved in Surtees' *History of Durham*.

JOHNSON BAILY.

[*Nuda* in the first line agrees with *Verba* in the third. As the four lines taken together are in fact a hexameter followed by a pentameter, it will only be requisite to exhibit them in that character, and to dismiss the full stop improperly inserted after *inertem*; the true sense of the passage will then be manifest.

"Nuda Sacerdotis docti bene credere inertem
Verba docent PoPulum, vivere vita docet."

That is, *Nuda verba Sacerdotis docti docent inertem populum bene credere, vita docet vivere*; or, The bare words of the learned Priest instruct the people how to believe, his life instructs them how to live.

With respect to the second capital P, it is by no means impossible that, as the wrong insertion of the full stop would seem to have been due to the stone-cutter, this reduplication also, as our correspondent suggests, may have been due to the same party. If, however, the P P be deemed intentional and significant, the difficulty will then lie in making a selection from the great variety of meanings borne by P P in Latin inscriptions, both old and mediæval. It may have been *populum*; it may have been *populum plebem*; it may have been one of many other words or expressions having a plurality of *ps*.

It may be remarked, however, that P sometimes stood for 7, and that the age of John Brabant is *not given*, apparently, elsewhere in the inscription. P P, therefore, may have been meant to convey the information otherwise wanting, and to signify that he died aged 77. This method of indicating numbers, especially dates, by letters larger than the rest of the text, is Jewish, and may be seen repeatedly in Jewish books.]

CHARLES I. AND DONNE'S SERMONS.—I have seen it stated that the king had such a high opinion of the dean as a preacher, that he offered a large reward (3000*l.*) for the publication of his Sermons. What is the foundation for this statement? I recollect nothing of the kind in Walton's *Life of Donne*. CPL.

[From the following Advertisement prefixed to the second volume of Donne's *Sermons* (fol. 1649) it appears that his son, John Donne, LL.D. received a *douceur* of some kind from the government on their publication:—

"For the Right Hon. Bolstred Whitlock, Richard Keeble, and John Lelle, Lords Commissioners of the Great Seale.

"The reward that many yeares since was proposed for the publishing these Sermons, having been lately conferred upon me under the authority of the Great Seale, I thought my selfe in gratitude bound to deliver them to the world under your Lordships' protection; both to show, how carefull you are in dispensing that part of the Churches treasure that is committed to your disposi-

and to encourage all men to proceed in their industry, when they are sure to find so just and equall Patrons, whose fame and memory must certainly last longer than Bookes can find so noble readers, and whose present favors doe not onely keep the living alive, but the dead from dying.

"Your Lordships' most humble Servant,
"JO. DONNE."

This Advertisement must have been written a few weeks after the martyrdom of Charles I.

Again, in an address "To the Reader," prefixed to the third volume of Donne's *Sermons* (fol. 1661) by his son, we read, that "upon the death of my father, Dr. Donne, Deane of Pauls, I was sent to, by his Majesty of Blessed Memory, to recollect and publish his Sermons: I was encouraged by many of the nobility, both spiritual and temporal, and indeed, by the most eminent men that the kingdom then had, of all professions, telling me, what a publick good I should confer upon the Church. . . . The first volume that I published, consisting of Fourscore Sermons, I dedicated to his Majesty [Charles I.] then living, by whom it was not only graciously received, but I had fresh encouragements to proceed. For the Second Volume, I was forced to take protection from those that were then in authority."]

MACKENZIE, EARL OF CROMARTY.—I am anxious to know as much as possible of Sir George Mackenzie, of Tarbatt, created Viscount Tarbatt and Earl of Cromarty, circa 1700, his private life, opinions, &c. &c. Can any one help me with a reference? F. M. S.

299, Clarendon Villas, Plumstead.

[A most ably drawn and full compendium of the principal events in the life of the Earl of Cromarty will be found in Brunton and Haig's *Historical Account of the Senators of the College of Justice*, p. 856, published in 1832 by Clarke of Edinburgh, and Saunders and Benning of London, where all the printed sources of information are referred to. If further details are required, our correspondent must sweep the admirable Indexes of *The Acts of the Parliament of Scotland*, published by the Record Commission, and consult such manuscript collections as the Lauderdale papers in the British Museum, and those of Wodrow and others of the time in the Advocates' Library.]

"COMPLAYNT" OF SIR DAVID LYNDSEY.—I shall be much obliged for an explanation of the following line in "*The Complaynt of Sir David Lyndsay of the Mount, directed to the King's Grace*,"

Sir David was reminding the king of the incidents of his childhood when he used to amuse him: he says—

"The first syllabs that thou didst mute,
Was *pa da lyn* upon the lute."

These three words evidently mean, as they appear to me, "Play, David Lyndsay," just as a child might express itself. A better philologist

than I am being of a different opinion, I beg to trouble you with this letter. L.

[Our correspondent's explanation of the phrase is clearly the right one. Although Gawyn Dunbar was preceptor to the young prince [James V.], Lyndsay was in attendance on him as a page of honour, and entrusted with his amusement. Lyndsay himself in his *Complaynt*, after telling that he "lay nichtlie by the king's cheek," goes on to relate pleasingly:—

"How as ane chapman beris his pack,
I bure thy grace upon my back;
And sumtymes stridlingis on my neck
Dansand with mony bend, and beek;
The first syllabis, that thou did mute,
Was *pa—da—lyn*, upon the lute;
Then playit I twenty springs, perqueir,
Quhilk was great plesour for to heir;
Fra play, thou leit me never rest,
But, gynkertoun,* thou luffit ay best;
And ay quhen thou come from the scule,
Then I behuffit to play the fule."

Such were Lyndsay's playful occupations with the boyish prince, whereof he delighted to sing.]

TAYNTON (GLOUCESTER) REGISTERS.—I find that the registers of this parish go back to Sept. 1538. Is not this very unusually early? Perhaps some of your correspondents can tell me. On the inside of the cover of this early register is pasted the following notice:—

"Año Dom. 1606.

"This parchment register was copied out of the old register in the month of August, in the year of our Lord God one thousand six hundred and six, and in the fourth year of our Sovereign Lord James, by the Grace of God, of Great Britain, France and Ireland King, Defender of the Faith. The said old Register was for — (word illegible) years before very ill — (word illegible) and carelessly kept. As much as was found in 'him' is herein included."

C. G. CRAWLEY.

Taynton Rectory.

[By the Parish Register Abstract of 1830, it appears that there then existed in England no less than 812 registers commencing in 1538, when, as Bishop Prideaux says in his *Directions to Churchwardens*, "Parish registers were first ordered by the Lord Vicegerent Cromwell in the 80th year of King Henry the Eighth, 1538, and from thence all parish registers had their beginning." See upon this subject Mr. Burn's valuable *History of Parish Registers in England*, 2nd ed. 1862.]

TOKEN: THOMAS JOHNSON.—I met with a copper coin the other day about the size of a penny piece. The obverse presents the bust of a man, with the legend "Thomas Johnson;" the reverse has the words, in three lines, "Bella! Horrida Bella!" surrounded by the legend—"Science and Intrepidity," with the date 1789. It is evidently one of those tokens, of which so many were put into circulation by private individuals about that date;

* The name of a Scottish tune.

we may imagine to have been the persons invited with Alexander. Though not mathematically proved, few persons, who know the villanous history, doubt that the Duke of Berri was a victim of his lively sympathy for Louis XVII., in whose favour he spoke warmly to Louis XVIII.—in whose ante-chamber a dreadful scene was once heard between the uncle and the nephew a few days before the Duke was murdered."

GEORGE VERE IRVING.

There have been five persons who, at different times, have put forth claims to be recognised as the Dauphin, long supposed to have died in the Temple.

The first in date was *Hervagault*. He was first heard of in 1802, and died in 1812.

The next was *Naundorff*, who put forth his claim in 1812.

The third was *Bruneau*, who appeared before the public in 1816. His story excited but little attention. The date of his death is uncertain.

The fourth, *Hébert*, was perhaps the best known. He lived for some years in England. He died in 1845.

Finally came *Eleazar Williams*, a dissenting minister in America, who died in 1858. F. M.

DAVISON'S CASE.

(3rd S. v. 399; vi. 539.)

The case referred to by T. B. took place in the Northern Circuit in the last century, and was tried by Lord Mansfield. It is reported from the note book of a deceased lawyer, in a publication named the *Story Teller*. A person, supposed to be a stranger, called one evening at a gentleman's house, and was hospitably entertained. He slept there, and was found dead in his bed in the morning, but without any marks of violence; so that the coroner's jury returned a verdict of "Died by the visitation of God." Suspicion, however, fell upon the master of the house, in which he kept only a housekeeper, and a man-servant, the latter of whom slept in an outhouse adjoining the stable. The only evidence was that of a man, who happened to pass by the house at about three o'clock in the morning, observed a light moving about the house, and saw a figure holding a light go from the room where the master slept to the housekeeper's room; and then saw two persons come out of that room, when the light disappeared for a minute. They returned, passing along to the master's room again. In about five minutes the light disappeared. Before it was extinguished, however, he had twice perceived some dark object come between the light and the window, as if a door had been placed before the light. But in the room there was nothing to account for this object: there was neither cupboard nor press in the room. The only other fact adduced was

that there had been found in the house the stopper of a small bottle of a singular description, and apparently of foreign manufacture.

The judge, when the case was closed, thought there was hardly sufficient evidence to call for a defence, and the jury consented that the case should be stopped. A verdict of acquittal was about to be taken, when the prisoner requested to be allowed to call a witness to clear his character, and explain those circumstances which seemed to make against him. Lord Mansfield, though against his inclination and usual habit, consented. The prisoner then gave his own account of the affair—that he had been taken ill in the night, and had gone to call up his housekeeper to make him a fire; but that after some minutes, finding himself better, he had dismissed her, and gone to bed again. The housekeeper was called, and of course repeated the same story. But the counsel for the prosecution had attached much importance to the statement of the previous witness, that while the two were in the room, something like a door had intervened between the candle and the window, and he suspected some secret closet. He therefore asked her, in a tone and manner not likely to awaken any suspicion, whether while the candle stood in the middle of the room, the closet or cupboard opened once or twice? To this she gave no answer. He then said he would call it to her recollection, and he asked if, after her master had taken the medicine out of the closet, he shut the door. She answered "Yes."

"Then," said he, "it was opened again for the purpose of replacing the bottle, was it?"—"It was."

"Do you recollect how long it was open the last time?"—"Not above a minute."

"The door, when open, would be exactly between the light and the window, would it not?"—"It would."

"I forget whether you said the closet was on the right or left hand side of the window."—"The left."

"Would the door of the closet make any noise in opening?"—"None."

"Can you speak positively to that fact? Have you ever opened it yourself, or only seen Mr. S. open it?"—"I never opened it myself."

"Did you ever keep the key?"—"Never."

"Who did?"—"Mr. S. always."

At this moment she happened to turn her eyes towards the prisoner, who looked pale as death, with a cold sweat upon his brow. The consequences of her answers flashed across her mind; she shrieked and fainted, and the court was adjourned till between four and five o'clock, when the counsel again addressed the housekeeper thus: "I have very few more questions to ask you; but beware that you answer them truly, for your own life hangs upon a thread."

Survey of London and the Country about it, 1748, will enable them pleasantly so to do. By such means and at such a time, to see how near the fields approached to Hyde Park Corner, St. Giles's Pound, Holborn Bars, London Bridge, or even the Standard in Cornhill, is enough to make the most devoted lover of his country feel sad at heart. But there are things worthy of note in Rocque's map. Hagbush Lane, to the north of the present Camden Road, is called "Hague Bush Lane," while the portion nearer London is marked as "Copenhagen Lane," and is, in fact, represented as curving round to Copenhagen House. A lane occupying apparently the present Camden Road from Hague Bush Lane down towards Holloway, is called "Maiden Lane," while the Maiden Lane of my youth — re-christened the York Road — is by Rocque entitled "The Black Lane."

EDWIN ROFFE.

Somers Town.

HOW DID THE ANCIENTS KINDLE THEIR FIRES? (3rd S. vi. 472, 535.) — None of the published replies to this query contained any allusion to the burning glass, which is mentioned as a means of kindling fires in Aristophanes' *Nubes*, line 766.

A. D. T.

Merton College.

CRACCHE (3rd S. vii. 21.) — The word *cracche* is found in Wycliff's translation of the second chapter of St. Luke's Gospel, vv. 12 and 16: —

"And this is a token to you, ye shulen fynde a 3unge child wlapid in clothis, and leide in a cracche; and they hi3yne camen; and founden Mari and Joseph and the 3ung child leid in a cracche."

I think it is in the town of Nottingham that you may find, at the present day, *stables* behind the dwelling houses, hollowed out of the living rock. In Derbyshire it is common enough to see, not only out-houses but dwelling-houses hewn out of the stone; near Buxton and in Dovedale such examples occur.

A. H.

BOSTON HOUSE, MIDDLESEX (3rd S. vi. 247, 542.) — Bordeston, or Burston, commonly called Boston, was part of the possessions of the Prioress of St. Helen's, Bishopsgate. Edward VI., in 1547, granted it to Edward, Duke of Somerset, on whose attainder it reverted to the crown. It successively passed through the hands of Robert, Earl of Leicester; Sir Thomas Gresham; Sir William Reade; and Sir Edward Spenser. One of James Howell's letters, dated Sept. 20, 1647, is addressed to the latter "at his house near Brainford, Middlesex."

A fire took place, about 1665, when the greater part of the old mansion was consumed, destroying all the ancient Court Rolls. It was rebuilt in 1671, as appears by the dates of the pipes, ceilings, &c.

The most remarkable features of the existing mansion have furnished several plates to one of the interesting works on *Ancient Architecture*, published by C. J. Richardson, F.S.A.

The trees about the old mansion are chiefly elms, of a large size; many of which may be considered to have been planted in the time of Charles I.

EDWARD F. RIMBAULT.

MURIEL (3rd S. vi. 200, 239, 278.) — With regard to the period at which the word Muriel was used as a Christian name in England, I observed in the Harl. MS. 1500, fol. 63, that Muriel Hastings, married to Sir Ralph Eure, had a son William, created Baron Eure 1544, who named one daughter Muriel. His grandson also named a daughter Muriel. It might be useful to notice the discovery of Seiraphenia as a Christian name in Harl. MS. 5068, fol. 252.

J. W. P.

If your readers will look into the works of the Abbot Trithemius, or into Barrett's *Magus*, they will find this to be the name of the Angel presiding over the sign Cancer. Persons born under this sign were called Muriel, just as those under the sun are named Michael, or the moon Gabriel. The name is generally supposed to signify "the healing of God," from מור, and to be an auspicious appellation.

PHILO-MATHEMATICUS.

THE YOUNG PRETENDER (3rd S. vii. 1.) — The following extract from the *Caledonian Mercury*, 1726, No. 983, is worth preserving in "N. & Q.": —

"Rome, July 13, 1726. The Chevalier de St. George, who has dismissed the major part of his servants, still persists in causing his eldest son to be educated in the persuasion of the Church of England, to the great grief of the Princess Sobieski; who is the more concerned at it, because that the young gentleman begins to profess it publicly: of which they give this one instance, that, as he passed by a church, attended with the Duke of Inverness, as they stile him here, he did not kneel down at the singing of the *Ave Maria*."

Such scraps are valuable to the future historian.

T. P.

SIR RICHARD BRAHAM (3rd S. vii. 9.) — On Feb. 16, 1676-7, the House of Commons ordered the Speaker to issue his warrant for a new writ for the election of a member for New Windsor, in the room of Sir Richard Braham, *Knight*, deceased (*Commons' Journals*, ix. 383). Notwithstanding the terms of this order, it is clear that he was a baronet. He is mentioned in Messrs. Tighe and Davis's *Annals of Windsor*, on pages not specified in the index. Particulars respecting him may also be derived from Ashmole's *Berks*, iii. 61-64; *Lords' Journals*, xi. 299; Green's *Calendar of Domestic State Papers, Charles II.*, i. 113, 250, 526; ii. 326; iii. 253; v. 139, 208.

C. H. & THOMPSON COOPER.

Cambridge.

S. Sharpe's *Early History of Egypt*, p. 85. (Lond. 1836, 4to.)
JOSEPH RIX, M.D.
St. Neot's.

THE BOTTLE CONJUROR (3rd S. vi. 531.)—The original advertisement of the celebrated hoax, given by your correspondent O. M., is printed in the *New Foundling Hospital for Wit*, No. 6, 1749. To it is appended, along with other curious matter, an account of what took place at the theatre upon the evening advertised, which we are told was crowded with dukes, duchesses, lords, ladies, &c. I have copied the paragraph as a pendant to the preparatory announcement:—

"Last night, viz., Monday, Jan. 16 (1749), the much expected drama of the Bottle Conjuror of the New Theatre in the Haymarket, ended in the tragi-comical manner following:—Curiosity had drawn together prodigious numbers. About seven, the theatre being lighted up, but without so much as a single fiddle to keep the audience in good humour, many grew impatient. Immediately followed a chorus of catcalls, heightened by loud vociferations, and beating with sticks, when a fellow came from behind the curtain, and bowing, said, that if the performer did not appear the money should be returned. At the same time a wag crying out from the pit, that if the ladies and gentlemen would give double prices, the conjuror would get into a pint bottle. Presently a young gentleman in one of the boxes seized a lighted candle, and threw it on the stage. This served as the charge for sounding to battle. Upon this the greatest part of the audience made the best of their way out of the theatre, some losing a cloak, others a hat, others a wig, and others hat, wig, and swords also. One party however staid in the house, in order to demolish the inside, when the mob, breaking in, they tore up the benches, broke to pieces the scenes, pulled down the boxes, and in short dismantled the theatre entirely, carrying away the particulars above mentioned into the street, where they made a mighty bonfire, the curtain being hoisted on a pole by way of a flag. A large party of guards were sent for, but came time enough only to warm themselves round the fire. We hear of no other disaster than a young nobleman's chin being hurt, occasioned by his fall into the pit, with part of one of the boxes, which he had forced out with his foot. 'Tis thought the conjuror vanished away with the bank. Many enemies to a late celebrated book, concerning the ceasing of miracles, are greatly disappointed by the conjuror's non-appearance in the bottle; they imagining that his jumping into it would have been the most convincing proof possible that miracles are not yet ceased."

EDWARD F. RIMBAULT.

WAKING TIME (3rd S. vi. 534.)—This word also means *sitting up* with a sick person when death is hourly expected. May the words not then be a corruption of "*watching time*"? "They have *waked* with him for several nights," is a common expression in Lancashire. I have heard the phrase associated with the Irish custom of *waking* with the dead; because in both cases candles, or other lights, are used.

T. T. W.

BARLEY (3rd S. v. 358; vi. 481.)—The Lancashire use of this word is correctly explained in Halliwell's *Dictionary*. When a boy I used to ramble on the moors with my companions, and

always shouted *Barley* when I found a well-stocked blackberry, or whinberry, bush. After this caution had been pronounced, no one was allowed to share in the find. In our country games, too, we always called out "*barley*" when we did not wish to continue the play, or desired to avoid payment of forfeits.

T. T. W.

Halliwell is quite right in saying *Barley* means "*I bespeak*" in Lancashire; but the phrase is invariably "*Barley me*." Now that I am grown up I say "*I bespeak*," but when I was a young one I said "*Barley me*," as other young Lancastrians are wont to do.

P. P.

IRISH SONG (3rd S. vii. 10.)—I think, from my recollection of the chorus, the song appeared in a worthless serial called *Life in Ireland* (or *Dublin*): an imitation, or supposed continuation of *Life in London*, wherein Tom, Jerry, and Logic visited the Sister Isle at the time it was honoured with the presence of George IV.

J. H. L.

Perhaps, Mr. Editor, neither C. D. nor your honoured self, ever heard the variation made by a Teetotaler for the latter part of the first verse of the Irish song at the above reference:—

"To your kill me now, Arrah! dow, wid' your vile whiskey now;

Whiskey's for sots and for fools to regale.

Wellington beat poor old Boney at Waterlow.

Whiskey had killed him as dead as a nail."

(*Cetera desunt*.)

F. C. H.

HAYS OF ERROLL (3rd S. vi. 545.)—Is the date of the "*Tabill*" correctly given as "*circa DCCCCLXXX*," if it were the work of Sir David de Haya, who was slain 1346? I beg to call Mr. DAVIDSON'S attention to this seeming error. H.

LATIN PUZZLE (3rd S. vi. 398, 443, 503.)—My friend BIBLIOTHECARIUS CHETHAMENSIS appears to be quite on a wrong scent, in reference to Lipsius's letter—

"Aio Locutio tu lita ego fidei strenue,"—

proposed as a puzzle by Scioppius. Its meaning has no relation whatever to Lipsius's Catholicism, nor to his "*Diva Hallensis*," nor to his "*Diva Aspricollis*." "*Aio Locutio tu lita*," is merely *speak* (or *write*); and "*ego fidei* (*litabo*) *strenue*,"—"and I will punctually, and without failing on my part, answer;" or, to paraphrase it in verse:—

Pray break thro' your silence, you bad correspondent;

And you'll find me a faithful, hardworking respondent.

JAS. CROSSLEY.

Amongst the farrago of fun and nonsense dished up by the wits of the day, for the entertainment of Tom Coryate's guests at the Odcumbian Banquet, are some verses by Donne which have never been printed in his works. I may be very stupid, but they have puzzled me quite as much as any

LONDON, SATURDAY, FEBRUARY 4, 1865.

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Notes.

LADY COWPER'S DIARY.

The Diary of this lady, published last year, has only a short time ago fallen into my hands, or it would have obtained an earlier notice in your pages. It is of so interesting a character—such a vein of good sense and honest simplicity based upon religious principle pervades the whole of it, that one cannot but regret the loss of any portion of it, that, we are told, once existed. She and her excellent husband, the Lord Chancellor Cowper, were indeed striking examples of wisdom and integrity amidst a corrupt and odious court, and shine to us from afar as bright luminaries in the "naughty world" of their day. She was a widow and he a widower when they married, and though the circumstances that led to their union were by no means romantic, the secrecy that accompanied it has puzzled all those who have discussed the subject, and has never been explained.

The editor of her Diary informs us that "her introduction to her future husband arose out of some law business on which she had occasion to consult him at his chambers, and the marriage, which very speedily followed, was for some time kept secret, as the readers of Lord Campbell will doubtless call to mind. Lord Cowper, in a letter to his wife of December 28, 1706, as quoted by Lord Campbell, says, 'I am going to visit my

mother, and perhaps shall begin to prepare her for what she must, I hope, know in a little time.' Lady Cowper herself alludes to the secrecy which accompanied the marriage, in a passage relating to Lady Harriet Vere, and her designs on the heart of the Chancellor in p. 33 of the present Diary. Yet no sufficient reason is given for the concealment either by Lady Cowper or any other person."

The solution of this mystery is manifestly of no great importance; nor will what I have to produce tend to effect it. Some, indeed, may be of opinion that it involves it in still deeper obscurity. Be this as it may: considering the high character of the parties, and the deliberation with which they formed their several resolutions in the choice of each other, we may fairly give them credit on this head for motives of the most valid kind.

When I read the passage above quoted from the introduction to the *Diary*, it brought to my mind a letter of this lady, which I met with and copied many years ago. It has the advantage of being endorsed by his lordship's own hand. The firmness of thought and delicacy of expression that it exhibits on her side, do justice to the self-gratulatory sentiments expressed by him to whom it was addressed; and the act of endorsing and preserving it are proofs of the deep impression it made upon his mind. He chose her deliberately as a partner fit to accompany him in his meditated retirement, and he was not disappointed. Altogether it appears to me such a favourable exposition of character, that I have thought it a pity it should be suppressed. It is as follows:—

"Sept. 21, 1706.

"My L^d—

"I'm this minute come to town, and y^e first thing I met wth was y^r letter,* wth y^e welcome good news of y^r being got safe to y^r own house. I'm very much concern'd y^t you shou'd meet wth so bad a journey, but more so at y^r having given me a testimony of y^r affection to me, w^{ch} might possibly endanger y^r affairs so much as y^t of wednesday wou'd do shou'd it be suspected. I shall take all y^e care I can to prevent it, but at y^e same time you must give me leave to tell you, y^t had I known it before I wou'd have put it out of y^r power to have made me so dangerous a complim^t, however unhappy I had made my Self by it. I can't help taking notice of y^e satisfaction y^t p^t of y^r letter gave me where you seem to believe y^t greatness is no temptation to me: You are very just to me in y^r particular, for now I may tell you y^t no body but you cou'd ever have tempted me

[* Lord Cowper's Letter, which is dated Sept. 19, 1706, is printed by Lord Campbell in his *Life of Lord Chancellor Cowper*. (See *Lives of the Chancellors*, vol. v. p. 261, ed. 1857.) It is indorsed, in the handwriting of Lady Cowper, "My L^ds first letter to me after that we were marry'd."—ED. "N. & Q."

the word *provid'd* is a contraction of *providet*, and the *d* is a final *d*, and the word is a disyllable, and therefore should be written *provid'd*, and not *provid'd*, as Lord Derby does, but *provid'd* in all cases, because there is a final *e* in the word. Consequently, when you come to the line

"The priest to reverence and the ransom take,"

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It is a pity to add, more particularly, that during the period of her life she amply verified the sincerity of her own professions and the reality of his anticipations; for from all that could be learned of her, she proved a very paragon of conjugal duty and affection, the latter of which was so carried out that the decease of her husband was speedily followed by her own.

This biography attracted my attention among some papers of the family of Coningsby, formerly of Hampton Court, in the county of Hereford. How it came there I am unable to say, for it had no connection with the rest of the papers. I send it to you for the reasons already stated, in the hope that it may prove as amusing to the readers of "N. & Q." as it did to me. U. U.

LORD DERBY'S ILIAD.

Lord Derby's *Iliad* is a fine piece of typography, to say nothing of its literary merits. Is it not, therefore, matter of regret that its outward appearance should be marred by a recurrence to the practice of eliding the *e* in the preterites and participles? for instance, "fill'd" and "provok'd," on the first page. The usage of thus writing these

words is more in unison with those yet in use than our language's tradition of the time when the *e* in this position formed a disyllable, and versifiers wished to save their readers any misapprehension as to how it should be pronounced. But now, when you come to the word *provok'd* in prose, the question of its being disyllable or a monosyllable never suggests itself to your ear, and therefore there can be no question of its pronunciation in any other form when it occurs in verse. Mr. Derwent, who not unreasonably makes the *e* an independent syllable, notwithstanding in a few occasions by a special licence a *provo'd*, thus transcribing the popular pronunciation of that word in its ordinary guise as a disyllable word. Mr. Derwent, at least in his prose editions, follows the same rule as Lord Derby in the verse.

"The priest to reverence and the ransom take."

It is the reader's inference from the absence of any indication to the contrary, that *provok'd* is to be pronounced as two syllables. He would not, however, have written *provok'd* as Lord Derby does, but *provok'd* in all cases, because there is a final *e* in the word. Consequently, when you come to the line

"The priest to reverence and the ransom take."

you should know, except from the structure of the verse, whether *transc'd* is one syllable or two. Thus, in the "Palace of Art," he writes *stor'd* as a rhyme to *pour'd*. The older practice would have been to write the former word *stor'd*, and with greater consistency, because in the time when one was a disyllable the other would have been also.

Lord Derby uses a similar elision in such lines as

"The priest to reverence and the ransom take."

I venture to submit that the word ought to have been written in full, *reverence*. The mark of elision ignores the undoubted right of an English versifier to use two short syllables instead of one long one, in certain cases to which his ear will guide him. In Milton's line—

"A multitude such as the populous North,"

Lord Derby, if he were transcribing it, would surely not write *pop'lous*. Yet he ought to do so, in consistency with his *sovereign*, *rigorous*, &c.

C. G. PROWETT.

Carlton Club.

SIR MATTHEW HALE.

This admirable judge is often gratefully mentioned by Calamy, as relieving the sufferings of persecuted Nonconformists. (Ac. 167, 289, 578; Continuation, 161, 332.) He was a friend of Stillingfleet's (*S.'s Life*, 21), and executor to Selden (Wilkins, *Vita Seld.* liii. sp.) On his MSS. see *Annual Biography* (1823), 130, 181. His

"Origin of Mankind" was translated into German in 1683. "*Der erste Anfang, oder das ursprüngliche Herkommen des menschlichen Geschlechts. Samt einem Vorrede von dem Atheismo, teutsch herausgegeben von H. Schmeltz.* Cölln. a. d. Spr." fol. A Preface to his tract on the Lord's Prayer (*Fabricii Vita*, 198.) See further, beside Burnet's *Life of Hale* (abridged in Sam. Clarke's *Lives of Eminent Men*, 1683), the biographical works of Welsby and Foss. The following notes may, it is hoped, elicit notices of other annotated copies of Burnet:—

BUCKET'S "LIFE OF SIR MATT. HALE." ED. 1682. (Brit. Mus. 1130. e. 15.)

(Notes by Francis Hargrave.)

Title page.—See further concerning the Life of Lord Hale. *Athen. Oxoniens.* ii. 424. Baxter's Additional Notes on his Life and Death.

Under the Portrait—"Anno 1679." A mistake, for Ld. Hale died Christmas, 1676.

"1643. Nov. 13. Archbishop Laud bro't to his trial. His counsel, Mr. Chute, Mr. Herne, and Mr. Hale, having spoken to the points of law, the Lords adjourned. *Whitel. Memor.* 77. See *State Trials*.

"1646. July 12. The eleven members charged by the army to parliament ordered by the Commons to bring in their answers within a week, and Mr. Chute, Mr. Glover, Mr. Prynne, and Mr. Hales to be of counsel for them." (Note. Hollis and Glynn were two of the eleven members, and the former at this time had fled abroad. *Whitel. Memor.* 258.)

"1648. Feb. 13. Earl of Cambridge (i. e. Duke of Hamilton) bro't to bar of High Co't. of Justice, and required to make good his plea; and on his desire Mr. Chute, Mr. Hales, and Dr. A. Walker assigned to him for counsel. *Whitel.*

"1648. Feb. 15. *Whitel.* 381.

"1651. Jan. 20. *Ib.* 253, 256, 258.

"1651. July 1. *Ib.* 497, 2 *St. Tr.* 159.

"1660. May 22. *Parl. Hy.* 267, 256. (258?).

"— Aug. 26. 417, 424."

On p. 33—"No such thing appears as far as I can find, upon the Journals of the Lords. Mr. Lane and the then recorder of London were the two counsel, who spoke on matter of law for Lord Strafford. But other counsel appear to have been consulted by him; tho' their names are not mentioned, and Lord Hale might be one of them."

P. 36. line antepenult. See, however, 2 *State Trials*, 449, where on Mr. Love's trial in 1651, Lord Hale, then counsel for the prisoner, is stated to acknowledge having taken the engagement.

P. 51. *Parl.* See 22 *Parl. Hist.* 256, 258, 267, 417, 424. *Kennet's Reg.* 130.

P. 190, after 8. "*A Discourse of the Knowledge of God and of ourselves.* I. By the Light of Nature. II. By the Sacred Scriptures. With Brief Abstract of the Christian Religion, and Considerations seasonable at all times for the cleansing of the Heart and Life. Printed in 8vo, in 1668. Note. The Preface to this Book contains some matter relative to Lord Hale deserving of attention."

Among MSS. 2. "In vol. iii. of the Collecta I had from Mr. Jekyll there is a copy of the chapters of Lord Hale's books de Deo, which I take to be what is here intitled concerning religion. The title seems to be Lord Hale's own title, for it is, 'Capita Librorum meorum de Deo.'"

P. 191. No. 6.—"I have lately bo't a fair copy of this volume. My copy is in three volumes. I have given it

to Dr. Parr, and hope that he will find time to publish it."

No. 11. In Mr. Jekyll's Collect.

P. 192. No. 13. "Published."

— Nos. 14-18. "In Mr. Blagden's possession."

No. 19. "Mr. Hardinge's MSS. now mine."

Nos. 20, 21. "Do. and now printed."

23. "Printed."

P. 193, after No. 28.—"A tract on naturalisation, said to be by Lord Hale, and a continuation tho't to be by Sir Wm. Temple. Ex informat. Thom. Astle, Armigeri."

{ Conces } Mr. Jekyll

{ of the am. } Mr. Jekyll

Touching. Printed.

Upon. In Mr. Jekyll's Collⁿ.

P. 202. *Hist. of the Marches*. "I understand this book to be wanting at Lincoln's Inn Library."

JOHN F. B. MAYOR.

St. John's College, Cambridge.

AN ACCOUNT OF THE GREAT BELL OF ST. LAWRENCE, READING, CALLED HARRY KELSALL.

Some time ago a list appeared in the pages of "N. & Q." of bells that have been cracked by attaching the rope to the clapper for tolling. This is no modern introduction, for as early as 1594 the practice was forbidden by the parishioners of St. Lawrence, Reading, at which time a bell-founder, Joseph Carter, was one of the churchwardens. The great bell had probably been cracked by it, for in the next year it was recast. The actual entries in the churchwardens' account-book are as follows:—

"Michaelmas, 1594.

"Whereas there was through the slothfulness of the sexton in times past a kind of toling ye bell by ye clapper rope: yt was now forbidden and taken away: and that the bell should be toled as in times past and not in anni such idle sorte. J. SMITH" (the Vicar.)

Then at giving in the accounts, at the end of a year, in 1595, we find—

"By this accompt also yt was agreed that our gret Bell should be cast againe, and not so much the Tune of the Bell was cared for, as to have yt a lowd bell and hard ffar, and the churchwarden Joseph Carter consented and agreed to cast yt before midsommer following, and so he was chosen again churchwarden the second time."

The accounts of recasting the bell were given in on Dec. 29, 1596, by Joseph Carter and Robert Malthus, the latter being the accomptant—

"Kelsall.—The accompt concerning the gret Bell.

"The gret bell waied when he was first taken downe, 34^s 38^u.

"The same bell hanged up againe ys increased in mettall to 36^s 49^u.

"So the overplus of metall ys 2^s 11^u, for w^e ys allowed to Joseph Carter at vij^d the pond vij^u xviii^s i^d.

"(N.B., the 211^u should be 2^s 11^u, i. e. 235 lb., for which the price is paid).

"Also he ys allowed for the casting of the bell by the first bargain . . . vij^u

"And for as much as yt fell out that he was enforced by misfortune of a fall, in the first casting, to cast him twice againe. Therefore there ys allowed in curtesie to the sayd Joseph being or neighbour above his bargain of increase . . . xl^s

"So the somme of the whole . . . xv^u xvij^s id

"Whereof paid by the arreraiges of the last accmpt remaining in his owne hands . . . iiij^u vij^s id
"Rest due to him . . . xj^u x^s."

Other items in the expenses of the year are,

"Paid to Howse the carpenter for taking down and having up the gret bell . . . xx^s
"Given to the belfounders workmen that cast the gret bell . . . xij^d
"Paid to those that drew the gret bell to the church from Jo^s Carter's howse . . . ij^s."

The debt of xj^u x^s was paid the next year.

The bell is frequently called the Kelsall in the accounts, having been given by one Harry Kelsall apparently in 1490. The Churchwardens' Book begins with the accounts given in on the Feast of the Annunciation in that year, and one of the items among the payments is —

"Itm. payed for haloweng of the grete bell namyd Harry . . . vj^s viij^d

"And mem. that Sir Willm. Symys, Richard Clech, and maistres Smyth, beyng godfaders and godmoder at the consecracyon of the same bell and beryng al or costs to the suffrygan."

This was apparently the usual fee for consecrating a bell. A brass in Week church, in Hampshire, erected in memory of William Complyn, records that he gave 10*l.* to make new bells for the church, and vj^s viij^d to the hallowing of the greatest bell.

It is not stated who cast this bell in 1490, but it was probably made by William Hasyllwood, a bellfounder then living in the parish. After the addition of this bell, until 1662, the number of bells in the tower appears to have been five.

The next interesting entry regarding this bell is in 1516, when we read —

"Ordinacō. Hit is coveūtyd and agreyd by the assent and consent of all the pyashe that what pson wyll have the grete bell of the gyfte of Harry Kelsall to be rong at the knyll or any other timent or obyte, all such psons to pay for the same bell so ryngyng at any tyme xij^d to the church wardens for the use of the same church. And to eny pson that wyll have hym tyllid to paye iiij^d. And that the said bell be rong or tylyd for no pson but he pay as ys above expsed.

"Prydyd allwey that the said bell to be rong or tyllid at all tymes for the obite or mynde of the said Harry Kelsall (to be kepte). And also at the obite and mynde to be kepte for Mr Thoms Justice Vicar of the pish church of saynt Lawrence wtout paying eny money therfor but to have the said bell rong and tyllid for the seid ij psons at all tymes free."

The distinction between ringing and tolling here

is important, especially when we compare it with the order forbidding tolling to be performed by pulling the clapper. The men that drew up these orders must have considered that tolling a knell consisted in chiming single blows. In illustration of this I may mention that the parishioners of St. John's, Winchester, in 1557, passed a resolution, by which

"It is ordyned at this accompte that no man dwellinge withoute the pish shall have any dowble knyll with five bells, but that there shalbe paid therfore to the Church ij^s, and to stand to the charge of the ryngers."

A "dowble knyll" must mean ringing, in which the clapper strikes both sides of the bell, as opposed to chiming, in which it strikes only one.

At the time of the reformation, the great bell narrowly escaped the fate of the candlesticks, crosses, images, holy-water pots, handbells, and apparel of the "mores dawnes." The churchwardens for one of the years in which this demolition was going on, and for which period the accounts are imperfect and confused, concluded a bargain for selling the great bell. Fortunately, however, the parishioners interfered in time to save it; they bought the bell back, and made the churchwardens pay the costs. In a list of debts due to the church in about the year 1556, there occurs —

"It. upon Robt. Sylley and Wm. Lipscombe for redemyng of the great bell sold by them as appereth uppon ther accounts . . . xxxiiij^s iiij^d."

The neighbouring church of St. Mary, Reading, was less fortunate upon this occasion. Its two greatest bells, weighing 38 cwt. 14 lb., were sold for 57*l.* 3*s.* 4*d.*, and only replaced seventy years afterwards at the cost of about 150*l.*

The parishioners of St. Lawrence, also, though saved from this wholesale loss, were put to great expense about their bell, which had to be recast three times, before the end of the sixteenth century. The first occasion was in 1567, the total charge being xj^u vij^s v^d, which was raised by subscription in Reading and its neighbourhood. Among the expenses are —

"Impmis to Willm. Knight for casting the same bell . . . vij^u vi^s viij^d

"Itm. for drinke for the that tooke paines to take up and downe the same bell . . . xx^s

"For makinge the obligacon wherein the bellfounder stode bound to ye pish . . . viij^s

"For xlii foote of boorde for ye sowth window in the steeple where the bell was taken out and in, and one hondreth and a halfe of nayles . . . ij^s vj^d."

The second occasion was in 1581. Three of the other bells were also recast at this time, all by Joseph Carter; so that the accounts for the years 1579-1585 are full of collections to defray the expense, and payments to the bellfounder, and for taking the bells down and putting them up, making

" Says Chloe, 'Though tears it may cost,
It is time we should part, my dear Sue;
For your character's totally lost,
And I've not got sufficient for two!' "

Nothing surely can be neater than this other by Lord Holland, being literally an *epigram*—that is, an inscription—written by him, and still to be seen in a summer-house in the grounds of Holland House; in which the poet of *Memory* often rested:—

" Here Rogers sat, and here for ever dwell
To me, those pleasures that he sings so well."

K.

Paris.

I hope the hint in the last *Quarterly*, that the many good modern epigrams, now slumbering in "many a drawer in a scholar's *escritoire*," should be communicated to "N. & Q." will not be lost sight of. Pray call the attention of your readers to the suggestion; and in the mean time accept, what I believe to be an unpublished epigram upon an epigram:—

" An epigram should, like a pin, conjoint
In its small compass, show both head and point."

Which describes, however, rather the English than the Greek epigram. M. N. S.

THE LATE EMPEROR OF RUSSIA AND THE ACTOR. The following anecdote has been sent to me from an undoubted authority, and I forward it as exhibiting a somewhat new feature to us in the character of the late autocrat of all the Russias; and also as recording one of the most happy escapes from an awkward position that wit and presence of mind might afford. Some years ago there was a very celebrated comic actor at St. Petersburg named Martinoff. He had most extraordinary powers of imitation, and was so great a favourite with the public, as sometimes to venture interpolations of his own, instead of following the advice of Hamlet to the players to "speak no more than is set down for them." The emperor at the same time had a high chamberlain, or personage filling a similar office, named Poloffsky. Whether for fun or malice, Martinoff while performing contrived to let fly some puns against this great man, which were warmly received by the audience. The consequence was, as soon as the play was over, the actor found himself in the custody of a guard of soldiers, who took him to prison, where he was told he was to be confined for a fortnight. Not contented with this, Poloffsky either told the emperor himself or contrived that it should come to his ears, that the player had actually had the presumption to indulge in imitations of his Imperial Majesty.

On his liberation, Martinoff went to court to pay his respects as usual, and the emperor told him of this accusation, which he denied. "Well," said the emperor, "if you never did so, let me

have an imitation of myself *now*. We know you *can* do so if you choose." This was an awkward and dangerous position for the poor actor, who felt he should get into trouble for either falling short of, or overdoing the character. Still the autocrat was determined; there was no escape. Suddenly a bright thought struck the player, and drawing himself up, he assumed the exact bearing and manner of the emperor, and, in a voice so like that it made every one present start, said "Poloffsky! give Martinoff [himself] a thousand silver roubles!" "Stop," said the emperor, "I have heard quite enough. The imitation is admirable, but the entertainment promises to be too expensive. Give him the roubles, Poloffsky; and now mind, sir, let this be the last time you ever dare to mimic me here or elsewhere." It is of course unnecessary to say Martinoff was too glad to pocket the money, and escape so well. A. A.

Poets' Corner.

WILLS PUBLISHED. — I beg to add two to the lists already noted:—

"1558, May 18. Will of Richard *Almoke* of Sandhuton, co. York, proved at York, 16 Sep. 1558, by John Almoke, the son.

"1558, March 4. Will of John *Almoche*, the son of *Sandhuton*, proved at York, 10 May, 1559, by Thomas Almoche and Robert Almoche his brothers."

These were published in the *Archæological Journal*, vol. viii. p. 116, with very elaborate and learned notes.

The material point as to dates appears to have been overlooked by the editor. The 16th Sept. 1588, when the son proved his father's will, was *previous* to March 4, 1588 (O. S.), when he made his own will.

The importance of this is shown in the form of the wills. The testators "died in the days of strong religious reaction," as the editor of the wills truly says, and it is on this point that they are interesting.

The first attesting witness to both is "S^r Bartholmew Smith," and no doubt he was the priest who made them both. In the father's will he requests "to be buried within the Pshe Church earth of our Blessed Lady in Thriske;" and he gives to "S^r Bartholomew Smithe" a very small legacy "to pray for my soull, and all Christen soules." This was very right and lawful in May, 1558, the last year of Queen Mary.

In the following March of the same year (O. S.) when "Sir Bartilmewe" makes a will for the son, Queen Mary had been dead about four months; and, although he repeats the words as to being "buried in the pishe church of our Ladye in Thriske" (Thirske), and the legacy to a somewhat larger amount to "S^r Bartilmewe Smyth," he ends there, and does not venture to say a word about praying for souls. Elizabeth was queen, and the priest was prudent.

characteristic passages which occur in the third edition having been omitted from the first and second. Every literary inquirer would, I feel assured, be glad to possess an unmutated transcript of a work which is alike interesting to the grave historian and the most frivolous "general reader;" and I therefore venture to ask, through your columns, whether there be any prospect of the suppressed passages being made public, excepting, of course, such as are disfigured by indelicacy. The record of the "most trifling occurrence" of Pepys's life would probably cast much light upon the manners and customs of our ancestors who lived under the Merry Monarch.

GAMALIEL EVANS.

APOCRYPHAL WORKS HONOURED BY THE INSTITUTE.—In the *Foreign Quarterly Review*, No. 11, is an article on Caillie's *Travels in Africa* (Paris, 1830). The editor of this work is rather severely handled by the reviewers, and at p. 119 occur the following remarks:—

"After all, we, like M. Caillie's countrymen, may have been imposed upon. . . . The Geographical Society of Paris will be no worse off than their brethren of the Institute, who, but a very few years since, bestowed their highest honour upon a work which the philosophers of Europe have ever since regarded as apocryphal; and Charles X. will be much in the same situation as our most gracious sovereign, who, by a barefaced fraud, was led to confer the honour of knighthood upon a pair of most impudent and consummate quacks."

Query 1. What is the work alluded to as having deluded the Institute? 2. What is the story of the "pair of impudent quacks" honoured with knighthood by our own sovereign? Q.

"**BAILLER AUX CORNEILLES.**"—The French Examiner for the Academy at Woolwich, in the contest of which the result is not yet known, asks the question, "What is meant by the phrase *Bailler aux corneilles*?"

Now the best phraseological dictionary I have access to gives no such phrase under *bailler* or *corneille*, but under the latter word, and also under *bayer*, there is *bayer aux corneilles*, with a quotation from Piron. Would the examiner pretend that *bailler* and *bayer* are different forms of the same word; or is he right, and the lexicographer wrong? C. W. BINGHAM.

BANKERS AND GOLDSMITHS.—Sir Josiah Child, in his *Tracts on Trade*, after mentioning the laws by which he considers the Dutch reduced the rate of interest in Holland, and thereby increased their wealth, argues that a legal reduction of interest might be made with good effect in England; "being certain that the goldsmiths in London could have what money they would upon *their servant's notes only*, at 4*l.* and 4*l.* 10*s.* per cent. before the late emergencies of state" (4th edit. p. 65).

I would ask to what practice of the bankers and goldsmiths of the kind does Sir J. Child in this passage refer? ALGERNON BRENT.

Audit Office, Somerset House.

DUKE OF BUCKINGHAM: COUNTESS OF SUFFOLK. What portraits exist in English galleries, and what engraved portraits have we, of the Duke of Buckingham (Steenie)? And who was that Countess of Suffolk, *temp.* Elizabeth, to whom a portrait by Zuccaro could be assigned? X.

"**CALEDONIA.**"—About the middle of the last century the packet-ship "Caledonia" plied between Great Britain and America. Is it possible to ascertain from what port in Great Britain she usually sailed? S. W. P.

COURT OF LOUIS XIV. AND XV.: GRANDEE OF SPAIN: PRIVILEGES, ETC.—Grandeas of Spain were divided into first, second, and third classes. How was the honour conferred, or the privilege obtained? St. Simon, in his *Memoires*, informs us, "that the ownership of the smallest portion of land in Castile made you a grandee." I do not find this confirmed by other writers. If any of your correspondents can give me information on this subject, it will oblige IGNORAMUS.

DISSOLUTION OF RELIGIOUS HOUSES.—Where can I obtain full information as to the subsequent fate of the lesser religious houses? At Harewood, in Herefordshire, there was formerly a preceptory of the Knights Templars, which afterwards belonged to the Knights Hospitallers of St. John of Jerusalem. The Grants of monastic property (Inventory of particulars in the Record Office) have perhaps two references to it, from which I gather that it was in some degree subordinate to the preceptory or commandery at Dinmore, and that Robert and Hugh Thornhill applied for information about its lands 26 June, 38 Henry VIII. Whether they became its purchasers I have not been able hitherto to ascertain.

In what respects did a commandery differ from a preceptory? C. J. R.

SIR THOMAS FORTESCUE, KNT.—Elizabeth, daughter of Sir Ferdinando Cary (who died in 1638), married, first, Francis Staunton, of county Salop, Esq.; and second, Sir Thomas Fortescue. Who was the latter? C. J. R.

"**HARD CASH.**" "O JUPITER AID US."—The author of *Hard Cash*, in giving a translation of a doctor's prescription, in several instances apparently considers the symbol \mathcal{B} , with which such documents commence, as equivalent to the invocation "O Jupiter aid us." Is this his meaning? And if so, what is the authority for the interpretation? It is generally supposed that \mathcal{B} is short for "Recipe." W. B.

idea from study of the Holy Scriptures; and moreover suggests that this same planet, in which we live, had been originally the kingdom forfeited through the rebellion of Satan; and which, on his expulsion, was resolved into the dark and confused chaos, out of the blasted residue of which chaotic materials our present world was organized by the word of God. It would be very confirmatory of Faber's opinion, if there were ancient traditions held by the Jews to the same effect; and, admitting this supposition as at least suggestive of truth, as founded from long study of God's ancient records, may not our geologists be finding vestiges of an antecedent, not merely the laboratory materials and scaffolding of a present earth? May not the "stones cry out" to corroborate God's written word by His works revealed in nature?

H. B.

LORD WILLOUGHBY. — In Mr. Dineley's *Notitia Cambro-Britannica*, recently printed from the Duke of Beaufort's MS. at Badminton, it is stated —

"His Grace's ancestor, then Lord President of Wales, lay at Gwidir, in Carnarvonshire; which place came to Lord Willoughby of Parham, in marriage with Sir R. Wynne's daughter and heiress—Lord and Lady Willoughby being at that time from home."

Sir B. Burke, in his *Peerage and Baronage*, informs us, Mary, daughter of Sir Richard Wynne, in 1714, married Bertie, 13th Baron Willoughby of Eresby, and Duke of Ancaster—whose descendant, the present Lord Willoughby, is in possession of Gwidir.

Either Sir B. Burke or Mr. Dineley must be incorrect, and perhaps the two baronies of Willoughby may have confused the Duke of Beaufort's chronicler, Mr. Dineley. Some correspondent may perhaps inform me how a Lord Willoughby came to possess the ancient Gwidir property in 1684, when the heiress, according to Burke, was only married in 1714. THOMAS E. WINNINGTON.

WINTHROP: LLAMAN: VIZE. — Can any one give me the names and addresses of the representatives of the above families? A Mr. Winthrop was governor of the Bank of England.

H. O'D.

YEW TREES CALLED PALMS.—In Hunter's edition of Evelyn's *Silva*, London, 1825 (vol. i. p. 269), in a foot-note, it is said: "the yew trees in the churchyards, in East Kent, are at this day called palms." I have never heard of this designation in West Kent, or the Weald. Is it so used now in East Kent? Perhaps some of your readers can inform us.

A. A.

Poets' Corner.

Queries with Answers.

DUNCANSON FAMILY OF CANTIRE.—That somewhat remote corner of the world, Cantire, has been so often mentioned in your pages lately, in conjunction with the well known name of CUTHBERT BEDE, that I am tempted to put a query relating to some people who formerly dwelt there, with the hope of eliciting from him or some one else, something about them. My query, though strictly speaking a family one, may yet have, I hope, a little general interest. The family I allude to is that of Duncanson. They seem to have been in their day people of no small importance, but I do not know if any descendants now exist. They appear to have been faithful adherents of the great family of Argyle. Thus when Argyle made his unfortunate expedition in 1685, and when everything had failed, just before he was taken prisoner, he sent off Sir Duncan Campbell, and "the Duncansons, father and son," to raise new levies, "persons all three by whom he seemed to have been served with the most exemplary zeal and fidelity." (See Fox's Historical Work.)

Again, I find mention in one of Burke's Genealogical works of a "MS. History of the Family of Campbell of Argyle by James Duncanson of Inverary."

Later, in 1692, Robert Duncanson, "Major to the Regiment of Foot commanded by the Earl of Argyle," is mixed up in the horrible affair of Glencoe. He afterwards fell at Valencia de Alcántara in 1705. His arms (arg. a chev. sable between 2 sheafs of arrows in chief gules, and a bugle in base of the 2nd) are registered in the Lyon Register, Edinburgh, in the former year, as descended of the family of Fassokie, Stirlingshire. I presume this is *Fasoghie* mentioned in conjunction with a James Duncanson, in the *Re-tours*, 1620.

Later still, *cir.* 1750, I find two brothers, James and John Duncanson, the former proprietor of Kiels, near Campbelton, the latter a surgeon at Inverary. They married sisters, Isabel and Barbara Mayne, sisters of William, Viscount Newhaven (created Viscount 1776, *o.s.p.*; see Boswell's *Johnson*, by Croker), and daughters of Mayne of Powis (see Douglas' *Baronage*, *voc.* "Mayne of Powis").

James left a son John, a captain in the army, who was killed in a duel at Malta. Perhaps your old correspondent M. S. R. can tell us something about him. He left also other children, as did his brother John. Any information respecting these personages, more especially any information tending to show the connection between them, will be most welcome.

F. M. S.

229, Clarendon Villas, Plumstead.

[Our correspondent's quotations from Douglas's *Baronage* as to this family are not quite accurate; for it is there

stated (i. 263), that Barbara, the third daughter of William Mayne of Powis, married James Duncanson Keyles, Esq., collector of His Majesty's customs at Campton; and Isabel his fourth daughter John Duncanson, surgeon at Inverary. F. M. S. has therefore made each of these brothers marry his sister-in-law, while he has overlooked the peculiar Scotch phraseology of the *Baronage*, which shows that the elder was not proprietor, but only tenant of Keyles. Historically the most remarkable member of the Duncanson family was the Rev. John Duncanson, chaplain to James VI., who along with Mr. Patrick Gallo-way, received a grant of the *life-rent* of the temporalities of Dunblane, which accounts for the name appearing in a Stirlingshire retour. Among the poor scholars of the county of Argyre, to whom a grant was made by the parliament of 1661, there appears the name of James Duncanson. Major Duncanson escaped examination by the parliament as to his share in the massacre of Glencoe by being engaged in military service in Flanders, and the king refusing to recall him for that purpose. A Robert Duncanson was one of the baillies of Dumbarton from 1689 to 1701.]

SEVENTH-DAY BAPTISTS.—Having recently, by mere accident, stumbled upon the place of worship of this obscure body of Christians, and having heard therein an excellent sermon, I shall be thankful for direction to any sources of information with regard to their history and principles.

JOSEPHUS.

[The Sabbatarians, as they are called, who are distinguished by religiously observing the seventh day of the week as the Sabbath, are a branch of the body of Anabaptists. They object to the arguments which are adduced in proof of the change of the Sabbath to the first day of the week, and say that the change was effected by Constantine. Their views are contained in the three following statements:—1. That God hath required the seventh or last day of the week to be observed by mankind universally for the weekly Sabbath. 2. That this command is perpetually binding on man. 3. That this sacred rest of the seventh day Sabbath is not (by Divine authority) changed from the seventh or last to the first day of the week. As a sect it sprang up about 1670, and is now almost extinct. We have only heard of two congregations in London, one in Mill Yard, Goodman's Fields; the other in Eldon Street, Finsbury; and about nine or ten societies in the West of England, which are kept from dissipation by endowments.]

CEDRENS.—I have seen it mentioned in a biblical work that Adam had thirty-seven sons and twenty-eight daughters, and the reference given for the statement is Cedrenus. Who was the writer, and what authority is due to his works? I believe he compiled a *Synopsis of History* in Greek.

J. DALTON.

[George Cedrenus, a Grecian monk, lived in the eleventh century, and wrote *Annales, sive historia ab exordio mundi ad Isaacum Comnenum usque* [A.D. 1057] *compendium*, Gr.

and Lat.; cum annotationibus et tabulis chronologicis, Gul. Xylandri. Bas. fol. 1566; and again printed at Paris in 1647, 2 vols. fol., with the Latin version of Xylander, and the notes of father Goar, a Dominican. This work, which is not executed with much judgment, is no more than an extract from several historians, and chiefly from Georgius Syncellus, Theophanes, and Thracesius Seylitzes. *Vide* Dupin, Cave, Fabric. Bibl. Græc., and Moreri.]

EPIGRAM AGAINST ARCHITECTS, BY WHOM?—Who is the "ancient writer," stated to have written the following couplet?—

"If of weak parts the stripling you suspect,
A herald make him, or an architect."

This quotation is from a work of the year 1810. The lines sound like one of Martial's ill-natured epigrams, but after an hour's search, I do not discover it in his work. W. P.

[Our correspondent is correct; the passage is in Martial, lib. v. ep. 56. He is advising his friend Lupus as to the education of his son, and tells him if he wishes to be rich he must neither be grammarian, orator, nor poet:—

"Artes discere vult pecuniosas?
Fac, discat, citharædus, aut choraules;
Si duri puer ingeni videtur,
Præconem facias, vel architectum."

The variorum note says this expression is not meant invidiously against architects, but simply that the occupations alluded to were much better paid than learned men or poets.]

ANDERSON.—The life and times of Anderson of Dumbarton, a fierce northern polemic, attracted considerable attention in "N. & Q." 2nd S. vi. to viii. In vol. viii. 255, he is stated to have been the son of John Anderson, who had fled from Elgin, owing to religious persecution, and settled in Edinburgh. I am anxious to identify this John Anderson with John Anderson, "depute clerk to the Justice Court," circa 1690. F. M. S.
229, Clarendon Villas, Plumstead.

[We are afraid our correspondent will fail in his identification. The statement to which he refers is to the effect that John Anderson, a person of some standing, born and resident in Elgin, was persecuted by the Presbyterians as a Nonconformist, and was obliged to leave Elgin for Edinburgh. This could not have occurred later than 1650-1, and as he is said to have been a person of some note at that time, he must have been at least twenty-five years of age when he left Elgin, and sixty-five at the Revolution; an age at which it is by no means probable that he would be appointed to such an office as Depute Clerk to the Justiciary Court.]

"THE LIFE OF CAPTAIN ROBERT BOYLE."—I lately became possessed of a number of old books and papers, and on examining these, I found a small volume, with the above title, on the top of each page. The volume is imperfect, however. It wants the full title-page, and at the end, some leaves are out. The last page remaining is marked

230. The *Life* itself is quite in the style, &c. of *Roderick Random* and other similar romances of the middle of last century. Would some of your correspondents have the kindness to state, first, Who was the author? and, secondly, When, and by whom, this book was printed and published?

B. J.

[This work is entitled *The Voyages and Adventures of Captain Robert Boyle in several Parts of the World*, &c. Lond. 1728, 8vo, and has been frequently reprinted. It is a fictitious narrative, attributed to Benjamin Victor as well as to W. R. Chetwood—most probably by the latter.]

Replies.

A LONDON BOOK AUCTION, 1698.

(3rd S. vii. 6.)

The passage cited will lose much of its value and suggestiveness, when it is known that the *Journey to London*, of which it forms part, was purely imaginary, and in no way a record of actual observation. It was never "written originally in French by Monsieur Sorbier," or any one else, and consequently never underwent the process of translation; but was the production of the witty Dr. William King, Advocate of Doctors' Commons, in facetious imitation of the *Journey to Paris*, in the same year, by Dr. Martin Lister, whose records of his trip were thought too minute and trifling for a man of his professional and scientific reputation. This had been preceded about thirty years before by the *Journey to London* of M. Sorbier, which, the fruit of three months' sojourn in this country, is such a dull and dreary farrago of mistakes and misrepresentations, that it was thought fit and politic to deprive him of his office of historiographer of France, for so malicious an attack upon a friendly nation; while he was not less severely censured by his countryman Voltaire, than by Sprat, Bishop of Rochester, here. The volume appeared in this country under the title of—

"A Voyage to England, containing many things relating to the State of Learning, Religion, and other Curiosities of that Kingdom; as also, Observations by Dr. T. Spratt, &c. London, 8vo, 1709."

Thus this author too appeared fair game to Dr. King, who appropriately ascribed his ironical travestie to him, while it is made to accord, paragraph by paragraph, with the *Journey* of Dr. Lister. That relating to book-auctions, which corresponds with the passage cited, is as follows:

"I was at an Auction of Books in the Rue St. Jacques, where were about forty or fifty people, most abbots and monks. The books were sold with a great deal of trifling and delay, as with us, and very dear; for *Hispania Illustrata And. Sciotti*, of the Francfort edition, from 20 livres, at which it was set, they bid up by little and little, to 36 livres; at which it was sold. The next was a *Catalogue*

of French Books, in a thin fol. in an old Parchment Cover by De la Croix de Maine, 8 livres. And so I left them to shift it amongst themselves."—*A Journey to Paris*, &c. p. 136.

An excellent edition of the works of Dr. King, including the "Remarks on Varillas," "Journey to London," "Art of Cookery," "Art of Love," "Miscellany Poems, &c." was published in three volumes, small 8vo, 1770, with historical notes and memoirs of the author, by the editor, Mr. John Nichols. With this Dr. King, of Doctors' Commons, must not be confounded his namesake and contemporary, Dr. William King, *Principal of St. Mary's Hall, Oxford*. This latter, "equally eminent as a wit and tory," was author, *inter alia*, of the celebrated satire against the Countess of Newburgh, entitled *The Toast*, of which an interesting notice will be found in Bentley's *Miscellany*, for June, 1857, p. 616. This caution is not unnecessary, as Lowndes has rolled these two single gentlemen into one, and H. G. Bohn, in his new edition, has failed to detect the error; though both properly ascribe to the latter author the *Political and Literary History of his own Times*, London, 8vo, 1819, thus published half a century after the death of the writer.

It may not be out of place to add that *The Toast*, and the other pieces of Dr. King, were gathered into a quarto volume, under the title of *Opera Gul. King, LL.D., Aulæ B. M. V. apud Oxon: Princip.*, with a curious frontispiece by Gravelot, in which Lord George Granville is represented displaying the youthful charms of the Countess of Newburgh (formerly Lady Francis Brudenel, sister of the Earl of Cardigan) to Apollo, while a Satyr points with derision to her coquettish airs and ghastly appearance in after life. I have seen a copy of this volume in which was inserted a letter from Dr. Bullock, executor of Dr. King, in which he stated that he had reserved only fifty copies for the Doctor's old friends, and had committed the rest to the flames. It has thus become very rare.

Some sixty years ago the ponderous, hot-pressed quartos of Sir John Carr managed to acquire, I suppose in the dearth of better books, a considerable share of public favour, and were productive of no little emolument to author and publisher. One of these, *The Stranger in Ireland*, a tissue of puerile and trivial observations, fell under the notice of the witty Edward Dubois, who travestied it, as Dr. King had previously Lister's *Voyage*, in a volume entitled, *My Pocket Book; or, Hints for a Ryghte Merrie and Conceited Tour, in quarto, to be called "The Stranger in Ireland,"* in 1805, 3rd ed. 12mo, London, 1808. This piece of happy satire spoilt Sir John's market; the public ceased to buy his books, and the publishers refused to embark in new speculations. Hence an action for libel by the worthy knight against

Hood and Sharpe (London, 8vo, 1808) which resulted, "without a minute's consultation," in a verdict for the defendants. In the same year appeared also, *Old Nick's Pocket-Book; or, Hints for a Ryghte Pedantique, and Mangleinge Publication, to be called "My Pocket Book,"* 12mo. See also *New Monthly Magazine*, vol. lxxxi. p. 84.

WILLIAM BATES.

Birmingham.

The account of this auction appears in a *Journey to London*, in the year 1698, assumed to be "Written originally in French, by Monsieur Sorbiere, and newly translated into English," but in fact written by the humorous Dr. Wm. King, as a quiz on the voyage of Monsieur Sorbiere into England, published in 1664, a work full of scurrility and errors. In the Introduction, Monsieur Sorbiere is made to say, "I might here take the opportunity to beg pardon of the English for my misrepresentation thirty years ago; but it is to be hoped this book will make peace with that nation." This *Journey* is also intended as a satire on Dr. Lister's *Journey to Paris*, which was considered to be of a trifling nature. The whole of this assumed *Journey to London* of Monsieur Sorbiere will be found in the first volume of Dr. King's *Original Works* in 3 vols. 1776. W. S.

THE BLUE-COAT SCHOOL.

(3rd S. vii. 8.)

The original grant of the monastery of the Gray Friars, for the purpose of founding Christ's Hospital, was in the last year of Henry VIII., viz. 1546-7. Dudley's letter, in application to Cecil for the "preferment of a certeyn free scole," was in February of the following year. The coincidence of dates inclines me to the opinion, that Dudley's application was in relation to that grant. It could not refer to the Charter House School, as that was not established till after 1611—nearly seventy years later. The credit of the latter establishment is due *alone* to Thomas Sutton, the founder.* In 1609, Sutton obtained an Act of Parliament empowering him to erect a hospital at Hallingbury Bouchers, in Essex. He soon afterwards changed his mind as to the situation of the hospital; and purchasing the then lately dissolved Charter House from the Earl of Suffolk for 13,000*l.*, he petitioned King James, and obtained permission to change the hospital from Hallingbury Bouchers to the Charter House in London, under the name of the "Hospital of King James"—the

* We were perfectly aware that the Charter House School was not established till 1611; but as we conjecturally stated, the Earl of Warwick's letter "may refer to a projected school at the Charter House." The Earl at this time was residing in Ely Place, Holborn.—Ed.]

letters patent for which were *duly* issued. Sutton died Dec. 12, 1611.

Till that time, I apprehend, there had been no thought of establishing any school at the Charter House. Dudley (while Earl of Warwick) had purchased it from Sir Edward North, merely as a town residence.

Maitland, in his *History of London* (fo. 1739), says of Christ's Hospital:—

"This is a Royal Foundation, which was granted by Henry the eighth, anno 1547: and in the year 1552, confirmed to the Citizens by Charter of Edward the sixth, who thereby incorporated the Governors of his several Foundations in the City and Liberties thereof by the name of the Mayor, Commonalty, and Citizens of the City of London, Governors of the Possessions, Revenues, and Goods of the Hospitals of Edward the sixth, King of England, &c. . . . So hearty and zealous were the Citizens in the prosecution of this good work, that the Hospital was no sooner fitted up, than they took into the same, in the Month of November of the said year 1552, three hundred and forty children; which number, before the end of the year, being increased to three hundred and sixty, the charge thereof in the first year amounted to Fourteen hundred and sixty-two pounds eight shillings and eight pence."

Stow, in his *Survey of London* by Strype (fol. 1720), says of Christ's Hospital:—

"The Gray Friars within Newgate, and St. Bartholomew's Hospital, belonging antiently to the Priory of St. Bartholomew's hard by, together with St. Nicholas and St. Ewen, two neighbouring parishes, were obtained by the City of K. Henry the eighth, in the 38th year of his reign: All which that King granted to the City for the relieving and succouring of their Poor; one of the last good Acts that King did before his Death. . . .

"He also then founded two Churches out of those two religious houses: the one to be called *Christ Church*, out of the *Gray Friars*; and the other *Little St. Bartholomew's*, out of the Hospital of that name; with Competent Salaries for the respective Vicars and Ministers.

"And as the King had founded Churches on these places, so according to that, his Grant, it lay upon the City to establish here a standing provision for the poor. And accordingly, some part of the site of the *Gray Friars* they purposed for a large Hospital for poor Fatherless Children; here to be decently maintained and piously brought up, and fitted for Trades and Callings. But it was not before 5 or 6 years after the King's Grant, viz. anno 1552, the Lord Mayor and Citizens fell upon the reparation and fitting up of the *Friars* for the reception of the Children. And they effected it the same year, and called it *Christ Church Hospital*. So that in the month of September they took in near 400 Orphans, and clothed them in *Russet*; but ever after they wore Blue Cloth Coats, whence it is commonly called the *Blue Coat Hospital*."

G. A.

Barnsbury.

"THE IRISH TUTOR" (3rd S. v. 479; vi. 542.) With all respect for the authority mentioned by W. J. F. I cannot but think he is mistaken in saying that the part of the Irish Tutor was written for Tyrone Power.

The farce was performed in London for the

first time at Covent Garden Theatre on 28th October, 1822, when the part of Terry O'Rourke (Dr. O'Toole) was performed by Connor, an actor, who, although he had previously occasionally performed Irish characters, had been principally employed as the representative of such parts as Pizarro, Count Winterset in *The Stranger*, and Bedamar in *Venice Preserved*. Connor's admirable performance in *The Irish Tutor* led to his becoming the acknowledged representative of Irish characters, to which line of business he was thenceforth almost exclusively confined. He continued at Covent Garden Theatre until the close of the season 1825-26, after which his name is not found in the bills.

I do not know when Power first appeared, but during the season of 1825-26, he was engaged at Covent Garden Theatre, where he performed—not Irishmen, who still continued to be played by Connor, but—a variety of characters of very opposite kinds, and requiring considerable versatility of talent. His name appears to such parts as the Duke Vivaldi in *Clari*, and I myself well remember seeing him play Robin in *No Song, no Supper*.—in which piece, I may mention parenthetically, I on the same occasion saw Mrs. Keeley, then Miss Goward, perform the character of Margareta, which I have lately seen played by her daughter Louise.

In the following season (1826-7), Power succeeded to the Irish parts, and commenced that successful career which was so suddenly and sadly terminated. I believe his first original part was O'Shocknessy, in the farce of *The £100 Note*, in which Keeley so successfully impersonated Billy Black with his almost endless store of conundrums.

Genest (*Account of the English Stage*), recording the first performance in London of *The Irish Tutor*, says: "This poor piece was written by a nobleman, and consigned to the care of Abbott, the actor; it came out originally at Cheltenham." Can W. J. F. or any other correspondent say when it was performed at Cheltenham, and who then represented the principal character?

W. H. HUSK.

REV. JOHN RIPPON AND THE ORATORIO OF THE "CRUCIFIXION" (3rd S. vi. 319).—The Oratio of *The Crucifixion* was not composed by the late Rev. John Rippon, D.D., but by his nephew John Rippon.

JOHN FRANCIS.

GLADYS: GWLADYS (3rd S. vi. 267, 334, 538).—No doubt that Mr. C. H. E. CARMICHAEL is right in identifying the name Gladys with the Welsh Gwladys, the equivalent of Claudia. Any one who translated it "the Welsh maiden," must, I think, have intended to paraphrase what he supposed to be the etymology, as if from *gwlad*, "country;" he must have treated the name as meaning *his* "fellow countrywoman." Besides

the Claudia of 2 Tim. iv. 21, there is another Gwladys, well known in Cambrian Hagiology, the daughter of Brychan, the wife of Gwynlliw, and mother of Catwg Ddoeth (Catwg the Wise), the same Cadocus to whom two churches in Glamorgan are dedicated, both of which are called in English Cadoxton, in Welsh Llangatwg. This Gwladys is mentioned in the *printed* volume oddly entitled "*Iolo Manuscripts*" (Llandovery, 1848), p. 120 (or in the English translation, p. 520). The short pronunciation of the penultimate in this name is, I think, common in South Wales, though it could hardly have been so enunciated by any one who derived it from *gwlad*, "country," in which the vowel *a* is necessarily long (pronounced *āh*, not *ay*). The natural length of the syllable, according to the best authorities, would be long, and many syllables which are short in South Wales (Dehenbarth and Morganwg) are long in Powys and Gwynedd. In the Vale of Neath two places bear the name of Gwladys: Craig Gwladys, and a beautiful waterfall called Ysgwyd Gwladys. The use of this name in the Herbert family springs no doubt from Wales, the present Herberts, Earls of Pembroke, being descended from the Earls of the former creation (who were themselves of Welsh family), one of whom had an illegitimate son (at least according to English law) by a woman in the west of Glamorgan, to whose son the revived earldom was given by Edward VI. in 1551. When in Wales last year I was glad to find that the elegant Welsh female name, *Enid*, had come into use again since the publication of Tennyson's *Idylls*; it is well to keep up such characteristic names, when they are not harsh or offensive. Though not a Welshman I like Welsh things in their places. LAELIUS.

ARMS OF SIR WALTER RALEIGH (3rd S. iii. 451; iv. 33, 355, &c.)—As the identification of the quarterings on Sir Walter's seal has not been entirely satisfactory, perhaps the following note may be useful. I have now before me a volume of trickings of arms very beautifully executed by William Smith, Rouge Dragon, 1602. The MS. seems to have been dedicated to John Philipott and his friends. The coat of "Sir Walter Rayhley" contains sixteen quarterings, and as they differ somewhat from J. D.'s list (3rd S. iii. 452), and have all the colours displayed, I will repeat them:—

1. Gules, 5 lozenges conjoined in bend, argent.
2. Azure, 7 martlets (2, 3 & 2) or; on a canton of the second, a mullet sable.
3. Azure, 3 garbs or (or argent), a chief of the second.
4. Argent, a fesse between two chevrons sable.
5. Gules, a bend vair between 6 escallops, argent.
6. Barry nebuly of six, argent and gules.

7. Or, three chevrons gules.
8. Azure, a lion rampant or.
9. Gules, 5 lozenges conjoined in bend argent (or possibly or).
10. Argent, on a chief azure, three crosses formée fitchée. (N.B. These crosses are very indistinct.)
11. Sable, 3 garbs or.
12. Azure, an eagle displayed or.
13. Or, three stags' heads cabossed gules.
14. Azure, 3 garbs argent in bend, argent between two bendlets of the second.
15. Or, on a bend cotised, azure, 3 cinquefoils of the field.
16. Argent, on a bend sable, 3 horse shoes or.

It will be seen that Nos. 1—5 are the same in both lists, as are Nos. 13—16. My No. 6 is different, and my Nos. 7—11 are J. D.'s Nos. 8—12. His No. 7 and my No. 12 are peculiar to their respective shields.

As to crests this tricking has four; viz., 1, a fleur-de-lys or; 2, a stag's head cabossed, gules, between the antlers a fleur-de-lys or; 3, apparently a morion, surmounted with three feathers, all per pale argent and gules; 4, a buck trippant (*not* statant), proper. Motto, "Amore et virtute."

It is very difficult to decide in one or two of these cases whether the metal of some of the charges is argent or gold. I think the ninth quartering is the same as the first, and is Raleigh; the lozenges or fusils are clearly not ermine, and I feel sure they are not different in form from the first quartering. This contemporaneous evidence may enable J. D. to trace out the marriages by which these arms were inherited.

W. H. WHITMORE.

Boston, U. S.

MIT (3rd S. vi. 434, 503; vii. 41.)—Bailey, in his *Dictionary*, states this to be "a strong liquor brought from Brunswick, in Germany." Ash defines it "beer brewed from wheat." I have, however, a curious old dictionary in 18mo, no name, but about 1700, which says:—

"*Mum*, a kind of physical beer made (originally) at Brunswick, in Germany, with *hush* of walnuts infused."

Is this correct? If so, is the manufacture carried on there now; or is there any record of walnuts being used in brewing; and again, is it the green shell, or what part of the fruit? Broom tops formerly were employed in England for giving a bitter to beer, and are so to the present day in Italy. Many sorts of bitter have also been tried. This is the first time, however, I have heard of walnut in any form.

A. A.

Poets' Corner.

The following is from a manuscript note-book in my possession, bearing date 1738:—

"*Mum* is a sort of sweet malt liq^r, brewed with barley and hops, and a small mixture of wheat; very thick,

scarce drinkable till purified at sea. It is transported into other countries. Hides and Mum chief trade of Brunswick Wolfenbittel."

H. FISHWICK.

PATTENS (3rd S. vi. 532.)—This word is probably from the French *patin*, the sole or cill of a wooden partition, the sole of a shoe, or a skate—"patin de glace." Meige gives *patin*, a *pattin*—evidently meaning *patten*.

A. A.

Poets' Corner.

HEREFORDSHIRE QUERIES (3rd S. vi. 498; vii. 45.)—I am obliged to MR. DAVIES for his desire to assist me in ascertaining the derivation of the word "tump," but I seek to trace it beyond the Welsh form *twmp*, which is but another way of writing the same word. The language of the Celts contained, and contains, many words borrowed immediately from the Latin, and probably still more which are derived from a common origin with it. I suspect that *τύμβος*, *tumulus*, *twmp*, and *tomb*, descend from the same ancestor, and that perhaps *toft* and *tot* are also nearly related to them, but the exact course of descent I am unable to trace.

I observe that in the East of England *toft* is a common name for a place, *e. g.*, Toft, near Cambridge; Monks Toft, in Norfolk, and Toft-Trees, in the same county. If *toft* and *twmp* be identical in meaning, the distribution of the two forms is significant.

I should hesitate about accepting your correspondent's suggestion as to the connection between Rodd and Rood; the former seems to me to be a form of Red.

C. J. ROBINSON.

Harewood, Ross.

PASSAGE IN "DON QUIXOTE" (3rd S. vii. 25.)—I am very much obliged to those gentlemen who have endeavoured to aid me in my difficulty, but am sorry to say it remains unremoved. I think I must give up the notion of *mil* being used in the sense of immense; but I cannot believe that the nymph could have had several *velos*, one over the other; for what would be the use when only the outer one could be seen? My conception is that she wore a very large *mantilla*, which being fastened, as usual, on the top of the head, descended in front on both sides, covering the forepart of her person as she sat; and from its magnitude and its folds Cervantes used the plural—*of majesty*, as Hebrew grammarians would say. I therefore return to my original supposition that he had written *unos*, of which the printer managed to make *mil*. In the description of Ximena's wedding-dress, in the *Romancero del Cid*, we read that

"De paño de Londres fino
Era el vestido bordado,
Unas garnachas muy justas,
Con un chapin colorado."

("Of fine cloth of London was her embroidered dress, a gown very well-fitting, with red chopinea.")

Here we have the plural for the singular; for she could not have worn more than one cloth dress, and that a close-fitting one (*justas*) reaching of course from the throat to the feet. Odd enough, in the last line we have the singular for the plural, for she surely had a pair of chopines, or thick-soled shoes. As to the editors taking no notice of *mil*, they did not understand it, and so, as is their wont, they said nothing about it. It is perhaps for the same reason that I have never met with a note on

"Let's briefly put on manly readiness" (*Macbeth*, Act II. Sc. 3),

for the sense is by no means obvious; and most certainly the late Mr. Singer did not understand it.
THOS. KEIGHTLEY.

"PERFERVIDUM," ETC. (3rd S. vii. 11.)—The well-known phrase, the paternity of which is sought, did not proceed from Buchanan, though it appears to have been first used with reference to him. It occurs in the *Jesuita Vapulans* of Andreas Rivetus, a Calvinistic minister, and professor of theology at Leyden in the middle of the seventeenth century. The phrase is cited in the following passage:—

"These books I will in some things no otherways commend than Andreas Rivetus, professor of Leyden, did the doctrine of Buchanan and Knox; whose rashness he ascribed *preferendo Scriptorum ingenio, et ad audendum prompto*."—Sir T. Urquhart's *Tracts*, Edin. 1774, p. 134.

This was in answer to the recrimination of a Jesuit, who affirmed that Buchanan, Knox, and Goodman, had written "as boldlie for the rebellion of subjects against princes, as any of their order at any time had done." (*Demands concerning the Covenant*, 1638.)

Thus much I gather from Mr. Robertson's entertaining little volume, *Delicæ Literariæ*, 12mo, 1840, p. 154.

Another work of this same Andreas Rivetus is before me, *Suspiria Penitentis Afflicti, Solatia confidentis animi, Meditationes in VII. Psalmos, vulgo dictos Penitentiales*, 12mo. Arnheimii, 1638. This scarce little tome appears to me worthy of note, as containing a letter to a friend on the contagiousness of the Plague, in which occurs a "Dignatio de sepulturis in Templis, in quâ redarguitur mos cadavera mortuorum in templis sepeliendi," which is interesting from the rational and enlightened views thus early expressed with regard to this most disgusting and abhorrent practice.

WILLIAM BATES.

Birmingham.

LEYCESTER'S PROGRESS IN HOLLAND (3rd S. vii. 14.)—Q. will find an account of Leycester's progress and reception in Holland in the *Sydney State Papers*, 2 vols. fol. "Life of Robert Dudley;" in the *Biographia Britannica* by Dr. Kippis, article "Dudley, Robert;" and a very full account in *Life of Robert, Earl of Leicester, the Favourite of*

Queen Elizabeth Drawn from Original Writers and Records, 8vo, Lond. 1727, without any author's name, but written by Dr. Samuel Jebb.

GEO. ADLARD.

Barnabury.

PRINCESS CHARLOTTE OF BRUNSWICK (3rd S. vii. 9.)—Many years ago I read a two-volumed French novel founded on the same fact that Lady G. Fullarton has taken as the groundwork of her interesting work, *Too Strange not to be True*. It was entitled *La Princesse de Wolfenbüttel*, and must, I think, have been published previous to the year 1817, although I only met with it many years later.

H.

COLOURS IN HERALDRY: ARMS OF THE FAMILY OF XIMENES DE CISNEROS (3rd S. vi. 394, 480.)—Some shading was certainly common in drawing coats of arms before the time when the present system is said to have been invented. In the title-pages of the volumes of the Complutensian Polyglott, the arms of Cardinal Ximenes are given (fifteen squares, three in a row), as if the blazon were alternately *vert* and *argent*. As engraved in the title-page of the cardinal's *Life* by Robles, the blazon is *sable* and *argent*. What ought the tinctures to be? It appears to me strange if the seals on the death-warrant for Charles I. are the first place in which we now find heraldic shading; if so, this mode of designating blazon must have started into general use at once; whereas single instances would be far more likely. LÆLIUS.

"SEDES STERCORARIA" (2nd S. xi. 187, 252.)—Without controversy, and as a simple matter of literary curiosity, allow me to add a reference to the list of authorities on this subject. Friar Robert, who wrote in 1291, in the south of France, says he had a vision wherein he was removed to Rome; and, among other things, tells us this:—

"Duxit me Spiritus ad Lateranense Palatium, et posuit me in porticu ante sedes porphyrii; ubi dicitur *probari Papa an sit homo*: et omnia pulvere plena erant, et vivens ibi non videbatur."

The edition from which I quote is the one which appeared at Paris in 1513 (fol. 25 a). The volume is very rare; and contains Hiermas, Uguetinus, F. Robertus, Hildegardis, Elizabeth, and Mechtildis. The existence of this book has been doubted, but "possession answers all objections."

B. H. C.

COMETS (3rd S. vii. 10.)—I would refer E. V. H. to the following passage in Milne's *Life in China* (edit. 1859, p. 144):—

"* * * This [the appearance of a comet in the south-west] created some apprehension in the minds of the peaceably disposed citizens of the city; as a phenomenon like this is believed to be an infelicitous omen of warlike invasions, from the quarter where it first appears. After their struggle with the British lion, not only a rumour,

TO PLUCK A CROW (3rd S. vi. 390.)—"I've a crow to pluck with you, and a poke to put the feathers in," is I think the usual North country proverb, the poke for the feathers being rather an important part of the threat, judging from the stress the speaker lays upon it. P. P.

THOMAS BARTON, B.D. (3rd S. vi. 470; vii. 48.)—We subjoin an extract from Mr. Bruce's *Calendar of the Domestic State Papers of Charles I.* (iv. 101), which will doubtless satisfy DR. RIX that we had good authority for our statement:—

"1629, Nov. 20. Westminster: Presentation of Thomas Barton, M.A. to the rectory of Eynesbury, co. Huntingdon, void by simony. Lat."—*Sign. Man. Car. I.* vol. xi. No. 45.

The letters patent presenting Barton to Eynesbury bearing date 7 Dec. in the same year, are abstracted in Rymer's *Fœdera*, xix. 139.

By an error in the Index to the Hague edition of Rymer, Barton's rectory is stated to have been Fillingham in the diocese of Lincoln. The mistake clearly arose from Barton's presentation to Eynesbury immediately following that of Ralph Hollingworth, B.D., to Fillingham.

C. H. & THOMPSON COOPER.

Cambridge.

PHILIPPINES (3rd S. vi. 501.)—Is "Philippine" exclusively the *English* word used in this game, if such it may be called? It was introduced to my notice in childhood by an Austrian lady, and she never mentioned any other phrase than "Bon jour, Philippe (or Philippine)." Had this amusement been of German origin, I cannot help thinking that she would have used, in preference, the phrase of her own country. HERMENTRUDE.

ISABEL OF GLOUCESTER AND HUBERT DE BURGH (2nd S. xi. 491; xii. 35, 153, 197, 212, 297, 403.)—I forward two extracts from the *Chronicle of Dunstable*, which may perhaps be considered conclusive as to the marriage of these old friends of ours. The chronicler certainly appears to know some particulars about Isabel (the place of her sepulture for instance) which I have not been able to discover in the pages of any other writer, though his curious mistake in calling her "Johanna" a little qualifies the weight which might otherwise be given to his assertions. After speaking of the death of Geoffrey de Mandeville at a tournament, he proceeds:—

"Qui paulo ante guerram Johannam, Comitissam Gloucestræ, repudiatam à Johanne, Rege Angliæ (Archiepiscopo Burdegalensi divortium celebrante) duxit in uxorem, licet invitus. Pro cuius maritaggio cavit Regi de decem milibus marcarum et amplius, quas nunquam solvere potuit: pro quarum solutione, destructa sunt nemora, et maneria nullis temporibus impignorata. Cui sine filiis mortuo, successit Willelmus frater ejus, et relictam ipsius duxit Hubertus de Burgo, Justiciarius Angliæ; quæ post paucos dies decessit, et apud Cantuarium sepelitur."—*Chron. Dunst.*, ed. Hearne, i. 74.

The second extract is under the date of 1232:—

"Hubertus de Burgo, Justiciarius Angliæ, conventus super peregrinatione Sanctæ-Crucis, per literas Papæ, per absolutionem Pandulfi Legati tunc Angliæ, se rationabiliter expedit. Super divortio verò tertie uxoris sue, scilicet filie Regis Scotiæ, conventus super eo, quod erat consanguinea secundæ * uxoris sue, scilicet Comitisse Glouerniæ . . ."—*Chron. Dunst.*, ed. Hearne, i. 207.

If it really be the case, that Isabel survived her marriage with Hubert a few days only, it would explain why he never assumed her title; but it still leaves unexplained the fact, that no grant nor reference to the marriage appears (so far as I can discover) in the Close Rolls, or the Patent Rolls.

My sole desire is to arrive at the truth in this matter; and if the authority of the *Chronicle of Dunstable* can be held to be conclusive, I am ready at once to retract my originally expressed opinion that the marriage is "not proven."

While on this subject, I may just remark, in answer to the observation of S. P. V. (3rd S. iv. 255), that "it was this marriage (to Isabelle of Angoulême) that the King of France advised," that this does not appear to be the meaning of the chroniclers. The *Annales de Burton*, nevertheless, expressly say that it was the second marriage, and not the divorce, which was "de consilio Domini sui Philippi Regis Franciæ." (*Annales Monastici*, i. 202.) HERMENTRUDE.

THE BELL INN AND BROADHURST (3rd S. vii. 33.)—In the query on this subject, I was surprised to observe the following statement: "The mansion of Broadhurst, the property of Mr. Lightmaker, has long since disappeared." It is true that nearly thirty "fugacious" years have passed since I spent some very happy months at Horsted-Keynes as its curate, and what sacrilege may have been committed there in this long interval I cannot tell: but I certainly was, at that time, under the strong impression that the gabled old farmhouse at Broadhurst was at least an integral portion of the mansion, in which dear sainted Archbishop Leighton spent his latter days. I copy from a children's periodical, published seventeen years since, a few lines which seem to confirm my impression:—

"We are in the midst of a desert-garden, belonging to an ancient manor-house, now a farm-house. . . . A few straggling roses, green walks, raised up one above another, the plots of ground, the piece of water, all mark where once the garden was, though all is now desolate. There is a shady avenue behind us all overgrown with fern, and at the end a group of aged trees; in this avenue and beneath those trees, the good Archbishop Leighton passed many of his last hours on earth: for this was the place where he spent his last years, and the fern-covered avenue is still pointed out as his favourite resort."

Whether distance, and the pleasant memories of youth "lend enchantment to the view," I

* Isabel was Hubert's third wife, not his second.

promises by-the-bye a new and enlarged edition of his *Curiosities of London*, gives us a series of pleasant gossiping Essays about everything, from "Sir Richard Phillips" to "Railway London;" while Aleph's contribution is a reprint of some forty articles about City Haunts and City Worthies contributed by him to the *City Press*.

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At the meeting of *L'Académie des Inscriptions* on the 20th ult., some sharp comments were made on the approaching publication at Berlin of a Monument of the highest interest recently discovered at Abydos by M. Auguste Mariette, and which represents Seti I. accompanied by his son Ramses II. (Sesostris) making an offering to seventy-six kings, several of whom belonged to a period between the sixth and eleventh centuries, and are as yet unidentified. M. Mariette had himself intended to give this to the world, but is said to have been forestalled by this publication, made from a copy surreptitiously obtained, and sent to Germany, where, if this report be true, M. Bismark's axiom, *La force prime le droit*, seems to be extended from the world of politics to that of science.

According to the *Bulletin Bibliographique Espagnol*, the lost books of Tacitus have been found in the ruins of a house at Catania in Sicily. We wonder how often similar reports have been circulated!

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Notices to Correspondents.

H. A. W. The work is of no great value.

H. W. *The first Marquis of Winchester, who held office during the reign of Henry VIII., Edward VI., Mary, and Elizabeth.*

G. PRIDAUX. We presume Duchesne's valuable *Historia Normannorum Scriptores antiqui*, etc., Paris, 1619, folio, is the work alluded to.

H. B. M. who writes about—

"An Austrian army awfully arrayed," is referred to our 2nd S. viii. 412, 460; xii. 173, 379, 336.

Genl. Defoe's Letter to Dyer is printed in Wilson's Defoe, iii. 185.

GEORGE LLOYD. *The disputed authorship of The Whole Duty of Man has been so frequently discussed by literary antiquaries during the last two centuries, that we feel disinclined to re-open the subject unless some new facts are discovered. Consult Nichols's Literary Anecdotes, the Gent. Mag., and "N. & Q." Mr. Hawkins, in his Introductory Essay to the edition of 1822, has ably examined the claims of the principal candidates.—The printed sources of information respecting Abraham Woodhead were given in our last volume, p. 475. The following inscription was on his monument in St. Pancras churchyard: "Elegi obituem esse in domo Domini, et mansi in solitudine, non quereas quod mihi utile, sed quod salubre." In 1752 a new monument was erected with a different inscription.*

P. W. S. (New York.) *The Rev. Samuel Tapper's translation of the seven books of Milton's Paradise Lost was never published. Calamy says "He wrote several things, but printed nothing."*

IONORAMUS will find the subject "Why Moses is represented with horns" discussed in our 1st S. i. 419, 420.

C. BOOTH (Montrose.) *The author of Manrice and Berghetta was Wm. Parnell, M.P. for co. Wicklow. See "N. & Q." 2nd S. iii. 56.*

D. thinks it probable that the word, which he read "maltmaker" (2nd S. vi. 434), is "maitmaker." *The Diary is in a very crabbed hand.*

ERROR. *A solution of the enigma is given in "N. & Q." 2nd S. xii. 35.*

R. W. B. will also find a solution of the Latin riddle in our 3rd S. v. 199, 206.

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BRIEF NOTES on the GREEK of the NEW TESTAMENT. By the REV. FRANCIS TRENCH, M.A., Rector of Islip, Oxon.

"These Brief Notes have been composed with one single object in view, viz. that of bringing some contribution towards an accurate perception of the force and meaning of the original Greek in the New Testament. It will be found that with a view of making these Brief Notes available to all intelligent persons, whether acquainted with the Greek and Latin languages or not, all Greek and Latin words are excluded from the body of the page, and placed below, as not essential, although helpful, towards the comprehension of the book."

Extract from Author's Preface.

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LONDON, SATURDAY, FEBRUARY 11, 1865.

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Notes.

THE BATTLE OF LA PLANTA.

AN ANCIENT HISTORIC BALLAD OF THE VAL D'ANNIVIERS, CANTON DU VALLAIS, SWITZERLAND.

(From the Romande.)

The original of the following ballad is in the Romande of the Val d'Anniviers, a wild ravine in the High Vallais, a short distance from Sierre on the Simplon road. It is a favourite folks-song in the Valley of Anniviers, and its popularity is rather on the increase than the decline. It was not known beyond the valley until Baron Charles de Bon, an accomplished Swiss archæologist and scholar produced a traditional copy before the "Swiss Romande Society." It is now printed in the Society's Transactions. M. de Bon's copy is evidently in a very corrupt state. Some of the verses rhyme, others do not. Some of the lines have evidently been transposed, and there are lines where it is pretty clear that the first portion ought to change place with the conclusion. Translations have appeared in German rhyme and French prose. In the following version (the only English one) I have adopted the metre of the original, *ex. gr.*:—

"A oui allais vos verd conto?
A oui vos endallas?
Ye ouis allai trovar las tchievres—
Où les tchievres d' han Valli."

If the ballad really relate to the battle of *La Planta*, we may presume that it was written shortly after the event, which occurred in 1475. It was one of those numerous skirmishes that took place between the Helvetians and the Savoyards, when the latter had for a leader Charles Duke of Burgundy, known in history as "Charles le Téméraire." But the ballad may be older and relate to another battle. M. le Comte d'Angreville de Beaumont of Epinacy, Canton du Vallais, in a communication to me, writes as follows:—

"C'est bien en 1475 qu'a eu lieu la bataille de la Planta, aux portes de Sion, où plusieurs mille soldats et 300 nobles Savoyards et Bas Vallaisans furent tués. La ballade de M. de Bons doit plutôt se rapporter à la bataille de St. Léonard, qui a lieu un siècle avant, soit en 1375. Nous appelons cette guerre, la guerre des Châtillons. La Ballade en parlant du Comte Verd (Amadeus VI.) et la *Planta* commet un anachronisme. Il est bien vrai que le Comte Verd a eu plusieurs guerres avec les Vallaisans, mais il était mort (1382) lors de la bataille de la Planta (1475)."

I rather lean to the opinion of Count d'Angreville, and am inclined to believe that the ballad is really a minstrel effusion composed on the Battle of St. Leonard, and altered to suit a later event by some one whose historical knowledge was defective, or who was careless how he executed his task. It is only in the last verse that "*La Planta*" is met with—

"Il y ha commencia a doze,
Et a treichi il y ha fenna;
Et vingte et mill hommos,
Sont restas in la Planta."

It is by no means an improbable conjecture, that the last line may have been tampered with, and that we ought to read—

"Sont in *St Leonard* restas."

Neither *La Planta* nor *St. Leonard* are in or near the Val d'Anniviers. The connection of the ballad with Anniviers is for the reason above stated.

"Whither away so fast, Green Count?
Whither so fast and far?"

'I seek the goats of the Vallais land
That up in the mountains are.'

"By my fay*, my gentle Count,
You may be baulk'd ere long!
Instead of finding the goats you seek,
You may meet with some wild-bucks strong.'

"I rede thou com'st from the High Vallais,
Thy tongue is so bold and free!
But let us have less of thy jesting here,
Or thy head may the forfeit be.'

"Gramercy! I'll pay down the worth, Green Count,
Of this lubberly head of mine;
Lo! a hundred chucs to drink my health
In a bumper of Sion Wine! †

* This phrase *Per ma fée* occurs twice. We find it in all the old ballads of Scandinavia, England, Scotland, &c. The Vallais formed a part of *Celtic Switzerland*.

† The meaning of "chuc" is not very clear. There

"But what are your wills, my noble Count?
 Speak frankly and out, I pray;
 'Twere better than talking of cutting off heads—
 A game at which two can play."
 "I demand Sion, Siérre, Valére,
 And Tourbillon's hall and shrine;
 And that every village to Simplon's height
 Pay tribute to me and mine."
 "You ask too much, my noble Count,
 Least! so doth it seem to me;
 In three days I shall be with my merry men all,
 And it's then shall our answer be."
 "I will but give thee one single day —
 Return thou to-morrow noon;
 Thou wilt find me sat in the capital
 A-taking of my dejeune."†
 "He went alone where the Simplon's snow
 Shone clear in the calm midnight,
 But he was not alone when the towers of Sion
 Bask'd fair in the mid-day light."
 "Look out, look sharp! my Nephew bold,
 And tell me what you can see?
 Comes any goat from the High Vallais
 A-bearing response to me?"
 "By my fay! my gentle Count,
 I wish we were far away,
 Enjoying the smiles of our loving wives,
 And sharing our children's play."
 "For lo! they come, a countless host,
 And seem a right valiant band—
 I like not the frown of their angry faces,
 Nor the staffs that they bear in hand.‡
 "They look like knights of high degree,
 As the forest lion brave;
 Their heads have helmets, as cauldrons huge,
 Their plumes in the breezes wave."
 "He I met was a cunning huntsman,
 Well aim'd was his dart and true;
 He hath broken my glass, and spilt my wine,
 And our parley I sorely rue."

never was any such money coined by the Prince Bishops of Sion, as may be seen by consulting Count d'Angreville's work, *La Numismatique Vallaisanne*." The German translator renders the word by "Crutz," the common abbreviation of "Creutzer." A crutz was a trifle less in value than our halfpenny.

* This is certainly more like the language of Amadeus VI. than that of Charles the Rash.

† "Capitala" and "dezunai" are in the original. Sion was of course not the capital of a republican canton either in the days of Amadeus VI. or Charles the Rash; but it was in those times, and long afterwards, the capital of a palatinate presided over by a Prince Bishop. "Dejeune" was the common name for the mid-day meal, used by all the northern nations. It is still in use in Scotland. In one of Hogg's ballads we read, "Taking of her *dejeune*."

‡ In the Breton Ballad of "Tannedik-Flamm," we read "Do you see any black sheep descending the mountain?" The answer is, "I see no troop of black sheep, but I see an army, who come to besiege Henbont."—BARZAZ-BREIZ, *Chants Populaires de la Bretagne*, par Th. Hersert de la Villemarque. Paris, 1846. The resemblance is remarkable. In the Vallais ballad, "goats" is a term of contempt, as "black sheep" is in the Breton ballad. The replies, too, are very much of the same character. Is this accidental? A friend thinks the author may have been a priest to whom ballad literature was not unknown.

"At the hour of twelve the fight began,
 It was over at thirteen,*
 When a thousand and twenty foemen fierce
 Lay stretch'd on La Planta's green."

D.

Florence, Jan. 6, 1865.

STAMP OF THE CROSS ON BREAD: AND JOUSTS AND TOURNAMENTS PROHIBITED BY ROYAL MANDATE.

I send you two curious articles for your Note Book, which I hope you will think worthy of insertion:—

"*Ex Rotulis Clausis*, 36 Hen. III.

"Mandatum est Vice Comiti Essex et Hertford quod clamari faciet per totam ballivam suam et firmiter ex parte Regis prohiberi, ne quis pistor, panem faciens venalem, signum Crucis, vel agni Dei, vel etiam nomen Jesu Christi, imprimi faciet in pane suo, ne per culpam pistoris, vel alia casu inopinato, signa predicta vel nomen Domini, quod absit, deturpetur.

"Teste meipso apud Stum. Edmundum primo die Septembr.

"Eodem modo mandatum est aliis Vice-comitibus."

"*De Prohibitione Rotunde Tabula ex Rot. Claus.*
 36 Hen. III.

"Rex Omnibus ad Rotundam Tabulam faciendam conventuris apud Waleden, vel alibi, salutem.

"Precipimus vobis, quod, in fide qua nobis tenemini, et sub amissione terrarum et tenementorum vestrorum, quod nullam Rotundam Tabulam faciatis apud Waleden, vel alibi in regno nostro, ad torneandum vel ad justas faciendum sine licencia nostra, scituri quod, si super premissis aliquid attemptaveritis contra hanc prohibitionem nostram, taliter ad vos, ut bona vestra capiemus, quod exinde grave dispendium incurretis.

"In cujus, etc. Teste Rege apud Stum. Edmundum, vi. die Sept."

T. PHILLIPS.

Middle Hill.

[The documents, for which we are indebted to the courtesy of SIR THOMAS PHILLIPS, are certainly very curious. The prohibition to place the "signum Crucis," &c., upon the bread, luckily no longer exists; or, what would become of our "Hot cross buns" at Easter? As for the prohibition of jousts and tournaments, Royal Mandates to that effect are very common in the Close Rolls and Patent Rolls. The king frequently forbade them for political reasons. The "Rotunda Tabula" was a joust. In the *Archeologia Cantiana* (vol. v. p. 159, note 7), there is a note fully explaining this. At p. 160, there is a pardon granted to Sir Roger de Leyburn for slaying Ernulph de Munteny at a "Rotunda Tabula" at Walden, in 86 Hen. III. The pardon is dated October 19, 36 Hen. III. The Mandate given by SIR T. PHILLIPS, prohibiting the "Rotunda Tabula" at Walden, is dated Sept. 6, in the same year; which looks very much as if De Munteny

* The *thirteenth* hour gives an old look to the ballad, and induces me to believe that the ancient mode of computing time by twenty-four hours was in use when the minstrel author wrote. Even in the Vallais, a border country to Italy, the present mode of two twelves has been in use for two centuries, and perhaps longer.

murder had induced the king to issue his prohibition, putting an end to the joust. Matthew Paris gives an account of this joust.—ED.]

UNPUBLISHED LETTERS OF ANGELICA KAUFFMAN

I have the pleasure of sending to the Editor of "N. & Q." two unpublished German letters, one from Angelica Kauffman to a cousin in Schwartzbach, in the Austrian Tyrol, her father's native village; the other to the same individual from Johannes Kauffman, also a cousin of Angelica, who, on the death of her second husband Zucchi, resided with her at Rome as the manager of her affairs. Of these letters I send translations as literal as I can render.

The letter of Angelica Kauffman is characteristic of the kindness of heart and piety by which she was no less distinguished than by eminence in art and by varied accomplishments. The earnest interest for the temporal and spiritual welfare of her relatives—humble artisans, in an obscure village of the Bregenzer-Wald, exhibited in this letter, written from the "Eternal City" where she was the object of the flattering homage of the great and eminent—is very touching. It manifests an innate tenderness, deepening the sympathy inspired by the cruel wrong inflicted upon her by the unprincipled adventurer by whom she was inveigled into her first marriage. The letter of Johannes Kauffman is amusingly illustrative of the combined simplicity, worth, and shrewdness—prominent features then, as now—of Tyrolean character. To the cousin to whom Angelica's letter was addressed, she by her will, of which I possess a copy, left her sketches and drawings; and by the use of this individual some of them, with the letters in question, were sold:—

"Rome, 29 June, 1801.

"Much beloved Cousin,—

"I thank you from my heart for your letter, which I received with pleasure. Your good conduct and diligence in your trade has at all time given me joy. I hope that you will always continue striving to turn to account the years of your youth, applying yourself perseveringly to all matters connected with your business, and that you will especially seek to fulfil to the best of your power your duty towards God (from whom we derive our being, and from whom we receive everything), as also your duty towards your parents. He who turns to good account the years of his youth, will in his old age enjoy the fruits. The present times are unhappily very dangerous for those who have little experience. One must commend oneself to God, and seek association with good and pious men, and avoid idleness as much as possible. The reading of good books is very useful; but good books, such as serve to educate the heart and intellect, and teach scientifically; and in this matter, the advice of a righteous man is very necessary; for how many have been deluded by the writings of the philosophers of our day! I do not doubt that you will strive to attain perfection in your trade as much as possible. Cousin Johann will add some lines: here—

with I conclude, with the assurance that I shall at all times take the greatest interest in your welfare. God give you his blessing.

"I remain your

"Truly devoted Cousin,

ANGELICA KAUFFMAN.

"P.S. From a letter of your good father, Cousin Casimir, which I have recently received, I learn that he is convalescent, at which I heartily rejoice."

"Rome, July 4, 1801.

"Much beloved Cousin,—

"For the note of 17 May, which you enclosed, and which Cousin [Angelica] gave to me, I thank you. In the meantime I have received letters from your father informing me that his arm is better, at which I rejoice, and that he intends putting off establishing a workshop until the spring, in which, in my opinion, he does wisely; for between this and the spring so many [political] changes may take place, in conformity with which an unfettered man may set his sail according to the wind. Would to God that brother Joseph Conrad would also wait and look on; but, on the other hand, if he means to marry he certainly has no time to lose. May God give him enlightenment and his blessing in his undertaking.

"An interesting Courier has arrived here from Paris, but up to this date the dispatches he has brought are kept secret. We have no news. As on a former occasion, I send this letter to your father because you have omitted to indicate your address.

"Pray give my greeting to brother Conrad. I assure you all that your letters will be pleasing to me at all times, that I may be informed of your prosperity, which I always heartily wish. With best greeting,

"Your affectionate Cousin,

"JOHANNES KAUFFMAN."

The Editor will be pleased to exercise his discretion as to printing the original letters, or the translations, or both.

PHILIPPA SWINNERTON HUGHES.

CONGLETON ACCOUNTS.

Judging that a few extracts from a MS. vol. in my possession from the cash books of the borough of Congleton, in the county of Chester, will not be unacceptable to readers of "N. & Q." I send them. I should indeed be much obliged to any correspondent who could inform me what were the precise duties and office of the Reader mentioned several times in them. I presume that he was not licensed to preach, as that portion of duty was supplied by the curate:—

1588.

£ s. d.

Paid W ^m Tilman, Schoolmaster, his Quarter's wage	:	:	:	2	0	0
Thos. Davenport, the Reader	:	:	:	1	0	0
To Smith tending the Wood, a Yrs. wage	:	:	:	0	10	0

1589.

Sir Roger, the Curate, his Q ^r s wage	:	:	:	1	13	4
P ^d Mr Trafford's man, the Bearward	:	:	:	0	4	4
To Thos. Ward for going to Holmes' Chapel to fetch Wine to treat the Earl of Derby when here	:	:	:	0	0	9

	1590.	£	s.	d.
Boards for the School House		1	0	0
Mr. Tilman, Schoolmaster, towards his Wage		0	16	0
Do. his Q ^r Wage, and part of another		5	0	0
Remains unpaid to him 1 <i>l</i> . 13 <i>s</i> . 4 <i>d</i> .				
Sir Humphrey Phithion, the Minister, his Quarter's wage		2	10	0
Leading Clods for the Cockpit, and mending it the third time		0	2	0
To Sir John Hollworth's Bearward		0	2	0
Bestowed on Mr. Cawdwell, Sc. when he preached at the Chapel		0	7	4
[I now go on to] 1599.				
Mr Carr of Middlewich for preaching of 4 Sermons		0	5	0
Mr Tanington, the Schoolmaster's wage		8	6	8
The Reader his Quarter's wage		1	13	4
6 Gallons of Dirt to blend Mortar with at Dane Bridge		0	1	0
To a preacher who preached on Saturday, and on St. Martin's Day		0	5	0
Wine and a Gallon of Sack bestowed on Edw ^d Fitton, Esq.		0	4	8
	1600.			
Rich ^d Green, Sen ^r , the Reader, Q ^r Wage		1	13	4
Candles at Morning Prayers this Quarter		0	1	10
Second Quarter, Mr Shenton, Schoolmaster, Paid Jas. Brooker to fetch Shenton's Books and Apparel from Oxford		1	6	8
Given to the Bearward at the Great Cockfight the 5 th , 6 th , and 7 th May		0	6	8
Clods, 19 Load, to make Butts at the Wakes on the Bearward Green		0	4	0
Spent on Sir John Savage, and Lord Keeper's Son		0	8	7
Dressing the School at the Cockfight		0	0	4

From these extracts I gather that there were four distinct names given to those who officiated in the chapel at Congleton—viz. *Reader*, *Minister*, *Curate*, and *Preacher*; and it would almost seem from the item of *Candles at Morning Prayer* as if there was an early, perhaps a daily, service. Again, I note the prefix *Sir*—a title given in those times to clergymen. It is not, however, assigned to the Reader.

It is almost needless to add, as the Shakspearian illustrations of this prefix, *Sir* Hugh Evans in the *Merry Wives of Windsor*, and *Sir* John Hume in *King Henry the Sixth*, Part II. OXONIENSIS.

REMARKABLE COINCIDENCE.—When I was at Florence in 1835, there occurred an accident so similar in most particulars to that which happened at Westminster on the 26th ult., that one account might almost read for the other. On March 19, 1835, at the festa of San Giuseppe, a great number of persons were collected in the house, No. 2967, Via della Chiesa, in Florence. They had assembled on the second piano of the house, to celebrate a religious ceremony styled "La Passione di nostra Signore," when the floor suddenly gave way, and to increase still more the calamity, the first piano, inadequate to the super-

incumbent pressure, also sunk, precipitating the unfortunate congregation to the ground floor. From this catastrophe eight lives were lost, and from sixty to seventy severely wounded. The account of this melancholy accident which I drew up at the time was forwarded to the *Courier* newspaper, and appeared in the impression of April 4, 1835. *

EXTINCTION OF NATIVE RACES.—The gradual, and, alas! apparently inevitable decay of the dark skins before the advance of the white man is affectingly illustrated in the following incident, recorded by the *Hobart Town Mercury* of October 20th, 1864:—

"At the last ball at Government House, Hobart Town, there appeared the last male aboriginal inhabitant of Tasmania. He was accompanied by three aboriginal females, the sole living representatives of the race besides himself, but not of such an age, or such an appearance, as to justify the expectations of any future addition to their number. The Tasmanian natives, as a race, are now virtually extinct."

In all the Australian continental colonies the aborigines are diminishing in numbers with greater or less rapidity, according as European settlement proceeds.

D. BLAIR.

Melbourne.

FAGG: A REMNANT.—In some interesting extracts from the archives of the city of Worcester, now being published in *The Worcester Herald* by Mr. J. Noake (a former correspondent of "N. & Q."), mention is made, in the *Herald* for Jan. 14, 1865, of a bequest of John Chappell, a Worcester clothier, who leaves to his sister-in-law a "fagg" to make her a petticoat; and "to Roger Massye, our Curate, a white fagg to make him a coat." In a note, Mr. Noake says, "This perhaps meant a remnant; we still use the term 'fag-end.'" CUTHBERT BEDR.

PASSAGE IN EUSEBIUS: DR. CURETON AND THE "QUARTERLY REVIEW."—When remarks are made condemnatory of the statements of scholars, sufficient explanation should be given so as to make the strictures intelligible, that we may test their accuracy. In the very interesting and valuable paper on Syriac MSS. in the number of the *Quarterly Review* which has just appeared, the anonymous writer says of Dr. Cureton, p. 168,—

"His critical remarks on Syriac are always valuable, but we cannot accord the same praise to his remarks on Greek, which occasionally betray very great want of care."

In proof of this a foot note is subjoined,—

"E. g., in his *Martyrs of Palestine*, p. 64, he mistakes a neuter plural, ἀδελφά, for a feminine singular, ἀδελφή. Comp. Eus., *De Martyr. Pal.*, c. viii. (p. 114, ed. Heinichen), with his note."

I suppose, from the form of the sentence, that "his note" means that of Dr. Cureton, and not one by Heinichen; if anything depends on that

particular edition, or on a note by that German scholar, we ought to be told so. Dr. Cureton's note is,—"The Greek gives no name, but only ἡ ἀδελφή, the sister." Now I neither have the edition of Heinichen, nor yet the opportunity of examining it; but I have before me the edition of Burton, with various readings (1838), and the text reprinted from it in 1845. In each of these, in *De Mari. Pal.*, c. viii. 7, occur the words αὐτὴν ἢ τὴν αὐτὴν ἢ τὴν πρὸς αὐτῆς ἀδελφὴν προσκαγορευθεῖσαν, "her own self, together with her whom she called her sister;" to this and to a former passage, τὴν αὐτὴν ἢ τὴν πρὸς αὐτῆς ἀδελφὴν, Dr. Cureton evidently referred, and not to ἡ δὲ ἀδελφὴ ἑαυτῇ πρὸς τὸν, the words which seem to have caught the reviewer's eye, and on which he charges Dr. Cureton with "very great want of care." These words refer to Valentina herself, and not to the virgin whom she called her sister, who in the Greek has no name mentioned, as Dr. Cureton rightly says.

In Cruse's translation of Eusebius's *Ecc. Hist.* ("third edition, carefully revised," Bagster, 1842), the mistake is made which the reviewer charges on Dr. Cureton; for "her sister remaining the same," is given as the translation (p. 393). "Tum vero illa sui similis," is the rendering of Valesius, a reprint of whose text I have before me, as well as those of Burton. LÆLIUS.

LORD BACON AND THE "CHRISTIAN PARADOXES."—A critic in *The Reader* of Jan. 21 (p. 69), says:—

"Somebody—who is always doing something wrong—put the tract into Bacon's *Remains*, and everybody else thereupon accepted it as his; until at last Mr. Spedding, knowing well Bacon's style, suggested that the *Paradoxes* could not be his."

The writer then descants on "the wonderful ignorance of educated Englishmen of their own earlier literature," and on "the carelessness of our editors," &c. He himself being quite unconscious that Montagu, in his *Life of Bacon* (1834, p. 437), says:—

"There is a tract, entitled *The Characters of a Believing Christian in Paradoxes and seeming Contradictions*, which is spurious."

Thanks to MR. GROSART and "N. & Q.," we have now proof of the correctness of Montagu's assertion, and of the utter want of sagacity, if not intentional injustice, of Lord Campbell, who, in his *Lives of the Chancellors* (vol. i. p. 436), says:—

"Notwithstanding the stout denial that he (Lord Bacon) was the author of the *Paradoxes*, I cannot doubt that the publication is from his pen; and I cannot characterize it otherwise than as a profane attempt to ridicule the Christian faith."

Allow me to add a query: When may we expect a continuation of Mr. Spedding's valuable *Lives of Bacon*? The first volume was published in 1861; the second, in 1862. And to point out

an error: in Bacon's *Works*, cited by Spedding (vol. vii. p. 289), we are twice told on Rémusat's authority, that the *Paradoxes* were first published in 1643; but both Rémusat and Montagu say 1645. D.

AUTOGRAPHS IN OLD BOOKS.—I am a devoted hunter of book-stalls whenever I visit London, which, alas! now I rarely do. At the close of last year, however, I spent a day or two in town. Amongst several prizes, the two following volumes seem worthy of a record in your pages.

A fine copy of "*Les Commentaires, ou Reportes, de Edmund Plowden un apprentice de le common ley*," etc., in *Ædibus Richardi Tottell, 1578*," folio, with a supplement dated "1584." This is a grand old volume in the original binding; and seems to have belonged to one "H. Darnall," and afterwards to "George Rayson, pret. 17. 6." Darnall had it bound; and at the foot of the title, in a contemporary hand, is written (the writer's name is cut out): "Nil desperandum Christo duce. Opta optima; expecta pessima; fer quæcumque." There is a very curious pen-and-ink sketch, in Elizabethan costume, on the fly-leaf. This noble volume, of some 500 pages, cost me 1s. 6d.!

In passing another stall, the owner of which was placing a volume, price 6d., on his board—the ink on the paper being yet wet—it was *Valerius Maximus cum notis S. Pighii*, Antwerp ap. Plantin., 1585." I took it up, struck with its neat original binding. On the title, in a beautiful hand, was—"W. Crashawe, 1595: Servire Deo regnare est." Crashawe was the father of Richard Crashawe, the poet; and himself a voluminous writer, though of very different views to his son. Was not this a treasure? And what a motto! What an antithesis to Milton's—

"Better to reign in hell than serve in heav'n."

Surely these mottoes were alone worth the cost of these fine old books. My autograph books accumulate; and I bought several in my last visit, but none more pleasing than these. UPTONENSIS.

GAS.—I do not find in any dictionary a reference to the passage in which this word first appears. Even Richardson contents himself with a quotation from Boyle to the effect, that the word *gas* was used by "the Helmontians." For want of examining the original passage in Van Helmont, lexicographers, by similarity of sound, have been misled, and have deduced *gas* from *gast* A.-S., *geist* Germ., *geest* Dutch, &c. Now, Van Helmont expressly states that the word was invented by him. In his *Ortus Medicinæ*, Amst. 1648, p. 73, a chapter headed "*Gas Aquæ*," begins thus:—

"*Gas et Blas nova quidem sunt nomina a me introducta eo quod illorum cognitio veteribus fuit ignota; attamen inter initia physica Gas et Blas necessarium locum obtinent.*"

If the lexicographers can find a derivation for *gas*, what do they make of *blas*? They who deduce *gas* from *gähren* would no doubt form *blas* from *blasen*. But in fact both words appear to have been formed in the same arbitrary manner, as were so many of the alchemical terms made use of by Van Helmont, and other fanciful and visionary dreamers. Hutton, in his *Philos. and Mathematical Dictionary*, states that *gas* was a term applied by Van Helmont to carbonic acid; whereas, in fact, he used it in a far wider sense, as signifying one of those incorporeal and spiritual agencies which act upon and influence material substances. J. DIXON.

"HEAVY FRIENDS."—It would seem that the author of a proposal for the publication of a new English Dictionary by the Philological Society (see page 9) believed the expression "heavy friend" (= foe) to have originated with Holland, and to have been first employed by him in his translation of Suetonius, 182. It is, however, at least twenty years older. I find in the first English version of Herodotus, London, 1584 (see the recto of fol. 2), the following sentence:—

"Since which tyme they have alwayes thought of the Grecians as of their heavy frendes, esteeming themselves somewhat allyed to Asia and the nations of Barbaria, but the Grecians to be straungers and alyens unto them."

S. W. P.

New York.

Queries.

SURGEON EXECUTED FOR MURDER.

It is much to be regretted that authors, in quoting facts for illustration, do not give full particulars as to name, date, and place where the events are said to have happened, and clear references to the works from which they quote. I see a great many provincial papers, and find that many articles of information are taken from the columns of "N. & Q.," without any reference to the source from which they are derived. In some of the London daily papers, a practice prevails of quoting with no more reference than some such sentence as this—"A contemporary says," or, "One of the morning papers states"—and information circulates very often without acknowledgement of any kind. This is exceedingly troublesome and embarrassing to those who have to collect facts for practical and historical purposes. In relation to a subject upon which I have troubled you with one or two inquiries, I have encountered great difficulty. There are many cases related of innocent persons having suffered the extreme penalty; and these cases pass from one publication to another as authentic, without any of the writers who use them taking the trouble to verify their genuineness.

I have before me a tract, published in Boston, U.S., in 1844, with the following title:—

"Execution of Seventeen Innocent Persons! The Irremediability of Capital Punishment. By Charles Spear."

It appears to have been taken from a larger work by the same author, and comprises the whole chapter on "Irremediability." Many of the cases quoted are familiar to the English reader, having appeared in Chambers's tract on *Circumstantial Evidence*, and in many other publications. There is one instance which I have heard related by a medical gentleman, on a platform, but which differed in some important particulars from the statement given by Mr. Spear. I should be glad if any of your Dublin correspondents could supply me with reference to the case. The name is not given; but this may have been withheld from motives of delicacy to the survivors. I quote it as it stands in Mr. Spear's book:—

"A gentleman was tried in Dublin on the 24th May, 1728, charged with the murder of his maid servant. An opposite neighbour saw him admitted into his house about ten o'clock at night by his servant, who opened the door, holding in her hand a lighted candle in a brazen candlestick. Not long after, the gentleman made an alarm, exclaiming that his servant was murdered. The woman was found a corpse in the kitchen; her head fractured, her neck wounded so as to divide the jugular vein, and her dress steeped in blood. On further search, the inquirer discovered that the prisoner had on a clean shirt; while one stained with blood, and ascertained to be his, was found in the recess of a cupboard; where also was found a silver goblet, bearing the marks of a bloody thumb and finger. The prisoner almost fainted on being shown the shirt. He was executed.

"His defence on trial was, that the maid servant admitted him as sworn, and went to the kitchen; that he had occasion to call her, but not being answered, went and found her lying on the floor. Not knowing her to be dead, and being a surgeon, he proceeded to open a vein in her neck: in moving the body, the blood stained his hands and shirt sleeves. He then thought it best to make an alarm for assistance; but being afraid of the effect which his appearance might produce, he changed his linen, and displaced the silver cup in order to thrust his bloody shirt out of sight.

"This story was deemed incredible. Several years after, a dying penitent confessed to a priest, that he was concealed in the gentleman's house for the purpose of robbing it, at the moment of the gentleman's return; that hearing him enter, he resolved to escape; that the woman saw, and attempted to detain him; that he, fearing detection, knocked her down with the candlestick she had in her hand and fled unnoticed from the premises."

If any motive existed for the concealment of the name, it must after this lapse of time have been removed. I should be glad to know the actual history. T. B.

THE GRAVE OF CERVANTES.

It is generally believed, that the spot where the remains of Cervantes repose is now unknown. Ford, in his *Handbook for Spain* (pt. II. ed. Lond., 1855,

p. 738.) intimates that his ashes were scattered, just as those of Velasquez and Murillo were in the time of the French invasion of Spain. He also says, "Cervantes was buried in the *Trinitarias Descalzas*, Calle del Humilladero; and when the nuns removed to the Calle de Cantaranas, the site was forgotten." &c. (p. 738, sec. xi.)

Now, in reading a short time ago the *Life of Cervantes* in Spanish, by Navarrete, the writer makes the following remarks:—

"Quando en el año de 1633 se establecieron las Religiosas Trinitarias en el Nuevo Convento de la Calle de Cantaranas, exhumaron y trasladaron á él los huesos de las religiosas que habian fallecido desde la fundacion, y los de aquellos parientes suyos que por costumbre ó devocion se habian enterrado en la Iglesia de su primitiva residencia. Es natural, que los restos de Cervantes tuvieran igual suerte y paradero."—*Vida de Cervantes*, p. 105: Obras de Cervantes, Paris, 1855.

It certainly seems very natural that when the nuns removed from their convent, situated in the street named Calle de Humilladero (where Cervantes was buried), to their new establishment in Calle de Cantaranas, the remains, not only of the religious who had been interred there, but also those of Cervantes himself should have been removed to the new house. His daughter, Doña Isabel, formed one of the community, and made her profession there, together with a daughter of Lope de Vega. Cervantes also was enrolled a member of the third Order of St. Francis about three years before his death. Hence, one would suppose that the authorities in the convent, knowing how devoted Cervantes was to the order of the Trinitarians, would certainly not have allowed his remains to be left in the old building, Calle de Humilladero.

The question now arises, Is the same convent still in existence in Madrid, Calle de Cantaranas? If so, no doubt there is a tradition as to the locality where the remains of Cervantes could be discovered; or some documents may be preserved in the Archives which, if examined, would throw some light on the subject. If Spain has of late years shown such veneration and respect towards the remains of Cardinal Ximenes, Luis de Leon, &c., surely the same honour and respect would not be denied to the bones of Cervantes.

Norwich.

J. DALTON.

BAZBEND.—What is the meaning and etymology of this word, which, I believe, refers to some article of dress used in Persia and Armenia?

J. DALTON.

BARAPICKLET.—In the *New Royal and Universal Dictionary of Arts and Sciences*, London, fol. 1770, this word is defined:—

"Bread made of fine flour, and kneaded up with barm, which makes it very light and spongy. Its form is round, about a hand breadth.

Can any of your readers afford information as to this word, particularly as to its etymology?

A. A.

Poets' Corner.

BEATILLE PIES.—In Evelyn's *Silva* (book i. chap. viii.), he says:—

"We here use chestnuts in stewed meats, and *beatille* pies, our French cooks teach us."

What is meant by this expression?

A. A.

Poets' Corner.

BRABENER.—The following is one of several inscriptions from the Howff, or old burial ground of Dundee, Scotland, which contains the word "Brabener":—

"Heir lyis ane godlie and honest man Iohne Roche, *Brabener* and Bvrges of Dvndie, qvha departit this lyfe the 10 of Febrvar, 1616 zeiris, being of age 43 zeiris, vith his spous Evfiane Pye, qva hes cavit this to be made in remembrance of him and thair 14 bearnes."

I have been told that the word "*Brabener*" refers to a long-since extinct society or incorporate body; and that the name arose from its members having the exclusive right of trafficking between Scotland and Brabant. So far as I have noticed, the word or designation is peculiar to Dundee; and I have heard there that the "*Brabeners*" were so numerous and influential in the time of Queen Mary, that when the incorporate bodies of Dundee went to assist in the defence of Leith against the French, they mustered more strongly than any of the other of the trades.

Can any reader of "N. & Q." kindly refer me to any work bearing upon the meaning of the word "*Brabener*" or "*Brabender*," or authenticate the above statements? The same designation occurs in retours of property connected with Dundee.

A. J.

SIR THOMAS BROWNE'S "RELIGIO MEDICI."—As a new edition of Sir Thomas Browne's *Religio Medici* is coming out as one of Macmillan's "Golden Treasury Series," can any of the readers of "N. & Q." say what has become of the library of Mr. Simon Wilkin, especially of his collection of old editions of all Sir Thomas Browne's works?

2. Can any one furnish any additions or corrections to the bibliographical lists, contained in the editions by Wilkin and by Gardiner?

W. A. G.

Hastings.

BURIAL IN COFFINS.—In an admirable volume recently published, Burgon *On the Pastoral Office*, occurs the following:—

"In a remote age, before it was customary to bury in coffins, it was ordered that there should be a careful disposal of some earth, crosswise, on the body of the dead man. Of this, the rubric directing that earth should be cast—not upon the coffin, but upon the body—is a trace which lingers to this day."

About what time did burial in coffins, in case of the poor as well as the rich, arise? **DURATRIX.**

THE REV. RICHARD JOHN CROCHLEY. — The late Rev. Mr. Crochley, Master of the Grammar School at Doncaster, who had been one of the tutors at Westminster School, is noticed at p. 142 of Miller's *History of Doncaster*. Dr. Miller designates him a good scholar, an excellent pulpit orator, and a respectable poet; but adds that he died nearly brokenhearted in distress and misery. The passage has been transferred to Carlisle's *Grammar Schools*, ii. 796.

I doubt not that the person alluded to was Richard John Crochley, son of George Crochley, who was born in Westminster, admitted at Westminster School, 1737, and elected thence to Christ Church, Oxford, 1742 (*Alumni Westmonasterienses*, 316, 326.) He took the degree of B.A. (as Richard Crochley) March 18, 1746.

The date of his death will greatly oblige
S. Y. R.

CHEVISAUNCE. — In Spenser's *Shepherd's Calendar*, April (ed. 1570), *chevisaunce* occurs as the name of a flower: —

"The pretie Pawnee,
And the *Chevisaunce*,
Shall match with the fayre flowre Delice."

It is passed over without explanation by Todd and Collier in their editions, and I have looked through Lyte's and Gerarde's *Herbals* without finding it. Can any of your readers tell me its meaning?
W. ALDIS WRIGHT.
Cambridge.

DREAMING UNDER TRIPLE TREES. — In Evelyn's *Discourse on Forest Trees* (book iv.), he says: —

"Such another foundation was caused by a triple elm, having three trunks issuing from one root. Near such a tree as this was Sir Thomas White, Lord Mayor of London, warned by a dream to erect a college for the education of youth, which he did, namely, St. John's in Oxford; which, with that very tree, still flourishes in that University."

Can any of your readers refer me to any other traditions of dreaming under trees, where three trunks issue from one root?
A. A.

Poets' Corner.

DECREE OF THE COUNCIL OF NICE. — Would some correspondent of "N. & Q." kindly oblige me with an *exact* reference to the decree, or decrees, in which the Council of Nice forbade any superstitious reverence to be paid to sculptured stones or other relics of Paganism?

I met with a loose reference to the decree (made apparently at second-hand) a short time ago, in a French work on *Calligraphie* — the exact title of which, and its author's name, have both escaped from my recollection.

JOHN WOODWARD.

New-Shoreham.

GOODWYN OF BLACKHEATH (3^d S. vii. 55.) — MR. DAVIS seems to take it for granted that Mr.

Goodwyn of Blackheath is well known. I never heard of him before, nor have my efforts to obtain information about him been successful. May I therefore ask his Christian name, the time of his death, and the dates of his books?
S. Y. R.

"THE HOG'S PRAYER." — At the recent Islington Clerical Meeting, the Rev. Edward Hoare of Tunbridge Wells remarked: —

"Their poor Kentish boys occupying this position [of swineherds] had certain hieroglyphics on their pig-whips, which they used as a sort of charm. It was called in Kent 'the hog's prayer.' He [Mr. Hoare] could never make out the meaning of it, but the boys who tended swine in Kent all knew it by heart, and it was almost their only form of devotion, whether on the week-day or on Sunday."

Can none of your Kentish correspondents procure this curiosity for "N. & Q."?

HERMENTRUDE.

"JOANNES AD OPPOSITUM." — This saying occurs in a letter written by Archbishop Grindal to John Foxe, when the former was at Strasburgh, December 28, 1557. The words are introduced thus: —

"Nam qui in tota vita præposterissimus (ut ita dicam) fuit, omnium rerum humanarum et divinarum inversor, consentaneum est ut in scribendo etiam præposterum sese ostendet, et, ut vulgo dici solet *Joannem ad oppositum*." (Parker Society's edition, p. 233.)

Will some of your readers kindly explain the allusion in these words?
W. I. S. HORTON.
Rugeley.

LOPE DE VEGA. — May I ask room for another question suggested by a passage in the *Specimens and Notes on Living English Authors*, Boston, 1845? —

"Lope de Vega deserves more praise for memory than invention. His *Beauty of Angelica*, and *Jerusalem Conquered*, are little more than translations from Ariosto and Tasso, disfigured by conceits. In the latter, Tancred and Elmira talk like Marino's Venus and Adonis; and the only original part is the introduction of the Spaniards, who do more than all the rest of the crusaders, and whose general boasts that they are still greater than when Rome was shaken to her foundations by the conquest of Numantia and Saguntum." — *Preface*, p. viii.

If any correspondent of "N. & Q." knows the passage, I shall be much obliged by insertion if short, or reference if long. I have often inquired among booksellers for Lope's *Jerusalem Conquistada* and *La Dragonetta*, without success.

E. F.

HENRY MARTEN. — What were the arms of Henry Marten, the Regicide?
P.

MEDAL OF 1601. — Can any of your readers tell me the occasion on which a medal bearing date 1601 was struck? On one side a priest anointing a kneeling figure — "SAMUEL ET DAVID H. K." On the other, Romulus killing his brother — "REMUS ET ROMULUS. 1601."
C. S.

NAMES AND MOTTOES: THODEY AND ROUGH.—A member of the Thodey family informed me, that they had a tradition that the name originated thus:—An early ancestor present in the battle-field was selected by the commander to lead a forlorn hope. "*Though I die*," said he, "I will gladly undertake it." Is there any confirmation of this tale?

Colonel Rough, at the battle of Waterloo, I have been told (probably the story may be in print), was selected by the Duke to perform some service requiring energy and promptitude: "Rough and ready," said the Duke; and the Colonel assumed the words as his motto. J. R.

PRESTON OAKHILLS.—There is in the parish of Preston Candover a large tract of land, stated to be 220 acres in the parish map, but believed to be still more extensive, called Preston Oakhills. It has never been in cultivation; but has always, as far as tradition can inform us, been covered with stunted underwood, which the poor of the parish have cut at pleasure for their own use. It is most productive as copse land, and would under proper regulations be of great benefit to the parish; whereas at present the poor do not obtain much advantage from it, owing to its distance from the parish and the careless way it is now cut. In Duthy's *Sketches of Hampshire*, it is stated to have been bequeathed by two maiden ladies at a remote period to the poor of the parish for firewood. I should be very glad to obtain any information which might lead to the discovery of any facts concerning the original bequest, or to hear of any other parishes where there may have been land left for similar uses; and the way in which the charity is now administered. I am, Sir, in hopes that some readers of "N. & Q." may be able to help me, either through your most interesting paper or by letter, directed to

SUMNER WILSON.

Preston Candover Vicarage, Micheldever Station.

PORTRAIT OF CARDINAL POLE.—Miss Strickland, in the fifth volume of her *Lives of the Queens of England*, p. 169, gives the following note:—

"The portrait of Cardinal Pole singularly resembles the most beautiful portraits of Edward III. his ancestor, and the best pictures of Edward IV. his great uncle. Michael Angelo has drawn his portrait in the grand painting of the Raising of Lazarus as the Saviour. This work, which is the joint performance of Angelo and Sebastian del Piombo is in the National Gallery."

Can you tell me if there is any good authority for this statement?—because, if true, it is really a most interesting fact. PICTOR.

QUOTATION WANTED.—

"Bonis iudicis est ampliare jurisdictionem."

If this maxim is quoted by Sir Edward Coke in any of his works, a reference would oblige

MELETER.

"A REGISTER OF ALL THE NOBLEMEN OF ENGLAND SINCE THE CONQUEST CREATED."—A manuscript of about 150 pages is before me, bearing this title. From the character of the handwriting, but more particularly from the contents, it appears to have been compiled towards the latter end of Queen Elizabeth's time. It commences with short notices of "Edgar Ethelynge;" "Clyton a Saxon, at the conquest time Erle of Winchester;" "Edwyn a Saxon, at the conquest time Erle of Coventry;" "Edwardus a Saxon, at the conquest time Erle of Southampton;" and others. Then, noticing the earldoms conferred by William the Conqueror on Normans who came over with him, it is carried regularly down through each reign to the 40th year of Queen Elizabeth—the last creation noticed being that of Charles, Lord Howard, "Earle of Nottingham." Will any of your readers kindly inform me whether this is likely to be an original production, or only a copy of some known compilation?

The fly-leaves are rich in matter foreign to the main purpose of the MSS., of which I may make a "note" hereafter. JOHN BOOTH, JUN.

Durham.

RUSSIAN DESERTERS.—During the Crimean war a number of Russians deserted to the British. While the war lasted the deserters were maintained the same as prisoners of war. At the peace all prisoners of war were returned home; but what became of the deserters? Did they venture to return to Russia? K.

STANLEY.—I wish to ascertain who was Sir Hastings Stanley, Knight, whose widow, Eleanor, made her will in 1614. She desired burial in the church of Hatfield, co. York, and mentions two sons, Hastings and Piercie. I have inquired at the Heralds' College and other places, but nothing appears to be known about the above Sir Hastings. To what family did he belong? C. J.

"WHAT'S IN A NAME?"—A few men, all more or less connected with literature, are enrolling recruits of the same *genus*, in order to form a battery of Volunteer Horse Artillery. At the outset a difficulty—*nominal*, yet to them only too virtual—stops the way. By what comprehensive, terse, yet perfectly explanatory title shall this presumptuous body, which says *non* "*cedant arma togæ*," be known? Several discussions have failed to produce the requisite *nom de guerre*; so, in despair, the editor of "N. & Q." is humbly invoked to place the matter before his subscribers in order that they may exercise their wits thereon, and thus come opportunely to the aid of a brother *littérateur* and a

LIEUTENANT, R. J. M. ARTILLERY.

Queries with Answers.

LUKE: LAKE: HOWELL'S "LETTERS."—In Howell's *Letters*, book ii. 72 (p. 399, ed. 1754) there is a letter addressed to "Sir Thomas Luke," congratulating him on his marriage, and speaking of his (the writer's) having contributed to forward "upon occasion of some discourse with my Lord George of Rutland not long before." The date given to the letter is May 1, 1629. The name is spelt *Luke* in the editions of 1673 and 1688, which are all I have at hand to refer to. Should not this name be *Lake*; and, if so, was this Sir Thomas *Lake* (the son of the disgraced Sir Thomas Lake, Secretary, died 1630), who died in 1653? [Burke, *sub tit.* "Lake."] I find in Burke [*sub tit.* "Rutland"] that Dorothy, daughter of Sir George Manners, married "Sir Thomas *Lake* of Canons." Howell addresses another letter to Sir Thomas *Lake*, dated July 3, 1629 (p. 221, ed. 1754.)

In *The Court and Times of James the First* (2 vols. 1848) the two following passages occur. In a letter of March 7, 1605-6—"The same day (Feb. 15) Sir Thomas *Luke's* Bill for assurance of his land from Sir Henry Lofre (?) passed our House" (i. 60.) In a letter, June 24, 1613, Sir Thomas *Luke* is spoken of as a likely person for the treasurer'ship "jointly with Sir Charles Cornwallis" (i. 248.) Are both these also misprints for *Lake*? If *Luke* is right in any of these passages, who was Sir Thomas *Luke*, and where can I find anything about him?

If Lofre is right in the above passage, who was "Sir H. Lofre," and where can he elsewhere be read of?

HARRY LEROY TEMPLE.

[The name *Luke* for *Lake* is clearly a misprint in Howell's *Letters*, as we learn from Brydges's *Collins*, i. 477, that a Sir Thomas Lake married Dorothy, a daughter of Sir George Manners, and sister to the eighth Earl of Rutland. Lysons, in his account of Canons (*Environs of London*, iii. 412) states, that Sir Thomas Lake, the Secretary, died in 1630, and his widow, the daughter of Sir William Ryder, in 1642. It appears, however, that Dorothy Manners married Sir Thomas Lake, the son of the Secretary (Harl. MS. 5801, p. 95).

The letters in *The Court and Times of James the First* do not seem to have been accurately transcribed. On referring to Birch's manuscripts we find that for Sir Thomas *Luke* we must read Sir Thomas *Lake*, and for Sir H. *Lofre* read Sir Hugh *Losse*. It appears that at the dissolution of the monasteries the manors of Canons and Wimborowe at Stanmore were granted to Hugh Losse, Esq., whose descendant, Sir Hugh Losse, sold them to Sir Thomas Lake in 1604. Lysons's *Environs*, iii. 405.]

BIBLIOGRAPHICAL QUERIES.—Is Lowndes correct in speaking of an edition of *Farmer on the Demoniacks* in 1774?

Who were the anonymous writers of the various replies to the above work mentioned by Darling and others?

Who was T.P.A.P.O.A.B.I.T.C.O.S., the author of *An Enquiry into the Meaning of Demoniacks*, Lond. 1737, in 8vo?

What is the date of the first edition of Dr. Maitland's *Eruvin*, published by Nisbet?

A. CHALLSTETH.

Gray's Inn.

[Mr. Hugh Farmer's *Essay on the Demoniacks of the New Testament* first appeared in 1755, as correctly stated by Watt. This work was attacked by Dr. William Worthington, Vicar of Blodwel, in Shropshire, and by the Rev. John Fell, at that time settled at Thaxted in Essex, and afterwards one of the tutors of the Homerton Independent Academy. Mr. Farmer in his will directed his executors to burn the manuscript of a second volume of *The Demonology of the Ancients*.—The author of *An Enquiry into the Meaning of Demoniacks*, 8vo, 1735, was The Precentor And Prebendary Of Alton Borealis In The Church Of Salisbury, i. e., the Rev. Ashley Sykes, D.D. — Dr. S. R. Maitland's *Eruvin* was published by Messrs. Rivington in 1850.]

LONG MELFORD CHURCH.—Where can I find any description of the Lady Chapel of Long Melford church? It is a very remarkable one, as it has an aisle running completely round it. I may also mention that in this church there is a very good specimen of a "Puritan pew." It is entirely covered in.

W. T. T. D.

[The church of Long Melford is well illustrated in vol. ii. of Neale's *Views of Churches*, 4to, 1824-5, by six beautiful plates. Consult also Britton's *Archæological Antiquities of Great Britain*, vol. v. Appendix, p. xx.; *Gent's Mag.* for Sept. 1830, p. 204, and Addit. MS. 19,078, in the British Museum.]

"FOR A YEAR AND A DAY."—What is the origin of this expression, so common in old romances and nursery tales?

S.

[A Year and a Day (*annus et dies*) is a time that determines a right, or works a prescription in many cases by law; as in case of an estray, if the owner challenge it not within that time, it belongs to the Lord; so of a wreck. A Year and a Day is also given to prosecute appeals; and for actions in a writ of right, &c., after entry or claim, to avoid a fine. A person wounded must die within a year and a day, in order to make the offender guilty of murder. Consult Bailey's *English Dictionary* and the Law Dictionaries.]

THE COURT IN 1729.—Where can I see the fullest lists of the Royal Households in 1729, including both the King's and the Prince of Wales's, and giving the names of all the ladies about court?

P.

[Consult John Chamberlayne's *Present State of Great Britain*, 1729.]

"THE BONNY HOUSE OF AIRLIE" (3rd S. vi. 383.)—Where can I obtain a copy of the ballad of the "Burning of the Bonny House of Airlie?"

Δδ.

[See *The Scottish Ballads*, by Robert Chambers, p. 82, ed. 1825.]

Replies.

CARY FAMILY.

(3rd S. v. 398; vi. 173, 217, &c.)

After the numerous communications that have appeared in the columns of "N. & Q.," the question put by MR. ROBINSON begins to assume a more definite form; and we may now with some confidence assume that, if there are in existence any male descendants of the first Lord Hunsdon, they are to be looked for in the issue of his third surviving son, *Sir Edmund Cary*.

Sir Edmund had three sons: Sir Robert, Sir Ferdinand, and another.

The line of Sir Robert may be presumed to have become extinct on the death of William Ferdinando, the eighth baron.

The line of Sir Ferdinando is stated by MR. ROBINSON to have terminated in a granddaughter, married to Sir Bryan Fairfax (3rd S. vi. 173.)

This being the case, the inquiry is limited to Sir Edmund's third son—the one that MR. ROBINSON has hitherto been unable to verify.

Valentine Cary, Bishop of Exeter, has been suggested. His claim seemed a very doubtful one from the beginning; and I think we may now pronounce it to be altogether without foundation. We are informed by MESSRS. C. H. & THOMPSON COOPER (3rd S. vi. 217), that he was matriculated at Christ's College, Cambridge, in 1585. From the facts stated by MR. ROBINSON, Sir Edmund Cary, in 1585, could not have been more than twenty-eight. And if so, I think we are fully justified in coming to the conclusion, that he could not at that time have a younger son old enough to be sent to College.

With respect to the parentage of Valentine Cary, it may not be out of place to observe, that Lord Hunsdon was made Governor of Berwick in 1568. Within two or three years afterwards, Valentine was born at Berwick. This is quite compatible with the supposition that he might be the illegitimate son of some member of the family. How old the elder sons of Lord Hunsdon were at the time of Valentine's birth, does not appear. He was himself between forty and fifty. And it is not unworthy of remark, that his wife bore him thirteen children, ten of whom were sons; and when the youngest of his ten sons was born, he was not more than thirty-five. It is clear from this, that he married young; and, as is not uncommon in such cases, his wife was probably some

years older than himself. Still, as I intimated in a former communication, I think it probable that Valentine was (as suggested by MR. ROBINSON) the son of some junior member of the Cary family; who, on Lord Hunsdon's proceeding to take possession of his government, followed in his suite to try his fortunes in the north. Probably he died not long afterwards, leaving his orphan son to the protecting kindness of his powerful relations. Unless, indeed, he were the William Cary spoken of by MR. ROBINSON, who, as he did not die till about 1593, must have been alive when Valentine took his Bachelor's degree.

Here let me pause to inquire, whether there is any branch of the Cary family known to have borne a mullet for difference?

Valentine Cary being out of the question, let us now go on with our search after Sir Edmund's third son.

Among some manuscript notes, taken many years ago (on what authority I cannot now say), I have found a rough pedigree of the Cary family, in which—besides two daughters, not named—there are three sons attributed to Sir Edmund, viz. Sir Robert, Thomas, and Ferdinand. Clearly this *Thomas* is the person we are in search of. Any information, therefore, respecting Thomas Cary would be very much to the point.

In the summer of 1631 Serjeant Bramston, going over to Dublin to marry his second wife, accompanied by his son, fell in at Chester with a Mr. Fountaine and a *Sir Thomas Cary*, who were on their way to Ireland, where it was their intention to reside. (See *Autobiography of Sir John Bramston*, printed by the Camden Society, pp. 36, 37.) Who was this Sir Thomas Cary? And what became of him?

The Rev. Henry F. Cary, the translator of Dante, was of Irish descent. Who were his ancestors?

Not being able to give any further information respecting Sir Thomas Cary, I shall take leave to touch on one or two points of collateral interest.

One of Sir Edmund's daughters, unnamed in my rough notes, was probably the Alitha Cary mentioned by MR. ROBINSON (3rd S. v. 398). I cannot give any positive information respecting her husband, described as Sir William Quirinson, Baronet; but is it not possible that his real name might be Lee of Quarendon? I have no means at hand of verifying the conjecture, and this must be my excuse for sending it to you in so crude a state.

The name of Cary turns up incidentally every now and then. For instance, in 1588 there was a Cary, or Carey, Bishop of Killaloe. To what family did he belong? What was his Christian name?

Again, one of the benefactors of New College, Oxford, was a Cary. (I should think not improbably of the Falkland branch.) His arms are

to be seen in one of the windows of the warden's lodgings,—the window over the gateway of the College.

There is also in one of the windows of Middle Temple Hall a shield, containing the arms of Cary with other quarterings. This shield I suppose to belong to a member of the Clovelly branch.

To the same branch also, not improbably belonged, a certain Dr. Cary; who, in 1677, having sent to the press a work (supposed to be written by the Earl of Shaftesbury), treating of the illegality of the recent Prorogation, was brought to the bar of the House of Lords; and on his refusing to satisfy their interrogatories, was fined 1000*l.* for his contempt.

On the bishop's throne, in Exeter Cathedral, there is an escutcheon in which are the arms of the see, impaling: Argent on a bend sable, three roses of the first; and on a chief, gules, two crosses pattée or. Am I correct in supposing that these are the arms of the late Bishop William Carey?

MELETES.

STREET MELODY.

(3rd S. vii. 24.)

Many thanks, I trust, will be considered due to MR. JOHN MACRAY, of Oxford, for the kind trouble he has taken with this subject. Also for the opportunity which his communication has afforded our esteemed Editor to indulge his readers in a most essential "N. & Q." want; that is, an occasional strip or two of type music, for the purpose of illustration; this want having been strongly felt, as I happen to know, in the case of a paper on the question of Dr. Arne's *Rule Britannia*, wherein certain parallel passages had to be alluded to, which might with more perfect satisfaction have been *seen*! Our thanks are no less due to MR. MACRAY for the nice manner in which he has given us the *name* of his *noter*, Mr. Pickard Hall, likewise of the famous city of Oxford. What a much more pleasing practice this is, than hiding behind initials, and unintelligible pseudonyms.

But to return to our "Street Melodies." Although the three cries just printed in "N. & Q." are amongst my own extensive stock of such remembrances, I feel highly gratified to find that others have been interested enough to carry them in their memories also.

The old man who sold the little lambs, and so justly described by MR. MACRAY, as "very neat and clean," I see at this moment most distinctly; that is, "in my mind's eye, Horatio." The old man is standing in the road, about five feet from the lamp-post opposite my own door, and the street is ringing with his attractive cry. But oh! his lambs were indeed something like lambs! Not

such miserable lambkins as those now manufactured. A few months ago, the cry of "Young Lambs to sell," being heard in the more distant and newly built parts of Kentish Town, my friend Thomas Coleman Dibdin—fully aware of my parish history intentions—caused one penny to be invested in my service. With regard to the lamb procured for the piece of coined money just mentioned, I may justly say, "Oh! what a falling off was there."

Those who wish to see the kind of lambs which could be obtained of the old man already alluded to, may do so by turning to William Hone's *Table Book*, vol. i. 395, where also is given an account of William Liston, a wooden-leg seller of lambs, together with his whole-length portrait. The lamb which William Liston holds in his hand is, though so tiny, most accurately drawn; enough so for the purpose of enlargement, a process I shall be compelled to, unless *chance* should throw in my way, one of those little lambs, as they were manufactured in my childhood. Hone, in his account of William Liston, has preserved the lamb-seller's ten line verse, at the same time adding, "Though it is five-and-thirty years ago since I heard the sailor's musical 'cry,' it still sings in my memory." Short only by four or five years, to an equal period of memory-taxing to that undergone by Hone, I have the "sing," or rather the *one note ring*, tickling my ears, of "Twenty pence a-piece new pails."

Of this last cry, my father used to observe, that it always rained upon the day "Twenty pence a-piece new pails," made his appearance in the town, and I have a distinct recollection of the exact spot where I saw—about thirty years ago—"Twenty pence a-piece new pails," caught in a smart summer shower. It was immediately opposite the "Marquis of Hastings" public-house, in Ossulston Street, Somers Town. The "cry"—though all on *one* note, was cheerful in the extreme. As I remember all the melodious cries that have been heard in Somers Town and the rest of the parish from my earliest time, I moved my brother Alfred to *note* them down for me, deeming "Street Melody" a proper feature to be dwelt upon, in the account of St. Pancras I intend to write, for my native place has been so sadly neglected hitherto.

Although I am dealing with the "Cries" of my own district only, yet London, with its varied parishes, ought to furnish musical materials for an interesting and extensive work of *noted* cries. One of the most charming pages in William Hone's charming *Every-Day Book* is that of vol. i. 578, whereon is given the music of the famous "Tiddy Doll's" cry. And I would call the attention of those who love to look at past things, to the engraving on page 807 of the same volume of the *Every-Day Book*, where is represented the "Buy-

translation. The subjoined version is not very elegant, nor does it read anything like so well as the original; but it perhaps conveys the author's meaning more correctly than the one cited:—

"You ask his master, anxiously and sad,
What trade or calling best will suit your lad.
Hear my advice, then, Lupus, for your son!—
All orators and writers let him shun;
Nor open Tully's page, nor Virgil's story;
But leave Tullius to such empty glory.
Should he write verse, the poet straight upbraid;
And bid him learn some money-making trade.
Has he an ear, a fiddler let him be;
Has he a voice, an opera singer he;
Or should a sound hard head his wits direct,
Make him an agent, or an architect."

A. A.

Poets' Corner.

CROMWELL'S IRONSIDES (3rd S. vii. 74.)—That the cuirasses issued from the Tower to the Household Brigade belonged to the time of the Commonwealth, does not admit of a question. How far they were those of the Ironsides is another point. I should very much doubt if the Ironsides were ever so numerous as to supply the necessary cuirasses for the strength of the Household Brigades. The probability, therefore, is, that theirs consist of those of the Ironsides with the additions of others from some other cavalry regiments of the time.

GEORGE VERE IRVING.

SOBRIQUETS OF REGIMENTS (3rd S. vii. 70.)—In the list furnished by your correspondent there is an omission of the 33rd Regiment. In 1814 this regiment bore the sobriquet of *Havercake Lads*; and in the work published by the talented Mr. George Walker there is a plate illustrative of the sergeant recruiting at the door of a public-house, which bears the sign of the Lord Wellington. The text descriptive of the plate is as follows:—

"33rd Regiment. This regiment was raised during the American War, in the neighbourhood of Halifax, from which circumstance, and that of their recruiting sergeants always preceding the party with an oat cake upon their swords, the men have always been denominated the *Havercake Lads*. Till very lately the gallant Lord Wellington was the colonel of this regiment."

Did not this regiment bear the title of being the *Duke of Wellington's Own*?

THOMAS HAILSTONE.

Horton Hall.

Allow me to offer to your correspondent JUVENA my sincere thanks, in which many of your readers will doubtless concur, for the copious and interesting information which he has furnished upon this subject. With regard to the *Brickdusts*, or 53rd Regiment, they were also called *The Old Five-and-Threepennies*. The explanation given me in 1814 by an officer of the regiment was this: "Don't you see fifty-three on the men's knapsacks? And don't you know that five-and three-

pence is an Ensign's daily pay?" My reason for inquiring was, because two days before, instead of ordering his men to "march," I had heard him shout, "Come along, my old *five-and-threepennies*,"—when in the face of the foe they were about to ascend a hill, from which some of them never came down.

I should feel grateful to JUVENA, or any of your correspondents, who would inform me what regiment it was which formerly bore the sobriquet of *The Old Rough-and-Uglies*. SCHIN.

QUOTATION WANTED (3rd S. vii. 56.)—

"Ocean of Time! whose waters of deep woe
Are brackish with the salt of human tears."

These lines are by Shelley, and are to be found in his poem *On Time*. C. K.

"O LISTEN, MAN!" (3rd S. vi. 473.)—The author of the lines commencing,—

"O listen man!

A voice within us speaks that startling word—
Man! thou shalt never die!" &c.,

is R. H. Dana, an American poet, and they are contained in a poem entitled *Immortality*. A. E. G. L. will find it, or an extract from it, in a book called the *Sacred Harp of American Poetry*.

THOMAS C. M'MICHAEL.

WILLIAM BRIDGES (3rd S. vi. 147, 216, 545.)—MELETES rightly supposes that Sir Giles Bridges of Wilton, to whom I referred, was the first Baronet (cr. 1627), and cousin-german to William fourth Baron Chandos. The second Sir Giles Bridges was second son of William, fourth Baron, and was knighted by James, at Theobalds, in 1616. I have no ready means of ascertaining how the Wilton property came into the Brydges family. The marriage of the first Lord Chandos with Elizabeth, daughter of Edmund, Lord Grey de Wilton, might possibly give MELETES a clue to the discovery. S. T.

LUNATIC LITERATURE (1st S. ix. 172.)—During a recent trial in Brooklyn, N. Y., Dr. Brown, superintendent of the Bloomingdale Lunatic Asylum, stated that one of the principal newspapers published in the city of New York was edited entirely by lunatics under his charge; and that Adler's *German Dictionary* (a standard here) was written by an inmate of the asylum. See the *New York Herald* for Dec. 25, 1864. P. W. S.
New York.

"BIBLIOTHECA HIBERNICA" (3rd S. vii. 52.)—MR. JOHN POWER is probably acquainted with Harris's *Writers of Ireland*. But I wish to recommend to his examination the last part of the late Dr. Oliver's *Collections* concerning the Jesuits, which treats of the Irish members S. J., in which he will find many useful notices of Irish authors, and of their works. F. C. H.

About the year 1840, Mr. Thorpe, of Piccadilly, published two "Catalogues of Books and Manuscripts, illustrative of the History of Ireland from the earliest period to the present time," 12mo, which MR. POWER would do well to consult.

J. Y.

SIR THOMAS OVERBURY (3rd S. vi. 542.)—May I express a hope that DR. RIMBAULT will endeavour in his researches to find the answer to the question, What embassy was Overbury offered, the refusal of which led to his imprisonment? I write hastily, but so far as my notes and memory serve me, Winwood says positively (vol. iii. p. 447), that he was offered the embassy either of France or the Low Countries, which he would, and that his refusal was generally considered as the insolence of a pampered court favourite. If he was offered either of these, it seems almost impossible that King James could have wished to banish him, to prevent his disclosing secrets with which he was acquainted. Of course, if he was offered the embassy to Muscovie (Winwood, vol. iii. p. 453), this supposition becomes very probable. Perhaps I may just say, that my own impression is that the bad character of King James *himself* has been greatly exaggerated.

J. HENRY SHORTHOUSE.

Edgbaston.

"MEMOIRS OF THE LIFE OF LORD LOVAT, 1746" (3rd S. vii. 35.)—The author of this work is understood to have been Duncan Forbes of Culloden, Lord President of the Court of Session in Scotland. There was published in 1746 a reply to it, entitled—

"A Free Examination of a Modern Romance, entitled 'Memoirs of the Life of Lord Lovat,' wherein the Character of that Nobleman is vindicated," &c.

Both of these works are now very scarce.

T. G. S.

Edinburgh.

JACOBITE SONG (3rd S. vii. 54.)—Doubtless there are many versions of this favourite Jacobite song. I send the one which I learned long years ago:—

"Prince Charlie he's come o'er from France,
In Scotland to proclaim his daddie,
May Heaven still his cause advance,
And shield him in his Hieland plaidie.
O my bonnie Hieland laddie!
My handsome charming Hieland laddie!
May Heaven still his cause advance,
And shield him in his Hieland plaidie.
"First when he came to view our land,
The graceful look o' the princely laddie
Made all our true Scots hearts to warm,
And blythe to wear the tartan plaidie.
O my bonnie, &c.

"But when Geordie heard the news,
How he was come afore his daddie,
He thirty thousand pound wad give,
To catch him in his Hieland plaidie.
O my bonnie, &c.

"But tho' the Hieland folks are puir,
Yet O their hearts are leal and steady;
And there's no ane amang em a'
That wad betray their Hieland laddie.
O my bonnie," &c.

I do not give this as a "more correct" version than that furnished by MR. JAS. GIBSON. It differs indeed much from it, though the leading ideas are the same. I think, however, that the pathos of the last verse is far superior to anything in the other version of the song. F. C. H.

THE DUKE OF BRUNSWICK'S FIFTY REASONS (3rd S. vii. 68.)—In your "Notices to Correspondents," Mr. Editor, you observe that this work appears to be very scarce. I have long been so familiar with it, that I was startled at this observation. There may not indeed have been any late reprint of it; but it used to be very commonly in circulation. I have a copy now before me, of which I give the exact title:—

"Fifty Reasons or Motives, which induced His Most Serene Highness Anthony Ulrick, Duke of Brunswick and Lunenburg, to abjure Lutheranism, and embrace the Roman Catholic Religion. London: Keating and Brown, 1822."

F. C. H.

REVEREND APPLIED TO CLERGYMEN.—An inquiry has often been made when the titular affix of *Rev.* was made to the names of clergymen, and, as far as I know, has not been answered.* On looking over the Acts of Visitation of Bishops of Chichester I find, in 1727, all the dignitaries [the dean, præcentor, chancellor, and treasurer] with the two archdeacons, and all canons of the degree of D.D., B.D., and B.C.L., entitled Venerable, and the rest of the canons "Masters." In 1733, the term "Reverend" is substituted in the case of the former, whilst in 1742 it is used indiscriminately.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

LIMEHOUSE (3rd S. vii. 35.)—The assertion of Stowe that Limehouse is a corruption, or modernisation of Limehurst, receives some confirmation from the autobiography of Edward Underhill written early in the reign of Elizabeth, and edited by me in *Narratives of the Days of the Reformation* (Camden Society, 1859). The name is there called "the Lyme hurst" in pp. 134, 140, 153, 156, 157. But a contemporary, Thomas Mountayne, writes it "Lymehouse" in p. 210 of the same volume. Lysons makes no remark on the origin of the name of Limehouse. It was part of Stepney until made a distinct parish by an Act of Parliament passed in 1730. J. G. N.

JUSSIEU'S CEDAR (3rd S. vi. 543.)—Many thanks to M. P. for her satisfactory reply. But how could such a misstatement find admission to the *Edinburgh Review*? These are the points that shake one's faith in contemporary history, even

[* Vide "N. & Q." 1st S. vi. 246; 2nd S. ix. 483.—ED.]

when recorded in a respectable publication. Some years hence the otherwise excellent paper on "Coniferæ" will be "appropriated," or a Life of Jussieu will be written, and the "pure and simple myth" of the railroad stated as a fact and desecration, the author being too "popular" to be aware of its refutation in "N. & Q." F. C. B.

"THE CHURCH OF ENGLAND AND IRELAND" (3rd S. vii. 36.)—Your obliging answer to this query has mistaken the drift of the question, which is specific: not respecting the use of the designation "The United Church of England and Ireland," but "The Church of England and Ireland."

I spent a few hours in the Chapter Library at Cashel, recently, and went through leaf by leaf a copy of Edward VI.'s First Book of Common Prayer, the gift of Bishop Daly to the Chapter—an extremely interesting document. This naturally suggested the perusal of Procter's chapter on that volume; and there, I think (for the book is not now before me), occurred the name, within commas, of "The Church of England and Ireland." Where is that name first found in print? and when was it first used by authority? In point of fact, I wish to know, if there ever was a common designation for the Protestant Episcopal Church in England and in Ireland, as I suspect there must have been before the Union. Had they a common name as early, for instance, as the time of Elizabeth? If so, where shall I find it? as a country parsonage affords few facilities for consulting the more rare or expensive books.

Against the view I am disposed to hold, is the analogue of the Church of Scotland, which is recognised as a distinct church in the Prayer Book of 1637. See Keeling.

I am afraid you will consider me a troublesome querist; but I trust your indulgence will excuse an inquiry prompted by a real desire for information. O. T. D.

POEM WANTED (3rd S. vi. 534; vii. 68.)—Your correspondent will find this poem in the fourth volume of the *New Monthly Magazine* (1822), where it is called "The Haunch of Venison." But in Barham's *Life of Theodore Hook* (vol. i. p. 68), he will find this poem attributed, not to James Smith, but to George Colman. The hero of the tale is there said to have been the famous Tom Hill—the "Hull" of Gilbert Gurney, and the Paul Pry of Poole's celebrated comedy. Now this worthy was so well, so intimately known, both to Barham and to Hook, it seems almost impossible they should have been mistaken in the authorship of the poem which celebrated the mishap. A. A.

Post's Corner.

DR. CHAPLIN: DR. ARTHUR CHARLETT (3rd S. vii. 57.)—There never was a Dr. Chaplin of Uni-

versity College, Oxford. Is it not probable that the person whom Tenison named to Evelyn was "that busy man," Dr. Arthur Charlett, Master of University College (the Abraham Froth of the *Spectator*)? Charlett was elected Master of University College a few days before Evelyn's visit to Tenison; and the latter, when Archbishop, got a royal chaplaincy for Charlett.

C. H. & THOMPSON COOPER.

Cambridge.

CARICATURE: SIR MITCHELL BRUCE (3rd S. vii. 34.)—J. B. D. will find this print in the third volume of the *Antiquarian Repertory*, p. 73, with an explanation. It was a humorous drawing by Dr. Stukeley of the punishment he would inflict on Sir Michael Bruce, of Stonehouse, near Falkirk, for having destroyed the curious ancient stone dwelling, called "Arthur's Oven," for the sake of the materials:—

"The demolition of Arthur's Oon is a most grievous thing to think on. I would propose, in order to make his name execrable to all posterity, that he should have an iron collar put about his neck like a yoke; at each extremity a stone of Arthur's Oon to be suspended by the lewis in the hole of them: thus accoutred, let him wander on the banks of Styx, perpetually agitated by angry dæmons with ox-goads, SIR MICHAEL BRUCE wrote on his back in large letters of burning phosphorus.

"WILL. STUKELEY.

"Stanford, Sept. 24, 1743."

C. R. M.

MAESMORE, MAISMORE, MASSYMOR (3rd S. vii. 67.)—The learned and accomplished F. C. H., to whom the readers of "N. & Q." are indebted for so many profound and elegant contributions, inquires suggestively whether there is any connection between the locality of Maismore in Gloucestershire, and the term Massymor, applied to a dungeon, observing that it would be singular to find the word in English as well as in Scotch and Saracenic. Is it to be discovered also in the Cymro-Celtic language? *Maesmore* is not an uncommon designation for localities in Wales, of which I may cite one in Montgomeryshire, *Maesmore Hall*; and another in Dinmael, in the parish of Llangwm, Denbighshire, the latter the seat of the ancient family of Maesmore of Maesmore. The name of these localities, derived from the Welsh, *maes*, a plain, an open field, and *mawr*, great, large, though presenting in signification no obvious affinity to Massimor, a dungeon, may be referred to as probably identical with the Gloucestershire Maismore, cited by F. C. H., many Gloucestershire territorial names being essentially Cymric, and referrible to the period when the present county formed part of, as it is now contiguous to the principality of Wales.

JOHN HUGHES.

HYMN TO THE VIRGIN (3rd S. vii. 11.)—"Our Lady sings Magnificat" is, with a little variation, the twenty-third verse of "A song made by F. B. P.,

to the tune of *Dima*," and begins "Jerusalem, my happy home." It was quoted in the *Gent.'s Mag.* Dec. 1850. L. C. R.

THE MACE OF KINSALE (3rd S. vi. 159.) — The following paragraph, from the *Irish Times*, Jan. 19, 1865, is very closely connected with one of my recent communications, and is worthy, I think, of a corner in "N. & Q.:" —

—THE CORPORATION OF MARGATE. — SIR GEORGE BOWYER AND THE ANCIENT MACE OF KINSALE. — Sir George Bowyer, M.P., whose connection with the borough of Margate has given him an interest in the young corporation of the town, on Tuesday presented, with appropriate ceremony, a silver mace to the mayor, aldermen, and burgesses assembled in the Town Hall. The mace, which is of massive silver, and three feet nine inches long, weighs 79 ounces, and was formerly the property of the ancient corporation of Kinsale."

ABHBA.

SIR ANDREW RAMSAY (3rd S. vii. 62.) — J. M. is wrong in his conjecture that the letter from King Charles II. to Sir Andrew Ramsay was lost sight of in the recent discussion on the question of precedence between Edinburgh and Dublin. As to the letter, I have observed that it has been usually garbled in the quotation (for it has frequently before been referred to), and I therefore use the freedom to transcribe it correctly from vol. i. p. 400 of Lord Fountainhall's *Decisions*: —

—The Town of Edinburgh got a Letter from the King in 1687 by Sir Andrew Ramsay then their Provost's procurement, determining their Provost should have the same place and precedence within the Town's precincts, that was due to the Mayors of London or Dublin, and that no other Provost should be called Lord Provost but he."

This shows that so far Dublin had undoubtedly the precedence, but even if the name of that city had not been mentioned, it is not easy to see how that would have affected the general question of precedence. The letter decided the Lord Provost of Edinburgh's position in Scotland, but no more. This subject I happen to observe, was alluded to by another correspondent, S., in a former volume of your miscellany, 3rd S. vol. iii. p. 404.

HIBERNICUS.

J. M. is wrong in supposing that Charles II.'s letter of Sept. 16, 1687, to Sir Andrew Ramsay, the Provost's "procurement," declaring "that the Provost of Edinburgh should have the same place and precedence as the Lord Mayors of London or Dublin, and that no other Provost should be called Lord Provost but he" in that city, was lost sight of in the recent discussion on the question of the relative claims of the Corporations of Dublin and Edinburgh for precedence and preaudience in presenting addresses to the sovereign when before the Privy Council. It was referred to in a Minute printed in the case for the Corporation of Edinburgh, dated November 2, 1875, and extracted from the Register of the Council of the City, vol.

xxviii. f. 114, and likewise by Fountainhall in his *Decisions*, dated Feb. 16, 1686; but the Lord Advocate during his argument stated that the Letter was not in existence. It clearly proved that the city of Dublin had had conferred upon its chief magistrate the title of Lord Mayor long before the city of Edinburgh, and so far proved the case for Dublin. N. H. R.

TRANSLATIONS OF VIRGIL (3rd S. vii. 56.) — In reply to the first of W. J. B.'s queries, I may inform him that Miller's translation of the *Æneid* of Virgil in blank verse was published by Macmillan and Co., London and Cambridge, in 1863. It was reviewed not unfavourably in *The Reader* of Oct. 3, 1863, and in *The Athenæum* of Oct. 10, 1863. The opinion which a careful examination of it left in my mind is decidedly in its favour. The translation was posthumously published. I know nothing of the other version to which W. J. B. alludes. JAMES BAKES DAVIES.

Moor Court.

ARMS OF COLE, EARL OF ENNISKILLEN (3rd S. i. 309, 435.) — This query escaped my notice at the time; but it is not perhaps too late to say that a pedigree of the family, now in the possession of Lord Enniskillen, which was drawn up in July, 1630, for his celebrated ancestor "the worthy Capitaine and Justiciar, Sir W^m Cole of Eneskillen, Knt., by Sir W^m Segar, Garter," bears witness to the correct description of his lordship's coat armour in Burke's *Peerage*.

The addition of "a canton sinister, per pale gules and azure, having thereon a harp or, stringed of the field" (arg.), was granted to Sir Wm. for his services in Ireland, and has ever since been borne by his descendants, of whom Sir Arthur Cole, Lord Ranelagh was one. J. E. C.

Temple.

JOHNSONIANA: SOLUTION OF CONTINUITY (3rd S. vii. 642.) —

"This principle of a *continuum*, *cette belle loi de la continuité*, as Leibnitz calls it in his lively style, which is even gay for that of a deep philosopher, intent on discovering the composition of the Universe, was introduced by him and first announced, as he mentions himself in the *Nouvelles de la République des Lettres de Mr. Bayle*, which forms Art. XXIV. of Erdmann's edition of his works, under the title of *Extrait d'une Lettre à Mr. Bayle*, &c. He dwells upon this law in many of his philosophical writings. 'C'est une de mes grandes maximes,' says he, 'et des plus vérifiées, que la nature ne fait jamais des sauts.' (*Natura non agit saltatim.*) 'J'appelle cela la loi de continuité, &c., et l'usage de cette loi est très considérable dans la Physique.' (*Nouveaux Essais.*) Avant propos, p. 198, of Erdmann's Edition.—S. C."

See note, p. 120, vol. i. of Coleridge's *Biographia Literaria*, edit. 1847. J. MACRAY.

REV. DR. CHARLES LLOYD (3rd S. vi. 473; vii. 46.) — This gentleman was a Unitarian minister at Palgrave, in Suffolk, where I believe he succeeded Mr. Barbauld in his ministry and school.

He afterwards removed to London, where he took pupils of a more advanced age, and had the sons of men of note under his tuition. He died between 1820 and 1830. D.

CURIOUS NAMES (3rd S. vi. 17.)—To the list of those which have appeared in "N. & Q.," I may add, as a remarkable collocation, the following. It is copied from a Yorkshire newspaper now on my table:—A "Public Tea" is announced, "tickets for which may be obtained of Mrs. Argument, Mrs. Eglon, and Mrs. Goodwill."

Among baptismal names I think the following may claim precedence for singularity. It occurs in a pamphlet published in 1861, by Mr. Wybrants, a medical practitioner at Shepton-Mallett, under the following title: *The Trial of Joseph Hodges for abusing one Maranata Freestone*.

J.

"THE WHOLE DUTY OF MAN" (3rd S. vii. 57.) See *The Journal of Sacred Literature*, vol. xiv. N. S., pp. 185 and 433, in which, to my mind, is satisfactorily established the claim of Dr. Richard Allestree to the authorship of this book.

JUXTA TURRIM.

"PLAIN SERMONS BY CONTRIBUTORS TO TRACTS FOR THE TIMES" (3rd S. vii. 56.)—Your inquirer, GAMMA, is right in his appropriation of the five names to the first five letters of the alphabet; the sixth writer, "F.," was Sir George Provost, Bart., incumbent of Stinchcombe, co. Gloucester, and the newly appointed Archdeacon of Gloucester; the seventh, "G.," was the Rev. Robert Francis Wilson of Oriel.

CROWDOWN.

"CURIOSITIES OF HISTORY" (3rd S. vi. 472.)—The miracle of the fisherman is borrowed from Martial:—

Ad Piscatorem.

"Baiano procul a lacu monemus,
Piscator, fuge, ne nocens recedas.
Sacris piscibus hæ natantur undæ,
Qui norunt Dominum, manumque lambunt,
Illam, qua nihil est in orbe majus.
Quid, quod nomen habent, et ad magistri
Vocem quisque sui venit citatus?
Hoc quondam Libys impius profundo,
Dum prædam calamo tremante ducit,
Raptis luminibus repente cæcus
Captum non potuit videre piscem:
Et nunc sacrilegos perosus hamos,
Baianos sedet ad lacus rogator."

Martialis *Epig.* iv. 30.

On this Mr. Amos says:—

"It is probable that Martial alludes to some wretch whose eyes may have been put out by order of Domitian for fishing in his pond, and who may have been afterwards compelled to act the part of a scarecrow."—*Gems of Latin Poetry*, p. 211, Lond. 1851.

H. B. C.

U. U. Club.

DAVISON'S CASE (3rd S. v. 399; vii. 80.)—Perhaps "Davison's Case" as first stated by me in

3rd S. v. 399, is only one version of a pervading myth. A MIDDLE TEMPLAR (3rd S. v. 448) pointed out where another might be found. He complied with the request so often made by the editor and many correspondents, of giving a precise reference. May I ask F. C. H. to do the like; and tell me the size, date, volume, and page of the work from which he has quoted? *The Story Teller* does not bear on its face much legal or historical weight, and *The Note Book of a deceased Lawyer*, unless his name is given, would not be of a higher authority than *The Diary of a late Physician*.

AN INNER TEMPLAR.

SATIRICAL ENGRAVING (3rd S. vi. 456.)—I offer a conjecture that the figure fastened to the wall may be Niccolo Machiavelli. On the restoration of the Medici, he was put to the torture, and bore it firmly, confessing nothing. No doubt some portrait of the Cardinal de Medici exists. Had he a nose suggesting that of the caricature? Perhaps some one who is conversant with Machiavelli's works will say whether they contain the lines quoted.

E. F.

"PISCIS FLOTANS" (3rd S. vii. 55.)—In Adelung's *Du Cange* we are led to infer that thus would be expressed a certain fish, which the French call *flets* (see under *Fletta*); which is explained in a MS. Treatise concerning fishes as: "Hippoglossus, quem *fletam* Galli appellant, quod fluitando natat."

C. W. BINGHAM.

HACKNEY HORSES: AFFRI (3rd S. vii. 55.)—I should translate the word *affri*, in the document referred to, "farm-horses;" or, taking the whole phrase, "*Affri pro caretis*"—"cart-horses."

C. W. BINGHAM.

CONFIRMATION OF ARMS (3rd S. vi. 461, 539; vii. 65.)—It was my intention to have replied *in extenso* to the remarks of A MIDDLE TEMPLAR, but engagements of a pressing nature which I could not relieve myself of, prevented this. Time sped on; and now, to use a homely expression, the subject is *stale*. However, I may perhaps be permitted to make a few hurried observations upon your correspondent's remarks in 3rd S. vii. 65.

Probably, in my communication (which I have not at hand to refer to) I expressed myself somewhat rapidly, but I certainly never meant to admit that my family arms were borne without *legal* right. What I intended to convey was, that in consequence of the loss of the grant, and of the absence of the baptismal name and residence of the grantee from the record of the grant preserved in the College of Arms, I could not fulfil the requisitions of *heraldic law*.

It was stated, some years ago, in reply to an application made by a member of my family, that

[* See also Jamieson's *Scottish Dictionary*, *sub voce* "Aver."—ED.]

possibly the "grant could be found by searching a good deal among the archives, for which heavy fees were required;" but it was admitted that the arms were there recorded as belonging to my family.

There is no other family of the same surname in this country. These arms have been used on seals, plate, tombs, paintings, &c., for at least one hundred and fifty years, and have never been challenged—indeed the very seal which was engraved at the time the grant was made is still in existence. They appear in every heraldic dictionary, from Edmondson downwards; and no arms resembling them are borne by any English family (see Papworth) except my own.* Add to this, that my family pedigree is traceable to a very early period, and I have the proofs of every link as far as the sixteenth century. Some seventy or eighty years ago, many valuable family papers were lent to a literary gentleman, and have never been recovered. *Hinc ille lachrymæ*: for among the papers thus lost was, without doubt, the grant in question.

H. S. G.

P.S. With reference to Warburton's grumblings. If, as A MIDDLE TEMPLAR supposes, a grant and a confirmation be the same thing, surely there could be no injustice in demanding 30*l.* for both; whereas Warburton complains of the extortion of the heralds, in "making no difference" between a grant and a confirmation.

"THE VICAR AND MOSES" (2nd S. iii. 112, 174.)—In turning over some of your earlier volumes, I found a correspondence concerning the authorship of the old satirical poem called *The Vicar and Moses*. No satisfactory answer seems to have been brought forward. I am glad now, however, to be able to solve the doubts of your querists. *The Vicar and Moses* was written by my great grandfather of my own name. He lived in a small country house in Herefordshire, and passed his days in literary amusement. He was one of the first contributors to the *Gentleman's Magazine*; and in the early numbers of that paper are several satirical poems, and like pieces, by his hand, written in the style of *The Vicar and Moses*. The "vicar" was the vicar of the parish in which my great grandfather lived, and his name I could give did I think myself at liberty to publish it. I should perhaps add that the squire of the parish, who seems to have been intimately associated in literary pursuits with my ancestor, had some hand in the authorship. How much, I cannot say.

T. CLIFFORD ALLBUTT, B.A., M.B., Cantab.
12, Park Street, Leeds.

* They have, however, been assumed with some little variation in the crest by a family whose name is somewhat similar.

COINAGE: PYRAMID OF GOLD (3rd S. vii. 34.)—The statement is not correct that a cubic yard of gold may be coined into two millions of sovereigns: the actual number is 1,805,039, omitting fractions.

The pyramid, which stood in the eastern dome of the Exhibition of 1862, measured 1492½ cubic feet; and represented accurately the quantity of gold exported from the colony of Victoria (not from the Australian colonies generally) between the 1st of October, 1851, and the 1st of October, 1861, viz. 26,162,432 ounces troy: the value of which, in pounds sterling, is 104,649,728*l.* The pyramid was 44 ft. 9½ in. high, and 10 ft. square at the base. It is now in the Crystal Palace, Sydenham.

P. LE NEVE FOSTER.

PETRIFIED MAN (3rd S. vi. 518.)—I am informed that there is shown at Rosherville Gardens, Northfleet, a man who was found preserved in guano. I have not seen it, although I am positive that "the mummy" (?) was there during the summer of 1864.

A. J. DUNKIN.

Dartford.

THE ROBBER'S GRAVE (3rd S. vi. 498.)—On Dartford Brent, for the last half century, has been a plot of ground the size of a coffin; the turf is lower than the surrounding herbage. Tradition says it is the grave of a soldier who was there shot for desertion. Hence the locality is still called "The Deserter's Grave." The site is not far from the gravel pit in which the martyr, Christopher Wade, was burned, to whose memory, within the last few years, a memorial has been erected in the disused burying-ground overlooking the town of Dartford. Attendant upon the burning of Wade occurred one of the few Protestant miracles the Protestant faith records. See "Fox," and John Dunkin's *Hist. of Dartford*, *passim*.

A. J. DUNKIN.

Dartford.

VERONICA (3rd S. vi. 464.)—Is the penultima to be pronounced in English long or short—*veronica* or *veronica*? Dante appears to make it long in the Italian. (*Paradiso*, c. xxxi. l. 39 from the end)—

"Viene a veder la Veronica nostra."

J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Tabule Curiales; or, *Tables of the Superior Courts of Westminster Hall, showing the Judges who sat in them from 1066 to 1864, &c.* By Edward Foss, F.S.A. (Murray.)

In this compact publication Mr. Foss has presented to the legal profession a most acceptable work, which must in future be found in every lawyer's library. It not only

exhibits in intelligible tables a complete picture of each of the Courts of Westminster Hall in every reign since they were finally settled under the English Justinian, King Edward I., but it enables the historical inquirer to determine with precision the actual staff in each of them, in every year, and almost in every day, since they were first established: thus affording an easy and convenient reference to learned counsel in their arguments, and an effective help to the student of our country's annals. To those who possess Mr. Foss's more elaborate work on the *Judges of England*, this volume will be a desirable Appendix; while to others, who may not be able to refer to the larger work, it will be an ample compendium of that part of the subject on which it treats.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Vol. V. (Chapman & Hall.)

We must content ourselves, on the present occasion, with announcing the satisfactory progress of Mr. Dyce's *Shakespeare*. The fifth volume, which has now been issued containing the *First, Second, and Third Parts of Henry the Sixth, Richard the Second, and Henry the Eighth*, bears evidence in the number and extent of the Notes, to the pains which the Editor has bestowed upon the revision of the Text. In this, as in the former volumes, though we may think some of Mr. Dyce's suggestions less happy than others, many of them call for warm commendation; and whether we agree with them or not, all exhibit abundant proof of the intelligence of Mr. Dyce, and of his abundant qualifications for the task which he has imposed upon himself.

A Book of Golden Deeds of all Times and all Lands, gathered and narrated by the Author of "The Heir of Redclyffe." (Macmillan.)

It was Mr. Smiles' good fortune to find a popular, and deservedly popular theme, in *Self Help*; but though *Self Help* be good, *Self Denial* is a better and holier quality, which has here found an able and fitting exponent in the author of *The Heir of Redclyffe*. Miss Yonge has in this beautiful little volume (one of Macmillan's *Golden Treasury Series*) narrated, in a taking and graceful manner, some half hundred *Golden Deeds*, "the very essence of which," as she well expresses it, "is such an entire absorption in others, that self is not so much renounced as forgotten." These acts of self-denial are very varied in their character, although they all alike "shine in a naughty world"; and many of Miss Yonge's narratives are well calculated for those short readings to the intelligent, though uneducated classes, which are now so popular.

The Clergy List for 1865, containing Alphabetical List of Clergy in England and Wales, Houses of Convocation, Clergy in Ireland, Scottish, Episcopal, and Colonial Clergy, &c. (Cox.)

Of all the Annual Volumes issued, few equal and none exceed the *Clergy List* in general utility. It would be difficult to find any question connected with Church,—its patronage, its benefices, those who hold them, the personnel of its Cathedral and Collegiate establishments and our public schools—which cannot be satisfactorily answered by a reference to it; for the information it contains is, we believe, as trustworthy as it is abundant.

The American Joe Miller: A Collection of Yankee Wit and Humour, compiled by Robert Kempt. (Adams & Francis.)

This is, we believe, the first attempt to give on this side of the Atlantic such a collection of American Wit and Humour as will enable us to compare the *outré* and ex-

aggerated fun of Brother Jonathan with the rich and genial wit of John Bull, the pawky humour of Sawney, and the exuberant mirth of Paddy; and for this, as well as for the abundance of amusement to be found in it, Mr. Kempt's little volume deserves a hearty welcome.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SERMON BY REV. H. HOWARTH, on the occasion of the death of Lord Lyndhurst.

*** Letters stating particulars and lowest price, carriage free, to be sent to M^r. W. G. SMITH, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

CHARNOOD FOREST, by T. R. Potter, Esq. 4to.
PICTORIAL HISTORY OF ENGLAND, by Charles Knight, Esq. Vol. I. of the original edition, in cloth or parts.

GEOFFREY GAYMAR'S ANGO-NORMAN CHRONICLE, AND THE LATIN HISTORY OF HERWARD. Exact title of the reprint unknown.
Wanted by Mr. Finlay, Myrtle House, Highbury Vale, N.

GORHAM'S HISTORY OF EYREBURY AND ST. NEOTS, with Supplement, or the Supplement alone.
Wanted by Dr. Rix, St. Neots.

The text descriptive of the plates of medals, &c., in TINDAL'S CONTINUATION OF RAFIN.
Wanted by J. W. Fleming, F.R.C.S., Surgeon, 37th Regiment, Dover.

Notices to Correspondents.

"Party is the Madness of Many," &c. (3rd S. vi. 504, 536).—Our readers will remember the correspondence which has been carried on in these columns on the subject of this well-known quotation. We have received a letter from Mr. Gaspey, in which he explains, that "not having the book numbers at hand when he sent his last paper, referring to his previous communication, he erroneously substituted the date of June 21st for April 21st, 1864." Mr. Gaspey further comments in the same letter upon some of Mr. Bolton Corney's observations, based on this little mistake, and on other points connected with the main question in difference between them; but it is not advisable to insert his remarks, especially because we think both these valued Correspondents are right, and both wrong—right so far as they have depended upon their respective copies of the *Miscellanies*, but wrong in writing generally as if all the editions of the *Miscellanies* were alike. On some inquiry into the subject, we find great differences between them. We purpose to give a little further attention to this paper, and shall take an early opportunity of laying the results before our Readers.

JOSEPH LIVING (Brixton.) The inscription on the octagonal pedestal of the statue of John Carpenter in the City of London School, occupies five sides, and is too long for quotation. It is printed in Mr. Thomas Brewer's *Memoir of John Carpenter*, ed. 1856, pp. 116–118.

U. O. N. The weight of the Koh-i-Noor is 102½ carats; the 2 had probably dropped out.

M. A. The coin is clearly a touch piece, described at p. 451 of our last volume.

CONINGSBY QUERIES (3rd S. vi. 523).—C. R. S. M. is requested to communicate with E. M. B. of the *Union*, Oxford.

EDWIN ARMISTEAD. Seven articles on the origin of the saying, "Cock and Bull Story," appeared in our *First and Second Series*.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

CURE OF FOURTEEN YEARS' ASTHMA BY DR. LOCKER'S PULMONIC WAFERS.—From Mr. J. Eckersley, West Houghton, to Mr. T. V. Wallis, Market Place, Hindley.—"My wife can now sleep soundly the whole of the night without being disturbed by her cough and shortness of breath, although for four years she had not been able to sleep more than a very short time. She is now better than she has been for the last fourteen years." They have a pleasant taste. Sold 1s. 1½d., 2s. 6d., 4s. 6d. and 11s. per box, by all Druggists.

" 'I saw him carried to the earth
By four officers —
One bore his cuirass,
Another his buckler,
One his grand sabre,
And the other carried—nothing.
Around his tomb
They planted rosemary,
And on the highest branch
The nightingale sings;
They saw his soul fly up
Amidst laurel branches.
Every one prostrated to earth,
And then sprang up
To sing the victories
Which Marlborough had won.' "

The soul flying up is represented in the oddest way. His armour with no body in it, the several pieces in their relative positions (but a little way apart to show there is nothing within) are flying upwards between some large branches of laurel. The chanting the victories is represented by some men in flowing perriwigs singing from music paper; one wears a huge pair of spectacles. The *chanson* goes on, and concludes in an equally strange way —

" The ceremony over
Every one went to bed.
Some with their wives,
And the others (les seuls, bachelors) alone.
It is not that ladies are wanting,
For I know a great many.
The fair, and then the brown,
And also the chesnut-complexioned."

"Les seuls," or the bachelor class, is typified by a dandy with a pig-tail, long waistcoat, and blue shorts strutting along; (the spire of a church in the distance)—evidently portraying the dandy of the day. The next illustration shows the ladies, who may be as he describes them —

"Des blondes, et puis des bruns,
Et des châtaignes aussi,"

but to judge from their noses, to say nothing else, they seem very, very inferior to their "insular" rivals. A. A.

Poets' Corner.

[Our correspondent is probably not aware that this notable war-song has been reprinted with an English translation in *The Reliques of Father Prout*, edit. 1860, p. 219. "Who has not hummed," says this lively writer, "in his lifetime the immortal air of MALBROUCK? Still, if the best antiquary were called on to supply the original poetic composition, such as it burst on the world in the decline of the classic era of Queen Anne and Louis XIV., I fear he would be unable to gratify the curiosity of an eager public in so interesting an inquiry. . . . It may not be uninteresting to learn, that both the tune and the words were composed as a 'lullaby' to set the infant Dauphine to sleep; and that, having succeeded in the object of soporific efficacy, the poetess (for some make Madame de Sevigné the authoress of 'Malbrouck') deemed historical accuracy a minor consideration. It is a fact, that this tune is the only one relished by the South Sea islanders, who find it 'most musical, most melancholy.' Chateaubriand, in his *Itinéraire de Jerusalem*, says the air was brought from Palestine by Crusaders.]"

SAVANAH.

Recent events at Savannah (sometimes written Savannah) have brought to my memory an old engraving of this city, given to me in 1835 by an old gentleman in Staffordshire, and which has lain most of the time buried in a portfolio. This engraving measures $15\frac{1}{2} \times 21\frac{1}{2}$ inches, and is entitled "A View of Savannah as it stood the 29th of March, 1734." It represents a large square clearing in a dense forest, three sides of the square clearing being bounded by trees, and the fourth, nearest the spectator, being the river. The country at the back of the city is a dead flat, for the horizon line of the tops of the trees is straight and horizontal. The central part of the clearing is marked out in parallelograms, destined for blocks of houses. On some of these plots houses have been built, and the ground plots fenced in with palings. Some of the public edifices, apparently only log huts, stand more or less detached. The whole character of the scene gives one the idea of a place only newly-founded in the primeval forest. At the bottom of the plate are the words—"To the Hon^{ble} the Trustees for establishing the Colony of Georgia in America, this View of the Town of Savannah is humbly dedicated by their Honours' Obligated and most Obedient Servant, Peter Gordon." In the left-hand corner appears "P. Gordon, Inv.;" and in the opposite one "P. Fourdrinier, Sculp." (I knew some of the Fourdrinier family in Staffordshire.) The reference comprises the following objects represented in the view:—

1. The stairs going up. [This is a flight of stairs, with a hand-rail on the left side, leading from the water up the high bank to the level of the town.]
2. Mr. Oglethorpe's tent. [Near the top of the stairs close to four trees left standing.]
3. The Crane and Bell. [And a slide for pulling up merchandise.]
4. The Tabernacle and Court House. [A little hut with gable roof.]
5. The Public Mill. [A similar building.]
6. The House for Strangers. [Ditto.]
7. The public Oven. [Ditto.]
8. The Draw-well. [In the middle of the township.]
9. The Lott for the Church. [Unoccupied.]
10. The public Stores. [A hut.]
11. The Fort. [This is a small square hut with pyramidal roof at the left furthest corner of the township. Three portholes appear on the nearest side.]
12. The Parsonage House. [On the left side, and midway between the last and the water.]
13. The Pallisadoes. [A line of high railings nearly from the last to the river.]
14. The Guard House and Battery of Cannon. [This is a building of two storeys, with flag flying at the top of the bank towards the left side. Twelve dismounted, or not yet mounted guns, lie on the ground in front of it, and on the right side appear the Stocks and Handcuffs.]
15. Hutchinson's Island. [This is an island in the river in the foreground. Several trees grow on it, two boats are against the bank, and three cows are grazing.]

' D. O. M.

In spem resurrectionis

Hic quiescit vir omni nomine clarissimus

FRANCISCUS ANDERTONUS, Baronettus, Lostochii, etc.
dominus.

Nobilitas ejus major quam quæ efferrî indigeat, antiquior
quam quæ possit,

Crevit tamen conjuge Somersetâ;

Atque inde privato stemmati decus regium accessit.

Hic bello [*foris*?] domique strenuus,

Pietate in Deum, beneficentiâ in pauperes, summâ in
adversis animi constantiâ,
Enituit.

Sic fide integer, et Christianis virtutibus jam cœlo maturus,
Cum Benedictinæ huic familiæ, cui conjunctissimus
vixerat,

Æternum amoris pignus corpus reliquisset,

Obiit Parisiis iv^{to} Nonas Februarii,

Anno Domini M.DCLXXVIII. Ætatis LI.

Hoc marmor Elizabetha Somersetæ Francisci relicta

Mœrens posuit.

Requiescat in pace.'

"Inscriptions on some monuments of the royal family of England, buried in Paris or elsewhere. In the chappell belonging to the Scotts College in Paris:—On the north side, under an arch, stands a fair monument of brass and marble, on whose summit stands a pyramid bearing a flaming lamp, at the foot of which is a brass urn, covered with an imperial crown, in which lies the heart of King James II. Over it, in profile, a medal of that prince's head. On each side sit two boys; underneath, lye a scepter and sword saltirewise; lower, the arms of Scotland and England empaled, and encircled with the garter. On each side are severall military trophies of brass, and on a tablet underneath the following inscription:—

' D. O. M.

Memoriæ

Augustissimi Principis JACOBI II^{di} Magnæ Britanniæ, etc.,
Regis,

Ille partis terræ ac maris triumphis clarus, sed constanti in Deum fide clarior, huic regna, opes et omnia vite florentis commoda postposuit, per summum scelus a sua sede pulsus, Absalonis impietatem, Achitophelis perfidiam, et acerba Simeï vitia [*convitia*, *Collect. Topogr.*], invicta lenitate et patientia, ipsis etiam inimicis amicus, superavit. Rebus humanis major, adversis superior, et cœlestis gloriæ studio inflammatus, quod regno caruerit sibi visus beator, miseram hanc vitam felici, regnum terrestre cœlesti commutavit. Hæc domus quam pius princeps labantem sustinuit et patrie fovit, cui ingenii sui monumenta omnia, scilicet sua manuscripta custodienda commisit, eam corporis ipsius partem qua maxime animus viget, religiose servandam suscepit.

Vixit annis lxviii, regnavit xvi. [Ob. xvii.] Cal. Octob.
An. Sal. Hum. M.DCCI.

Jacobus dux de Perth, Præfectus institutioni Jacobi III.
Magnæ Britanniæ, etc., Regis,

Hujus domus benefactor mœrens posuit.'

"Before this monument lye the bowells of Queen Mary (whose body is preserved in a gallery at the upper end of the chappell belonging to the nunnery of Chaillot, near Paris), in a box covered with black velvet; athwart which is a cross of white damask, and on a copper plate this inscription:—

' Entrailles de
la Reine de la
Grande Bretagne,
MARIE ELEONOR
d'Est, decedee
a St. Germain en
Laye, le 7 May,
1718.'

"On a white marble gravestone laid over this box, is this inscription:—

' D. O. M.

Sub hoc marmore.

Condita sunt

Viscera MARIÆ BEATRICIS Reginæ Mag. Britan.

Uxoris Jacobi II. Matris Jacobi III. Regis.

Rarissimi exempli princeps fuit

Fide et pietate in Deum, in conjugem, liberos, eximia,

Caritate in suos, liberalitate in pauperes, singulari,

In supremo regni fastigio Christianam humilitatem,

Regno pulsa dignitatem majestatemque

Retinuit.

In utraque fortuna semper eadem,

Nec aulæ delictis mollita,

Nec triginta annorum exilio, calamitatibus,

Omnium prope carorum amissione,

fracta,

Quievit in Domino vii. Maii An. MDCCXVIII.

Ætatis anno lx^o.'

"At the feet of the last, under a white marble esccheon, lye parts of the bowells, brains, and heart of Louisa Maria Stuart, daughter of King James II.; and over it this inscription in capitals:—

' D. O. M.

Hic sita sunt

Viscera puellæ reginæ

LUDOVICÆ MARIÆ

Quæ Jacobo II. Majoris Britanniæ Regi

et Mariæ Reginæ divinitus nata fuerat,

Ut et parentibus optimis perpetui exilii

Molestiam levaret,

Et fratri dignissimo Regii sanguinis decus

Quod calumniantium improbitate detrahebatur

Adsereret.

Omnibus naturæ et gratiæ donis cumulata,

Morum suavitate probata terris,

Sanctitate matura cœlo,

Rapta est ne malitia mutaret intellectum

ejus, eo maxime tempore quo spes fortune

melioris oblata, gravius salutis

æternæ discrimen videbatur,

Aditura,

xiv Kal. Maii, An. MDCCXII.

Ætat. An. xix.'

"In the parish church of St. Germain en Laye, at the foot of an altar on the north side the body, lye the other part of the bowells, &c., of the princess Louisa Maria before-mentioned; and on a small white marble tombstone is this inscription:—

' Viscera

LUDOVICÆ MARIÆ

filie Jacobi secundi

Magnæ Britanniæ Regis.

Consummata in brevi explevit

Tempora multa,

dilecta Deo et hominibus,

Annis nata prope viginti,

Abiit ad Dominum die 18 Aprilis, anni 1712.'

"Under another white marble stone, lie the bowells of King James II., and on it is this inscription:—

' Viscera

JACOBI SECUNDI

Magnæ Britanniæ

Regis,

Virtutibus regiis maximus,

Fide major.

Obiit Sangermani in Laya,
die 16 Septembris, anni 1701.'

"In a small chappell on the north side of the chappell belonging to the English Benedictine monks in Paris, are preserved in two coffins the bodies of King James II. and his daughters, under two hearse: the first covered with black velvet, the last with damask and silver lace. Round them severall escocheons, bearing the arms of England, &c., empaled. Within the same convent is preserved a waxen face of King James II., taken from his dead countenance, in which is pretended to be a very good likeness, and on the eyebrows are fixed the very hairs of the dead King.

"At the west-end of the chappell of the Scotts College was buried the Lord Perth; over whom lyes a large and fair marble gravestone, on which is, in capitals, the following inscription:—

• Hic jacet

JACOBUS DRUMMOND, dux de Perth, marchio de Drummond, comes de Perth et de Stobhall, vicecomes de Cargill, Baro

de Drummond, Conerag, &c., antiquissimæ familiæ de Drummond Princeps hæreditarius, seneschallus de Strathernæ, Cariusque Ordinis, Cardui apud Scotos, et Periscædis apud Anglos eques, Regibus Magnæ Britanniæ Carolo II. Jacobo II. et Jacobo III. ab intimis et secretioribus consiliis. Ex summo Scotiæ justitiario ad supremam cancellariatus Regni dignitatem a Carolo II. Rege erectus, post diuturnos fluctuantis animi æstus victrici tandem veritati cessit, fidemque Catholicam amplexus in eam brevi totam suam traxit familiam. Hinc propter constantem Religionis zelum et invictam ergo Regem legitimum, fidem, diuturno carcere, proscriptione et exilio probatus, omnium dignissimus Jacobo II. Regi visus est qui amici filii Jacobi Magnæ Britanniæ principis institutioni præciceretur. Regio demum præfectus est cubiculo et constitutus Regiæ camerarius. Fuit summus ille vir non tam natalibus et affinitatibus Regiis quam humanitate, urbanitate et ingenii elegantia conspicuus, jurium Regiæ majestatis et sacræ hierarchiæ vindex acerrimus, omni literarum genere excultus, et summus literatorum patronus, sed præclaras animi dotes constans ejus pietas, fidei zelus, integritas incorrupta, propensus ad omnes sublevandos animus, et humilitas vere Christiana longe superarunt. Domum hanc ab imminente ruina officiis apud Regem ope et re sua suffulsi. Hic condi voluit prope monumentum quod Regis Jacobi II. memoriæ proprio are ponendum

Curaverat,

Vixit annis lxxviii. obiit die xi. Maii, M.D.CCXVI.

R. I. P.

"In the church of St. Germain's en Laye, on a northern wall, on a fair white marble tablet, shaped like a scroll, which is held up by a skeleton, is this inscription in capitals:—

• D. O. M.

De curso inquietæ vitæ stadio

Tandem quiescit CATHERINA DE CATHNEY Comitissa de Arrol, comitis de Southasq filia, comitis de Arrol magni Scotiæ comes (sic) Tabuli vidua, natalibus et consilio clara, munere quo functa est clarior, virtutibus clarissima iudicio (sic in orig.), ingenio, moribus, et animi potissimum magnitudine, ultra sexum, par viris. Præcæ popularium in Reges fide Usurpatori (sic in orig.) Auriæ artibus graviter lassâ, suam servavit integritatem, laborum confirmavit. Hinc carceri commissam, cum vel victam timeret tyrannos (sic in orig.) egit in exilium, sed exilium datum in poenam cessit in præmium, nam Jacobus Mag. Brit. Rex, meritorum æquissimus iudex, dignam censuit cui regimen infantie principis Walliæ demandaret. Hoc defunctam munere integro fere triennio nec reputit die ii Octob. An. Dom. M.D.CXCII. Ætat. lvi. Requiescat in pace.

Lad^e dame a faite une donnon a cette Eglise, et y'a fondée une messe basse annuelle le 2 Oct^{bre}, jour de son deceds (sic) par con^{te} devant Guismon de Fonteny, notre de ce lieu se (sic) 80 X^{bre}, 1694.

"On a black marble gravestone in the body of the church is this mangled inscription, almost worn out by the people's feet:—

• D. O. M.

Quisquis peregrinus ades

Quiescentem hic spem beat, resurrectionis ad vitam vir pro sincera in Deum fide, pro inconcussa in Regem fidelitate, a patria . . . ædibus precibus oppos . . . in . . .

Sub hoc etiam marmore jacet

HENRICUS DOMINUS DE WALDEGRAVE,

Baro de . . . Par Angliæ, ex antiqua nobilique Suffolciensi comitatu stirpe oriundus do . . . bis mortuum cum oneris vixerit par in (? sic) dicis id . . . ex eo conjicere quod Jacobus II. Magnæ Britanniæ Rex e tanto procerum regni numero . . . carissimam Henrici . . . collocaret, qui in honores cum . . . ab ipso regum . . . Angliæ optimo D. Ludovici, M.XIV. Regum . . . maxim . . . An. 1688, Ablegatus arcanis . . .

[Rawl. MS., B 155, fol. 10. "In the window at the west end of the Benedictines' chappell: Josephus Shirley, hujus monasterii prior, hanc ecclesiam, dormitorium, &c. edificari curavit, A^o Dm. 1676."]

(To be continued.)

THE CONFEDERATED COLONIES OF BRITISH NORTH AMERICA: WANTED, A NAME.—*Hesperia*, derived from "*hesper*, or *resper*, the setting sun or evening," and used in the sense of "a western country," was a name applied by the Greeks to Italy, and by the Romans to Spain. Since the discovery of America, it belongs preeminently to the western hemisphere, as distinguished from the eastern.

In Webster's *Dictionary*, we find the following words and definitions:—

"*HESPERIAN*, *a.* (L. *hesperius*, western, from *hesperus*, *resper*, the evening star, Venus, G. *Ἑσπερος*), western, situated at the west.

"*HESPERIAN*, *n.* An inhabitant of a western country."

So that the above colonies are already "*Hesperian*," and the people "*Hesperians*," in relation to Europe; while they have an especial claim to the title from including also the westernmost shores of America, except the Russian territory.

Need we tax our inventive powers to supply a new name when we have one already at hand, which, though derived from antiquity, has not yet been specially appropriated by any other country, and is recommended by being at once brief, significant, and agreeable to the ear? X.

INSCRIPTION AT HOLLAND HOUSE TO THE SECOND LORD CAMELFORD.—Among the Epitaphs and Inscriptions collected by Miss Frances Williams Wynn, and placed at the end of *Diaries of a Lady of Quality from 1707 to 1844*, edited by A. Hayward, Esq., Q.C. (second edition, 1864, p. 361,) is one—

"On a stone which marks the spot on which Lord Camelford fell in a duel.

"Placed by Lord Holland, written by Ugo Foscolo.

"Hoc Diis Manibus
voto
deprecatione Iræ."

Neither the inscription itself, nor its author, is here correctly stated. Ugo Foscolo came to England about the end of 1816. The duel between Lord Camelford and Mr. Best, in which the former was killed, was fought in 1804, and the monument on the fatal spot in the gardens of Holland House was erected by Lord Holland shortly after. An antique Roman altar was adopted for the purpose, raised on a square base for a pedestal, on the front of which was placed this inscription—

HOC
DIS MAN. VOTO
DISCORDIAM
DEPRECAMVR.

An engraving of the monument may be seen in Faulkner's *History of Kensington*, and in the *Gentleman's Magazine* for April, 1821, p. 325. It is not likely that the few words of the inscription were dictated by any other person but Lord Holland himself. J. G. N.

MONEY POST OFFICE ORDERS were issued for the first time in the United States, on the 1st of November, 1864, and from the returns of 147 offices, which were all that had then been established, though the number hereafter will be greatly increased, I learn the amount transmitted during the month was \$115,000, or a little more than 23,000*l.*, a very small sum, in comparison to what it will be when this important system of pecuniary remittances becomes better known by the people.

I notice in that interesting volume, *Her Majesty's Mails*, that money orders were first issued in England in 1839, and that "the annual amount transmitted has risen from 313,000*l.* to 16,494,000*l.*, it being fifty-two fold." Those persons who are living twenty-five years hence may see the same results in America. W. W.
Malta.

TOLBOOTH: GROTESQUE: LACED MUTTON: WOLFGANG LAVIER.—1. The readers of Sir Walter Scott's captivating novels must be familiar with the "Tolbooth." I have noted the following use of this term in its original signification, viz. the covered place where custom or toll was paid, in Bishop Hall's *Contemplations on the New Testament*, Book III. Contempl. iv. "Matthew called":

"Those other disciples, whose calling is recorded, were from the fisher-boat; this from the *tolbooth*."

2. Grotesque—

"Morto da Feltro, an assiduous investigator of the decorative remains hidden and buried around Rome and Naples, in the numerous tombs, which, if we may use the expression, were preserved by their own ruins, had ex-

erted himself to revive the taste for what have been denominated *grotesche*, because the models were found in grottoes."—*History of the Life and Works of Raffaello*, by Quatremère de Quincy (H. G. Bohn), p. 262.

3. *Laced Mutton*, Shakspeare. See Vossius, *Etymolog.* p. 389 a, s. v. "Muto." Lactantius, *De Falsâ Relig.* p. 110; *British Magazine*, Feb. 1842, p. 162, v. f. ("Mutinus qui est apud Græcos Priapus.")

4. A few months ago a coin, of which the following is a description, was dug up on the lands of Mr. John Southall, at Clare Hays, in the parish of Bobbington, Staffordshire, and is now in my possession. It is a thin brass token, unmilled, evidently of considerable antiquity, not only from the appearance of the entire coin, but also from the use of the *v* for *u* throughout. On the obverse, which is best preserved, I read the name of the person who caused the token to be struck: "WVLF. LAVIER. IN. NVMBER." Beneath, in an inner circle are three crowns alternated with as many fleurs-de-lis. The reverse, which is much defaced, contains an inscription, which I read, "WER. GOT. VER. ER. GVT. HAT," i. e. "Wer Gott verehrt er gut hat": He who honours God is blest. In an inner circle is the orb surmounted by the cross. It is no doubt one of the numerous Nuremberg tokens; but who Wulfgang Lavier was I am not aware. H. W. T.

PRICE OF A BIBLE IN 1680.—In a book intitled "*The Testimony of Truth Exalted*," by the Collected Labours of that Worthy Man, Good Scribe, and Faithful Minister of Jesus Christ, Samuel Fisher, M.DCLXXIX," are these words under the date of 1680, under the heading of "The Rustick's Alarm to the Rabbies":—

"And whereas a man may buy a whole Bible for *five shillings*, they [the Parsons] sell some one Verse of it, a little set out and flourishd and amplified with no other Trimming but their own fallible vain thoughts upon it, for Twenty shillings [that is, when they preach from a text] which Bible might serve a whole Town to read in; one Chapter of which is worth twenty of their uncertain Sermons; or if men be minded to have Sermons, these Nations are now so full of them, that for Groats a piece, one may buy Twenty Printed Sermons of men," &c.—P. 227.

EDWIN ARMISTEAD.

Leeds.

AUSTRALIAN TOPOGRAPHICAL NOMENCLATURE. Mr. Isaac Taylor, in his *Words and Places*, mentions only two or three Australian names, and one of these he gives with a wrong spelling, in evident misapprehension of its derivation. He writes "Port Philip," as the original name of the colony of Victoria; it should be "Port Phillip," for its discoverer was Governor Arthur Phillip, first Governor of New Holland.

It may be mentioned that Mr. Henry Kingsley, in his latest romance, *The Hillyars and the Burtens*,

names the capital of his imaginary colony "Palmerston," evidently in imitation of the origin of "Melbourne;" and Palmerston is the actual name selected by the South Australian Government for the capital of their new settlement on Adam Bay, at the mouth of the Adelaide River, on the northern coast of the continent. D. BLAIR.
Melbourne.

A GOOD HIST.—As your "N. & Q." fall, I have no doubt, into the hands of all classes, may I ask you to endeavour to put an end to a crying evil in the fine arts. I bought lately a collection of clever sketches of places in England and Wales, among which there are a hundred or more without any name of the place attached to them! Will you be so kind as to tell all artists and tourists that, unless they put the names of the places they sketch on the drawings themselves, they will be hereafter of no more value than a child's drawings at school. This will apply to lady artists as well as men; and I hope you will urge all who have any of their own sketches still in their possession, to sit down at once and write the names upon all of them. It will add greatly to the value of them when they are sold.

There is another crying evil, and a trying evil to old people with weak eyes, and young, too; namely, an extraordinary fancy for engraving the names of places in plates of views so faint that they cannot be read even with glasses. Pray do your best, Mr. Editor, to put a stop to such follies. T. P.

Queries.

APPLE-PIE.—What is the derivation and propriety of this in such phrases as "Apple-pie order"? I do not think that the origin is apparent on the face of the word.*

THOS. COWARD, M.A.

Cambridge.

AUVERGNE POETRY, ETC.—Would you permit me to ask for the following information?—The titles of any books relating to the national poetry, fairy tales, legends, &c. of Auvergne, Limousin, and Poitiers. I have not been able to find any books as yet relating to these provinces of France and their legends, especially as regards Auvergne. A. W. TAYLOR.

3, Harwood Terrace, King's Road, Fulham.

BIBLE: NOAD.—I have a Bible, printed in 1591 by Christopher Barker, and a Prayer Book without date; but King James being prayed for, it must have been published in his reign. Are these editions scarce, and of much value?†

* For some conjectures respecting the origin of the phrase "Apple-pie order," see our 1st S. iii. 468, 485; vi. 149.]

† Our correspondent has not stated the size of the Bible.—Ed.]

Would you also say if the family of Noad is of Saxon or Norman origin? I understand that it is a common name in some parts of Wiltshire, but have no means of ascertaining any particulars.

CANADA.

Quebec.

BIBLIOGRAPHICAL QUERIES.—

1. James McHenry, M.D. This gentleman was author of *The Antediluvians*, a poem, London, 1839; *The Pleasures of Friendship*, and other Poems, 1825; and several novels and plays. Dr. McHenry was, I believe, a native of Ireland, but was for many years resident in the United States of America. Can any of your readers inform me whether he was an alumnus of Glasgow University? Is he still living?

2. John Douglas, author of *Poems*, Maryport, 1836. Can any of your Cumberland readers give me any account of this author, and his poetical works?

3. George Wilde, author of *Poems and Songs*, 1816, Plymouth. Can you give me any information regarding this Devonshire poet, and the titles of any of his other writings, poetic or dramatic?

4. There was published in 1822 a magazine, called *The Constitutional Guardian*, Bristol, J. M. Gutch. Can any reader of "N. & Q." acquainted with Bristol literature, inform me who is author of the following papers in this periodical? I. Parody on Hamlet's soliloquy, p. 50. II. "Cleopatra's Needle," p. 203. III. Fragment from the History of Tom Thumb the Great, a tragi-comedy, p. 373.

5. Mrs. Crowther, author of *Moral Tales and Poetical Essays*, Huddersfield, 1802; with portrait. I only know this lady's book from seeing the title in a sale catalogue. Can any of your readers give me any account of the contents of this volume? Has the authoress written any other work, poetic or dramatic?

6. In the *Biographia Dramatica* there is a translation of Kotzebue's *Pizarro* (1799?) ascribed to Robert Heron, one of the biographers of Burns, and author of numerous miscellaneous works. This is a mistake. The author's name is Richard Heron. Can you tell me if Richard Heron has published anything else?

7. Junius. *Another Guess at Junius, with a Dialogue in the Shades*, &c., 1809. This pamphlet is, in Lowndes, ascribed to the Rev. Mr. Fitzgerald. Can you give me any information regarding the author?

R. I.

S. DECHARMES, LONDON.—I have seen a very handsome repeating watch, which is still in good order, made by the above maker. Can any of your correspondents tell me when he flourished? I have a particular reason for wishing to know.

G. G.

DRAGON IN HEREFORDSHIRE.—There is a story of a dragon, that lived in a wood near Hereford, and was killed on its way to drink. What are the particulars of the story, and who is the hero of it? T. C.

SIR SAUNDERS DUNCOMBE, ETC.—Can any of your readers oblige me with any particulars of Sir Saunders Duncombe, of whom I have lately met with an original portrait bearing an inscription to the effect that he was distinguished for attainments in the mechanical sciences, and had a patent granted to him for the introduction of Sedan

chairs into England. I have not, however, as yet met with anything further as to him.*

I have also met with another portrait, said to be painted by Benjamin West. It is that of a counsellor in wig and gown, holding a scroll, on which is written, as far as can be traced, an Act ———, Trade of ———, Rhode Island ———, Virginia ———, America. I shall be very glad if any clue can be afforded me to the identity of this portrait.
J. N.

"THE EUROPEAN." — I have five numbers of "*The European*, a Journal of the Progress of Society, Literature, the Arts and Sciences," published in November, 1839. Can you tell me who were its conductors, and how long it lived? It contains a review, with long extracts, of a poem called "The Re-advent of King Arthur or Ernest." Who was the author of this poem? If I remember right, a notice of it appeared in the *Quarterly Review* about the same time. Are copies to be had?
G. G.

FAMILIES OF GOODRICH, LINCOLNSHIRE. — The favour of information is desired, with descriptions of any monuments, &c., as to families of Goodrich or Goodrick, in Lincolnshire, anterior to 1700, including that of Thomas Goodrich, Bishop of Ely, who died 1554, Lord Chancellor to King Edward VI. and Queen Mary; and as to the emigration of persons of that name from Boston to Virginia, or elsewhere in America. Some information has been already obtained from East Kirkby and Bolingbroke.

Address, F. J. J., Box No. 62, Post Office, Derby.

GREEK CHURCH. — Can any of your readers tell me what is the precise relation in which the Greek Church stands, first, to the Roman Catholic Church, and second, to the English Church? or where can I get accurate information on the subject? Stanley does not seem to touch on it in his *Lectures*. Williams, in his *Holy City*, says, it is a "humiliating fact that while the Greek Church admits the orders of the Latins and Armenians, they do not recognise those of the Anglican Church, supposing them without the apostolic succession." Now how do these matters stand? I have heard it asserted that the Greek Church, as a Church, does not recognise the Roman Church; and I have also heard it asserted it does recognise the orders of the Anglican Church. I make the inquiry merely for information on a matter of fact, and not with the view of raising any controversy.
G. G.

HARD TACK. —

"In Dauphine, France, they make bread but once in six months, and bake it with the refuse of the fields. In

[* Sir Saunders Duncombe was a member of the Duncombe family of Battleden, co. Bedford. See the pedigree in Harl. MS. 1581, fol. 152^b. — Ed.]

the winter it becomes so hard that they cut it with an axe, and soak it for twenty-four hours before they can eat it."

May I beg to ask if any of your correspondents can verify this statement, not from personal experience, but from having seen this "hard tack" in France, or read of it, in other publications?
W. W.

HERALDIC. — 1. In Leland's *Collectanea* is a list of the names of those who came over to England with William the Conqueror. Amongst these we find "Percehay et Pereris." Query — Is the latter name a variation of that of "Henri de Ferrieres" mentioned in M. Leop. de Lisle's list?

2. A friend has copied for me the following extract from the Rev. W. K. R. Bedford's *Blazon of Episcopacy*, in reference to the celebrated Bishop of St. David's: —

"William Linwood, 1422 to 1446. Arms, a chevron. Coat of Arms at the beginning of his Register; communicated by Sir Frederick Madden."

"Note. Wm. Linwood (or Lindwood) was appointed to the See of St. David's Aug. 14th, 1442: ob. Oct. 21st, 1446."

Query. What authority is there for representing his arms as in the above extract — a chevron? (No tincture is assigned either to the field or to the ordinary so borne.)

All the heraldic authorities to which I have had access uniformly blazon the arms of Lyndwood (the ancient spelling) thus: *arg.* a fesse crenellée between 3 fleurs-de-lis, *sa.* Crest, a fleur-de-lis per pale *arg.* and *sa.*

In a copy of Bishop Linwood's great work, the *Provinciale, seu Constitutiones Anglie*, London, 1505, there is a large coat of arms prefixed, with some complimentary hexameters, of which I sub-join a description: Quarterly, 1st and 4th *arg.* a fesse crenellée between 3 fleurs-de-lis *sa.*; 2nd and 3rd on a field semée of crosses crosslet a unicorn rampant. Crest, a fleur-de-lis per pale *arg.* and *sa.* Supporters; two unicorns coward.

Query. To what family do the arms of the 2nd and 3rd quarters belong, and how did they come to be borne by the bishop? The supporters clearly belong to the same source.

3. I should be much obliged to any contributor to "N. & Q." who has access to works on Spanish and Portuguese heraldry, if he would furnish me with the armorial blazonry of the following foreign families: — Alvares; Carvalhal; Villarinho; Coelho; *De Haro; *De Castro; De Padilla; *Ponce de Leon; Mendes; De la Cerda; and Forjaz.

Those marked thus * may be found in Sandoval's "*Chronica del inclito Emperador de España Alonso VII.*", Madrid, 1600; but I have no means of consulting that work.

4. Gules, 2 bendlets vairé *arg.* and *sa.* on a canton or, a lion couchant of the second. Are these

Has this been the custom with regard to pontifical rings when borne by bishops, and has it any affinity with the custom of kissing the Pope's slipper? I am sure a reply would be gladly welcomed by all readers of "N. & Q." A. A.

Poets' Corner.

RED LION.—In Lancashire, according to the last Directory of that county, there are eighty inns with the sign of the Red Lion. Where a lion is figured it is usually heraldically represented, and mostly rampant. In Yorkshire the sign is equally prevalent, and doubtless so in many parts of England. Whose arms are represented thereby? The Lacies, who received from the Conqueror large estates in Lancashire and Yorkshire, bore a lion rampant, but it was *purp.*; and the Percies, who also got many Yorkshire manors, bore, and still bear, a lion similarly represented, except it is *ar.* Whence, then, the Red Lion? PRESTONIENSIS.

LEGEND OF ROSAMOND QUEEN OF THE LOMBARDS.—Where may authority be found for this legend, versified in *Once a-Week*, No. 27, November 30th, 1861, p. 631? H. W. T.

ROYAL STANDARD.—When Charles II. landed in England to resume possession of his kingdom, what ensign did he hoist? I ask the question because I observe in one of the frescoes in the Palace at Westminster representing the event, that his majesty is depicted stepping from a barge with the *Union* hoisted at the stern. Now, I conceive in the first place, that the appropriate ensign, and probably that actually used, would be the royal arms; and, secondly, that if, under the circumstances of the time, that flag could not be readily supplied, but the *Union* was substituted, it must have been the *Union Jack*, consisting only of the colours of England and Scotland combined; whereas the artist in the fresco appears to have added the *saltire gules*, which formed no part of the national flag until the union with Ireland. I am fully aware that this sort of criticism may be regarded as idle, and as having nothing to do with the merits of the picture. I readily assent to that judgment. But when we consider the amount of observation, not only among ourselves but among foreign visitors, which our frescoes are likely to attract, it is surely desirable that they should be correct in points of detail. R. S. Q.

"SECRET HISTORY OF THE CABINET OF BONAPARTE."—A work bearing this title was published in 1808 or 1809, and went through six editions. The author was Lewis Goldsmith. It contained many scandalous stories about the family of the Bonapartes, most of which are notoriously untrue. The work would be left to perish in obscurity by every honest historian. It is, however, referred to by Francis Lieber in his *Manuel of Political Ethics*, an English edition of which was published

by Moxon in 1839. On p. 360 of that edition he quotes in the text the following passage:—

"When Napoleon was at the summit of his power, the Archbishop of Paris wrote to his bishops in a pastoral letter: 'Servants of the altars; let us sanctify our words; let us hasten to surpass them by one word, in saying he (Napoleon) is the man of the right-hand of God.'"

Then Mr. Lieber adds in a note:—

"Goldsmith, *Histoire Secrète*, p. 130. Can the author have invented it? I only know it from that work. The Bishop of Amiens says in his *Mandement*, 'The Almighty having created Napoleon, rested from his labours.' Fabre de l'Aude, president of the tribunal, said to Napoleon's mother, 'The conception you have had, in carrying in your bosom the great Napoleon, was certainly nothing less than a divine inspiration.' It is well for us fearlessly to see how far man is ever ready to err as soon as opportunity offers. Shall we wonder that the Romans deified their emperors, and worshipped their images?"

Lieber leaves us somewhat in doubt whether he is indebted to the work of Goldsmith for the whole of these instances of glaring flattery and profanity. He uses them only as illustrations of the fulsome adulation which is often poured out on the shrine of absolute power, but it is a pity for a scientific writer to repeat such instances, unless he be satisfied of their authenticity. In the more recent histories of the Consulate and the Empire we do not find them recorded, and I have not access to the work of Goldsmith at present. As such stories have obtained currency, I quite agree with the concluding remarks of Lieber. He says:—

"I wish that some one would publish the most remarkable addresses made to Napoleon in and out of France; I wish it, that we may have them as a mirror of ourselves, for is it not our own time which committed these guilty follies?"

Can any of your readers give any authority, beyond that of Goldsmith, for the above?

T. B.

A TOWN-CLERK'S SIGNATURE.—Why does a town-clerk sign his surname as a peer would, *i. e.*, without Christian name or initials? W. B.

LADY TEMPEST'S JURY.—I find in Woolrych's *Memoirs of Judge Jeffreys*—see note, p. 44—that Thwing and another were indicted for high treason at York, before Sir William Dolben; and in the course of his challenges Thwing said,—

"My Lord, I will willingly stand by the other jury.

Justice Dolben.—What Jury?

Thwing.—My Lady Tempest's Jury.

Justice Dolben.—Oh! your servant! You are either very foolish, or you take me to be so."

I wish to be informed, 1st. Who was Thwing? 2. Who was Lady Tempest? 3. To what circumstance allusion is here made? C. H.

THE TIME OF DAY.—In Bunyan's *Holy War* (p. 9), Religious Tract Society's edition, one of the evil spirits uses this slangy phrase:—

BOOKBINDING.—I am anxious to obtain information of any books on this subject. Below is a list of some half-dozen I have happened to have seen. Is there any Life or Memoir of Roger Payne to be had?—

Arnett, J. A. "Bibliopægia, or the Art of Bookbinding." London, 1835. 12mo.

Arnett, J. A. "An Inquiry into the Nature and Form of the Books of the Ancients, with a History of the Art of Bookbinding." London, 1837. 12mo.

Cundall, J. "On Ornamental Art applied to Modern Bookbinding." London, 1848. 4to.

"Bookbinder's Manual of Leather and Vellum Bindings, with Directions for Gilding and Marbling the Edges." 12mo.

"Bookbinder's Complete Instructor in all Branches of Bookbinding, Marbling," &c. Peterhead, 1828. 12mo. n. d.

"The Handbook of Taste in Bookbinding." London. Churton. 8vo. n. d.

G. WESTON.

Croydon.

[Our correspondent's list contains the best works on the art of bookbinding. J. A. Arnett, whose name appears to the first two books, is a pseudonym for John Hannett. The fourth and best edition of *Bibliopægia*, with considerable additions, was published in 1848 with the author's real names. It also contains an interesting account of Roger Payne, with a rough engraving of him at work in his den. For additional particulars of this prince of English bookbinders, consult Dibdin's *Decameron*; *Gent's Mag.*, lxvii. 1070; lxxxiv. (i.) 440; Timperley's *History of Printing*; Chambers's *Book of Days*, ii. 596; and "N. & Q.," 3rd S. vi. 131.

A series of articles on "The History of Bookbinding" appeared in *The Bookbinders' Trade Circular*, vols. i. and ii., 1850—1859, containing some curious particulars of the art, as well as references to other works treating on this subject.]

BOARDS.—Mr. Fitzgerald, in speaking of the *Sermons* published by Sterne in 1767, says in a note, vol. ii. p. 327:—

"'Boards' and 'cloth' being as yet unknown, every book came out either in paper covers, like French books, or 'whole bound in calf.'"

When did boards first come into use?

MELETES.

[The most ancient boards used for binding books were of wood. About the middle of the sixteenth century, leaves of paper were pasted together for this purpose, called pasteboards, until these were succeeded by mill-boards, which appear to have come into use in the seventeenth century. This change of material effected a great improvement in the art of bookbinding.—The originator of binding in cloth was Mr. R. E. Lawson, of Stanhope Street, Blackfriars, formerly in the employ of Mr. Charles Sully, and the first book bound in cloth was a manuscript volume of music, which was subsequently purchased by Mr. Alfred Herbert, the marine artist. On this volume being shown to the late Mr. Pickering, who was at that

time (1828) printing a diamond edition of "The Classics," he thought this material would be admirably adapted for the covers of the work. The cloth was purchased at the corner of Wilderness Row, St. John Street, and five hundred copies of the Diamond Classics were covered by Mr. Lawson with glue. Shakspeare's Plays were also issued in this form, and these works were the first books bound in cloth.]

THE WELSH TRIADS.—I find in two of the Triads, quoted in Jones's *History of Brecknockshire* (vol. i. p. 69), mention made of King Arthur as sovereign of three kingdoms, and of Cradoc as one of the officers of his court. What is the date at which the Triads are supposed to have been written, and how far are their historical statements to be relied on? T. C.

[The Cambro-British fragments called "The Triads," or metrical triplets, allude to circumstances connected with the first population and early history of our island, of which every other memorial has perished. Some are historical, whilst others are ethical, legal, and theological. Mr. Vaughan, the antiquary of Hengurt, refers them to the seventh century; and they have been noticed with respect by Camden. They were published in 1801, by the munificence of Mr. Owen Jones, and have since been edited by Mr. Probert, and their genuineness elaborately vindicated by Mr. Sharon Turner, and the Editors of the *Mygyrian Archaeology*. Consult *The Ecclesiastical Antiquities of the Cymry*, by the Rev. John Williams, 8vo, 1844; and especially the notice of that work in *The English Review*, vol. xv. pp. 1—24, which contains a brief examination of the evidence adduced in support of the authenticity of the Welsh Triads and other ancient records.]

WATERHOUSE OF KIRTON.—In Sylvanus Morgan's *Sphere of Gentry*, fol., London, 1661 (p. 84, recté 82), is an engraving of the "Effigies Gilberti Aquedomus, Ang. Waterhows, de Kirton Comit. Lincoln, temp. II. III." I am anxious to know which Kirton is here meant. There are two places of that name in Lincolnshire: Kirton in Lindsey, and Kirton in Holland. P.

[In the *Gentleman's Magazine*, vol. lxxvi. pt. i. p. 460, Sir Gilbert Waterhouse is said to be of Kirton in *Low Lindsey*, co. Lincoln, which we take to be in the Holland division, divided into Upper and Lower.]

THE SUFFOLK PAPERS.—The amusing work, edited by John Wilson Croker in 1834, professes to give only a selection from the Countess of Suffolk's correspondence. Where are the rest of the papers? P.

[The original Correspondence and Papers of Henrietta Howard, Countess of Suffolk, 1712-1767, in five volumes large folio, are in the British Museum, Addit. MSS. 22,625—22,629.]

Replies.

UPCOTT'S REVISION OF 1808 FIRST FOLIO
SHAKSPEARE.(1st S. vii. 47.)

There is a notice of the reprint (1808) of the First Folio Shakspeare collated with the original by Mr. W. Upcott, who states that he found in the reprint no less than 368 typographical errors. That copy of Mr. Upcott's subsequently passed into the hands of J. W. Croker, Esq., and has recently come into my possession. On coming to examine it, I found on the first page a MS. note written by Mr. Croker. It is as follows:—

"Mr. Upcott collated this reprint most carefully with the original, and found, he says, 368 variances. I have noted all the variances in the margin of this copy from Mr. Upcott's notes. They are for the most part of little importance, and not quite so many as Mr. Upcott states; for in several places in which I myself collated this book and his notes with an original, I found he had marked variances where I found none. This copy may therefore be considered as perfect.

"J. W. CROKER."

"3 Feb. 1842."

Now, as the reprint of 1808 is really a very handsome volume, and corresponds page for page and line for line with the Original Folio, it is a pity, I think, that its value should have been unduly depreciated by Mr. Upcott's account of it. For I have been at the pains to go through his notes carefully, comparing them in each instance with the actual text of the reprint. The following is the result of my examination, by which it will be seen how few errors there are, after all, of any serious importance. In the first place, then, he has marked 42 instances of variation in some very minute or trifling point, which are found, on closer scrutiny, to be either not such in the text of the reprint, or if so, to be no deviations from the original. 23 are corrections of obvious and manifest misprints in the Original, such as *all* for *nil*, *enter* for *entor*, *daughter* for *daughtet*, and the like. No less than 50 arise from the confusion of the long *s* and the *f* (*f* *f*), which, however, in only one instance (and I have verified them all), is likely to mislead the reader. 43 variances consist solely in the punctuation—a matter of no very great moment, considering the loose way in which the text is punctuated throughout in the original. 26 arise from the omission of the dot over the letter *i*. 21 from capital letters being substituted for small ones at the beginning of a word, or vice versa. 15 from the letters *c* and *e* being interchanged; but this again, as in the case of *f* and *f*, is not likely to mislead the reader, the two letters being so nearly alike that he could seldom observe the difference unless it were pointed out. 10 trifling errors occur in the catchwords or headings, 12 in the paging, 7 in the omission or need-

less addition of the mark of apostrophe (*'*), 7 in words partially disjointed or else improperly joined. 6 in letters accidentally reversed, 5 in the cross stroke of the *A* omitted (*Δ*), 2 in the hyphen mark omitted, 38 in arbitrary or archaic variations in the mode of spelling words, as *doe* for *do*, *oh* for *o*, *then* for *than*, *shortly* for *shortlie*, *return* for *returme*, and the like.

We have thus about 268 variances accounted for out of Mr. Upcott's 308. The remaining hundred do not admit of being easily classified, but they consist for the most part either in some glaring, though easily distinguished blunder, as *earrh* for *earth*, *supulcher* for *sepulcher*, or in an extra vowel, as *sweettly* for *sweetly*, or the omission of a letter, as *squandred* for *squandered*, *dist* for *didst*, &c.

These being deducted, there remain about 40 material mistakes, quite sufficient indeed to convict the printers of gross carelessness in the execution of the reprint, but relieving it from the load of opprobrium which Mr. Upcott's account of it is naturally calculated to create.

Of these I now subjoin a list, for the benefit of all present and future possessors of this reprint, that they may, if they please, correct them in the margins of their copies, and thus render them, as books of reference, little inferior in value to the Original:—

Merry Wives of Windsor.

Page	Col.	Line	
49	1	21	pay for pray.

Merchant of Venice.

163	2	32	me for we.
177	1	53	about for above.
178	2	19	swayes to for swayes it to.

Love's Labour's Lost.

128	1	45	ligge for jigge.
-----	---	----	------------------

All's Well that Ends Well.

242	1	44	Sir it for Sir it is.
-----	---	----	-----------------------

Twelfth Night.

261	2	13	thou for you.
266	1	23	fee for see.

Winter's Tale.

279	2	25	you for your.
ib.	2	44	on for one.
287	2	41	torment for torments.
295	1	29	faith him for faith with him.

Richard II.

27	2	20	from bottom, y for y ^t .
32	1		last, come for comes.

Henry VI., Part I.

109	1	37	had for hath.
118	2	6	gaced for graced.

Henry VI., Part II.

129	2	11	from bottom, and fye how for and fye thou how.
137	2	23	from bottom, surprized for surprized.
138	2	4	life for like.
145	2	80	are for art.

Henry VI., Part III.

Page.	Col.	Line.	
147	2	7	Dare for Dares.
157	2	8	from bottom, rayle him for rayle at him.

Henry VIII.

206	1	33	give for gives.
220	1	49	should for shall.

Troilus and Cressida.

81	2	4	from bottom, whar for what.
89	2	11	from bottom, sweere for sweete.
93	1	26	eave for leave.

Coriolanus.

15	1	11	from bottom, their for there.
----	---	----	-------------------------------

Romeo and Juliet.

60	1	3	then for they.
----	---	---	----------------

Timon of Athens.

89	2	3	dvet for dyet.
91	2	48	hast y more for hast y ^a more.
98	2	10	are for art.

Macbeth.

147	1	11	from bottom, nor for not.
-----	---	----	---------------------------

Hamlet.

258	2	8	from he for from the.
273	2	12	Now now for How now.
276	1		last, you for your.

King Lear.

296	2	7	from bottom, Ho for no.
-----	---	---	-------------------------

Othello.

315	2	15	from bottom, conjuctive for conjunctive.
334	1	2	do for doth.

Antony and Cleopatra.

365	1	11	uine for ruines.
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It will be seen, I think, that even of these forty misprints, which are the worst in the book, there are not very many which would seriously mislead the reader. There is one mistake in the Epistle dedicatory, viz. *nation* for *nations*, which I see I had overlooked. I have thus given you a faithful analysis of Mr. Upcott's list of variances, corrected by Mr. Croker, hoping it may be acceptable and useful to some of your readers. C. H. G.

Henley-on-Thames.

THE PRIOR AND THE EXPECTED DELUGE.

(3rd S. vii. 57.)

Without it can be shown that the prior of St. Bartholomew's was a much more enlightened man than the foremost of his contemporaries, there appears no reason for treating as a joke the story of his journey to Harrow with boats and provisions in anticipation of a deluge. The astrologers of the time had predicted that a grand conjunction of the planets Saturn, Mars, and Jupiter, in the sign *Pisces*, almost identical in character with that which produced Noah's Flood, would occur in February 1524, and be attended with most disastrous results. There can be no doubt that this prediction caused the greatest consternation,

and struck terror into high and low, learned and unlearned, throughout the whole of Europe. Bayle and Moreri furnish authorities for this statement in abundance.

John Stoeffler (or Stofler), a famous mathematician and astrologer, who taught at Tubingen, first promulgated the prognostication in one of his *Ephemerides*, and it was supported by many of the best astronomers of the age. There were the incredulous, of course. Augustin Niphus, the amorous professor of divinity at Pisa, pooh-poohed it, and Paulus de Middeburgo, appealed to by the Duke of Urbino, "*ei liquido demonstrasset, inanem esse prorsus metum omnem, quem de futuro diluvio conceperat.*" (*Naudeus.*) On the other hand, the learned Cirvellus, Professor of Divinity at Alcalá, admitted the value of precautions, though he denounced as "stupid" the sacrifice of property which the terrified people, living near the sea or rivers, were making in Spain. Peter Martyr, also, when consulted by the Chancellor of Charles V., thought the alarm exaggerated, but confessed his anticipation of fearful inundations. The Emperor's General at Florence employed a physician of Ravenna to write against the book of Niphus, lest the necessary precautions should be neglected, and suggested the selection of places of safety for men and beasts during the floods.

Nicolas Peranzonus followed suit with a book published at Ancona, and containing also accounts of twenty great inundations, as did Michaelis de Petra Sancta, Professor of Metaphysics in the College at Rome. There were many other publications on this subject *pro* and *con*: the writer would be glad to receive the full titles, &c., of any known to your correspondents.

Numbers of persons in France and other parts of the Continent provided themselves with ships, or fled to the mountains with provisions. The agitation must have been most intense and lamentable.

Stoeffler's reputation was wrecked by the result. "The sun shone forth exceeding bright, and never was there a more pleasant spring."

Cardan and others make out that the prediction was a mistake, caused by Stoeffler's want of skill; and that the particular conjunction of the planets from which he drew such dire forebodings indicated fine weather. The unlucky astrologer continued to shoot his arrows, and if we may credit the storytellers, his last shot was a "bull's eye." As Bayle quotes from Seth Calvisius, Stoeffler foresaw that on a certain day he would be in great danger from something falling on his head. Feeling his own house secure, he invited some learned friends to bear him company in his study, and "while they were sitting over a moderate glass of wine, a small dispute arose, and Stoeffler, to decide the controversy, took down a book from

a high shelf; but the nail was loosened; the shelf fell on his head and gave the poor old man a grievous wound, of which he died at Tübingen, on the 16th February, 1531!"

AMOS CHALLSTETH.

1. Verulam Buildings.

TRADITIONS OF AN ANTECEDENT WORLD.

(3rd S. vii. 95.)

The inquirer will find much information on this curious subject in the *Præ-Adamitæ* of Isaac de la Peyrère, a French Calvinist, who published the work anonymously in 1655. See also the *Systema Theologicum et Præ-Adamitarum Hypothesi* by the same author. The full title of Peyrère's work is—

"*Præ-Adamitæ; sive exercitatio super versibus, 12, 13, et 14. capituli quinti Epistolæ Divi Pauli ad Romanos; quibus indicantur primi homines ante Adamum conditi.*"

This work created a great sensation, and was translated into English the following year, under the title—

"Men before Adam; or a Discourse upon the Twelfth, Thirteenth, and Fourteenth Verses of the Fifth Chapter of the Epistle of the Apostle Paul to the Romans."

For writing this book Peyrère was forcibly carried off, and immured in the Inquisition; but being a follower and librarian of the Prince of Condé, he was soon afterwards released. Several scholars wrote vigorously against Peyrère's heretical ideas, and the smaller wits assailed them with ridicule. In the *Menagiana* there occurs a curious instance of a man reviewing a book without ever reading it,—not an uncommon practice, by-the-way, at the present day. The writer says, "that Peyrère would have been well pleased if he had known that a Rabbi had mentioned Adam's tutor." While the truth is, that Peyrère not only notices Adam's tutor, but actually says his name was Sembocker. Peyrère, founding his work on scriptural texts, expresses his disbelief of Rabbinical fables, though he acknowledges there are some traces of truth even in fables:—

"*Quamvis parum credam Rabbinorum fabulis, nihil tamen adeo fabulosum est quod non antiquam redeat veritatem.*"

In relation to Peyrère's work, a laughable circumstance has lately occurred, affording considerable hilarity among literary circles during the dull days of winter. A few years past, a book was published, entitled *Genesis of the Earth and Man*, in which the author, though he travelled over the same ground, and even quoted the same texts as Peyrère, never once mentioned his name. Later still, this last year, another book was published of the same description, entitled *Adam and the Adamite*. Thereupon, the author of the first work challenged the author of the second for pla-

giarism; the gage was accepted, and the combat, a very lame affair, came off in *The Athenæum*. Though each doughty hero cuffed the other soundly, yet both, with true Spartan tenacity, held the secret intact; neither mentioned the well known name of Peyrère, but, like the cuttle-fish, purposely obscuring the water, each alluded to the French Calvinistic Protestant as an "Italian Monk." It would have been easy, even graceful, for the second author to say, in the words of a more distinguished writer, "the limits of fair appropriation are passed when the stream is purposely left sand-choked near the fountain-head;" and then the first author might have boldly and defiantly assumed the devout tone of St. Donatus, and exclaimed—"Pereant illi qui ante nos nostra dixerunt!" Or repeated the pleasanter epigram of the Chevalier d'Aceilly, thus—

"Dis-je quelque chose assez belle ?
L'Antiquité tout en cervelle
Pretend l'avoir dite avant moi.
C'est une plaisant donzelle !
Que ne venait elle après moi ?
J'aurais dit la chose avant elle."

The sect of the Pre-Adamites was founded soon after the issuing of Peyrère's work, but has long since disappeared. A few years ago I was attracted to stop a few minutes and listen to a street preacher in Brighton, through perceiving a Hebrew Bible in his hand—not knowing at the time that this is a common dodge used by the most illiterate of the street-preaching craft. The doctrine held forth seemed to me to be a mixture of Pre-Adamitism and Mormonism, and from the glibness of the speaker, and his peculiar selection of explanatory texts, I fancied he was well up in Peyrère; for the English translation, *Men before Adam*, though a rare, is not an uncommon work, and may frequently be picked up at an old book-stall. In the *Anthropological Review*, vol. ii. p. 100, there is an ably-written paper, entitled "Peyrèrius and Theological Criticism," and well worthy of notice at the present time. WILLIAM PINKERTON.

DUTCH EPITAPH: THE LEARNED PIG.

(3rd S. vi. 513.)

The subject of Major Clark's poor joke was Albert Pighe, a theologian of sufficient importance to have been fully noticed by Bayle, and to retain a place in the modern biographical dictionaries. To them I refer for his life, and shall omit what does not bear on the epitaph. He was born at Kempen in 1490, and died at Utrecht in 1542. He was a professor at Louvain and Paris, and a statesman at Rome. He wrote against the Protestants, and was groundlessly accused of Calvinistic "proclivities." Two epitaphs upon him are

given by Casper Burman, but it is doubtful whether either was actually placed in the church of St. John at Utrecht, where he was buried:—

"Conditus vero dicitur in medio templi S. Johannis, et adsculpta ejus insignia cum signo sacri calicis, et super his mœandri sive gyri, et flexus hunc versiculum exhibentes:

'Pighius Albertus præpositus hic requiescit.'

Additque Valerius: 'Forte aliquando ibi lectum fuit hoc Epitaphium, Iconoclastarum rabie in Belgicis secessionibus deletum:

'Hic dormit ille Pighius mire sagax,
Mireque felix nactus ingenium, statim
Multis et amplis exercens se dotibus.
Lovanii primum, deinde Parisiis
Variis politus artibus, ac his optimis
Romæ Hadriani factus assiduus Papæ,
Comes est, amatus, nemo quantum amabitur,
In urbe Roma Pontifici ter maximo
Paulo supremo tunc Dei Vicario;
Merito efferendus pluribus præconiis,
Quod pestilentes vindicavit hæreses,
Quibus Lutherus se, suosque perdidit,
Factos rebelles Principes Germaniæ;
Quod et paratas negligens insidias,
Catholicorum sancta dogmata,
Ecclesiæque asseruit perstrenue.
Falsas Bucer dum parat calumnias,
Paucis, sed aptis, graviter convellere,
Vix absolutis operis primordiis,
Aqua gravatus, obrutusque intercute,
Scribendo summum finit vitæ diem.'

Hausse gives another epitaph, "hodie adhuc juxta chorum dictæ Ecclesiæ:

'Ne turba tumulum, Viator, istum,
Sed adsta reverenter, et saluta
Sacratum cinerem viri sacrati.
Ille est Pighius hoc loco sepultus,
Aures qui Batavas ita expolivit,
Ut dicas sapere Atticos lepores.
Quare tam bene dormiat, precare,
Quam docte nitideque et eleganter
Defendit Latine decus tiaræ,
Et morem statuit pium sacrorum,
Utro ut nomine debeant Latini
Plus illi addubitant; utroque certe
Ingens promeritum viri fatentur.'

Caspari Burmani, *Trajectum Eruditum*.
pp. 263-4. Traj. ad Rhen. 1738.

Burman says that he could not find the above in that church. Most likely it never was there, as he found an inscription in prose, put up sixty years after Pighe's death, and which, from the injury of time, was very difficult to read. It is too long to quote, and there is no reason to suppose that Major Clark had seen it. Perhaps he translated from a Dutch epitaph compounded of the two which I have quoted. The book in which his appears is dated 1724; Burman's is 1738. The line, "Yet Jove misliked his voice and face," was perhaps suggested by a quotation in Bayle—

"Magnus hercle naturæ illudentis inverecundia, excellentem doctrinam cum illustri eloquentia conjunctam, et christiani scriptoris decus spectetur, multa infaceti oris truculentia operatum, in Alberto Pighio conspeximus. In disserendo vultus, Scythico more contusus et enormis,

et aspero gutture vox educta, et graviter resonantis nasi tumultus, totam fere sapientiæ gloriam deformabant."—Paulus Jovius, *Elogiis*, cap. cv. p. 245, ap. Bayle, Dic. art. *Pighius*.

The rendering of Jovius, by Jove, is in the same taste as Pighius, by "Pig."

I cannot refer to the passage in Ward. From the subject matter, I think it probable that not Ned, but Thomas Ward is intended. After the perusal of *England's Reformation*, I do not think Ned will seem dull.

H. B. C.

U. U. C.

ENGLISH SOLDIERS AT THE BATTLE OF LEIPSI (3rd S. vii. 43.)—The following extracts from Carlisle's *Foreign Orders of Knighthood* (London, 1839), may perhaps interest GAMMA and others. The second class of the Imperial Order of S. Anne was conferred by the Emperor of Russia on Sir Wm. Congreve, Bart., "on account of the effect of the Congreve rockets at the battle of Leipsic in 1813." (P. 323.) Among the recipients of a gold medal from the King of Sweden was Lieutenant "Strangways of the Royal Artillery, who succeeded to the command of the Rocket Brigade, on the death of Captain Bogue in the neighbourhood of Leipzig, on the 19th of October, 1813." (P. 468.) The Marquis of Londonderry (then Sir Charles Wm. Stewart, K.B.) was decorated by the sovereigns of Russia, Sweden, and Prussia on account of (among other services) his gallantry "in the battles fought before Leipsic on the 18th and 19th days of October, 1813." (P. 312.) English officers and soldiers were also present at the siege of Dantzic in 1813. "Lieutenant and Adjutant Robert Gilbert, of the Royal Marine Artillery" received the fourth class of the Order of S. Vladimir, "in testimony of the approbation of his Imperial Majesty, the Emperor of all the Russias, of the signal intrepidity displayed by him in command of a corps of the Royal Marine Artillery (employed as a rocket corps), at the siege of Dantzic in the year 1813," (Pp. 317, 318.) Lieutenants George Macleod and Willoughby Montagu, both of the Royal Regiment of Artillery, Christopher Strachey, R.N., and Alexander Macdonald, R.H.A., were also similarly rewarded for their services on the same occasion.

JOHN WOODWARD.

New Shoreham.

CAREY (3rd S. vi. 498) is from "cor cau," a circle, Celtic; like eye, "isle," the pupil of the eye, Saxon. In fact both names have similar significations.

J. A. DUNKIN.

ABRAHAM WOODHEAD (3rd S. vi. 475.)—Is it known whether there exists in any public or private collection, either in England or on the continent, a portrait of this distinguished writer?

LLALLAWG.

"THE MIRROR OF KNIGHTHOOD" (3rd S. vi. 310.)—I have an imperfect copy, in black-letter, of this old romance, containing the first part as far as page 170; wanting, however, the preceding pages (or rather leaves, for the right hand side only is numbered), viz., 137, 151, 152, 153, 157, 158, 159, and 178. The volume is otherwise in remarkably good condition; the title-page, dedication, and address to the reader, perfect; but it has been printed without date, the year 1595 being neatly inserted in writing by a former possessor. A long MS. note in a modern hand, is appended, from which I extract the following passage, notwithstanding its manifest inaccuracy, because it points to the whereabouts of a copy of this rare work, not mentioned in the Editor's reply to MR. WINNINGTON's query, or in Bohn's edition of Lowndes. My copy has Thomas East, not Este, as the printer's name.

"The First Part of the Mirror of Princely Deeds and Knighthood—so says the title, and adds, translated out of Spanish, but most likely is an original English composition. The date of the second part which was evidently published some time posterior to this, is 1596; the present part then we may justly suppose issued from the press of Thomas East, in 1595, and the age of the work may be, with pretty certainty, fixed at 200;* for this may be accounted an early edition, although most likely there never was other than one. All three parts are found in the library of Sir W. Dolben, Bart., at his seat at Finedon, Northamptonshire."

T. C. SMITH.

GENERAL HUGH MERCER (3rd S. vii. 40.)—Allow me to correct an error in M.'s reply as to the parentage of this general, &c. *Mercer's Chronicle* was not published by the "Spalding Club," but by that of the "Maitland Club, Glasgow." It is entitled *The Chronicle of Perth, a Register of remarkable Occurrences chiefly connected with that City from the Year 1210 to 1668*. It was printed in 1851, and presented to the members by James Maidment, Esq., Advocate. T. G. S. Edinburgh.

JACK-STONES (3rd S. vii. 34.)—When I was at Eton some twenty years ago, as was befitting such a classic spot, *δοτράγαιοι, πεντέλιθοι*, or *tali*, were much in vogue as a game in the long winter evenings, when "lock-up" was early. We called both the game and the implements used in it by the same name, "knucks," clearly a contraction of *knuckles*, as the knuckle or hucklebones of sheep were used for the purpose. The game required much quickness of eye and hand. I never heard the term jack-stones (or, no doubt more properly, jact-stones) used in England. BRUN.

At a large school in Surrey, the knuckle bones from the legs of mutton, with which this game was there played, were called *dibs*. M. S.

ΑΠΟΚΥΜΩΣ (3rd S. vii. 74.)—Three discourses &c. The author of this sensible volume was

* From this I infer the above note was written in 1796.

Thomas Sanden, M.D. of Chichester. See the *Biographical dictionary of living authors* by Watkins and Shoberl, 1816. The same information was given to me by Thomas Sutton, M.D. of Greenwich in 1822 or earlier.

BOLTON CORNEY.

Barnes, S.W.

METRICAL SERMON (3rd S. vii. 76.)—In the *Life of John Edwin*, the comedian, it is said when he was tramping through the south of Ireland, on a professional tour, with three others, they requested him, it being a Sunday morning, to favour them with a discourse suitable to the day. He began as follows:—

"In the fifth chapter of Job, seventh verse, you will find these words,—'Man is born unto trouble as the sparks fly upward.' I shall divide this discourse and consider it under the three following heads: 1. Man's ingress into the world; 2. A man's progress through the world; and 3. His egress out of the world.

"1. A man's ingress into the world is naked and bare,
2. His progress through the world is trouble and care,
3. And his egress out of the world is—nobody knows where!

"To conclude,—

"If we do well *here*, we shall do well *there*;

I can tell you no more if I preach a whole year."

I suspect the Derbyshire parson to whom W. D. refers was guilty of plagiarising the witty actor.

W.

THE INSCRIPTION ON THE CROSS (3rd S. vii. 75.)—Though all the four Evangelists mention the inscription, none of them gives it in full. We collect it therefore from comparing all together. St. Luke gives the order of the three languages in which it was written, thus: Greek, Latin, and Hebrew. But St. John states it differently: Hebrew, Greek, and Latin. It is not certain that either intended to record the exact order in which the languages appeared, any more than the exact words of the inscription, of which they judged it sufficient to give the substance. It is most likely, however, that the Hebrew appeared at the top, or first in the title, as being the language of the Jews, and best understood; as in our own country we should write any inscription intended for general information, first in English, and next for the benefit of foreign visitors, in French, or German. But the remains of the original title are still to be seen at Rome, though much decayed, and with only the word *Nazarenus*, and the corresponding Greek word now legible. The Hebrew was at the top, but only a few faint traces of it are left. As the Hebrew was written from left to right, the Greek and Latin were written in the same way, as the Jews were accustomed so to read. The letters are in red. Now if the authenticity of this venerable relic be disputed, it must always be allowed to be of great antiquity; and the inference is just, that it was considered in the early times of the church that the Hebrew occupied the first or highest place on

the title board. It may not be out of place to subjoin the comment of St. Augustin, on the adoption of the three languages:—

"Hæ quippe tres linguae ibi præ cæteris eminebant. Hebræa propter Judæos in Dei lege gloriantes. Græca propter gentium sapientes. Latina propter Romanos, multis ac pene omnibus jam tunc gentibus imperantes." (*Tract. cxvii. in Joan.*)

F. C. H.

CHATEAUX IN FRANCE (3rd S. vi. 124, 190.)—No doubt there was in France as elsewhere a time when the castellated mansions of the feudal nobles were destroyed. Since that time country residences have sprung up in other parts of Europe. In England they abound. Those who have travelled abroad cannot have failed to observe that in France such residences are much more rare, and that of those that do exist many are in a dismantled and dilapidated state. How is this fact to be accounted for? I have frequently heard it attributed to the French revolution, and to the subdivision of property consequent on modern legislation. To this I reply, how then do you account for the same complaint being made by Laurence Sterne upwards of a century ago? I do not go so far as to suppose with MR. MACRAY, that Sterne may have recorded his own impressions; for I am not aware that when he wrote the first volume of *Tristram Shandy* he had ever been abroad. But however this may have been, I conceive it is no answer to say that Sterne's impressions were fantastical. His theories, social and political, may have been fantastical, if you please, and therefore I make no great account of the reason that he puts into the mouth of Mr. Shandy the elder. But in his perception of fact Sterne was remarkably acute, and though he may not have spoken from his own observation, I can have no doubt that his description was one of which the accuracy was so generally recognised, as to have warranted him in putting it forward as a thing about which there could be no question.

As regards the present state of things, it may be perfectly true that the Revolution, by breaking up extensive domains, may have had some effect in diminishing the number of the larger class of country residences. The great number of small proprietors must also be taken into the account; though I very much doubt whether the number of these small proprietors has been increased since the Revolution so much as is generally supposed. At all events the question still remains, whether the number of comfortable country houses is not remarkably small in proportion to the number of moderate sized estates. STAFFORD CAREY.

WORKS ON SATAN AND HIS DWELLING PLACE (3rd S. vi. 533.)—Amongst my Kentish Collections I have the following:—

"An Enquiry into the Nature and Place of Hell, showing—1. The Reasonableness of a Future State. 2. The

Punishment of the next life. 3. The several Opinions concerning the Place of Hell. 4. That the Fire of Hell is not metaphorical but real. 5. The Improbability of that Fire's being in or about the Center of the Earth. 6. The Probability of the Sun's being the Local Hell, with Reasons for this Conjecture; and the Objections from Atheism, Philosophy, and the Holy Scriptures answered. By Tobias Swinden, M.A., late Rector of Cuxton in Kent. The second edition. With a Supplement wherein the Notions of Abp. Tillotson, Dr. Lupton, and others as to the Eternity of Hell Torments, are impartially represented. And the Rev. Mr. Wall's Sentiments of this learned Work."

I have given the title in full because I have never met with the book in a bookseller's Catalogue. My copy has a frontispiece, showing the face of the sun to be full of volcanoes belching forth flames and smoke. A. J. DUNKIN.

Dartford.

LANCASHIRE: OLD TIMBER HALLS (3rd S. vii. 76.)—

"Clayton Hall, surrounded by a moat in the time of Charles I., was owned by the Byron family, now Lords Byron, Barons of Rochdale. It was afterwards sold to the Cheetham family, and at the death of the late Mr. Cheetham, was inherited by Mordecai Green, Esq. His son has since parted with it to several proprietors.

"Garra Hall, in the time of Henry VII., belonged to George Trafford, Esq., and his wife Margaret, for whom the boys of the Free Grammar School in Manchester were bound to pray daily along with other benefactors."—Dr. Aiken's *History of the Country round Manchester*, London, 1795.

Ince Hall is near Wigan, and was formerly the property of the Gerard family, and is an interesting specimen of the half-timbered buildings once so common in Lancashire. H. FISHWICK.

WAKING TIME (3rd S. vi. 534; vii. 84.)—I believe I can now answer my own query, and, with your permission, will do so. This term had its origin amongst the weavers before the introduction of gas, when of course, during the winter, candles were used. By a figure of speech, candles were spoken of as "wicks," which in the Northern dialect becomes "wakes." Hence the time of year when it was necessary to use artificial light was called "Waking time." H. FISHWICK.

GAELIC GRAMMAR (3rd S. vii. 75.)—The ablest work on Gaelic Grammar, written by a native of North Britain, is unquestionably that by Alexander Stewart, late Minister of the Gospel at Moulin, the first edition of which was published in Edinburgh in 1801, and an improved edition in 1812. As the Highland Gaelic is essentially the same as the Irish, though it branched off as early as the sixth century, it may please HIGHLANDERS to be informed that the best grammar of the Irish—the best preserved, most cultivated, and most polished dialect of the Gael—is "*A Grammar of the Irish Language*, published 1845, for the use of the Senior Classes in the College of St. Columba, by the late eminent scholar Dr. John O'Donovan. I fear they are both out of print, but each

them, I believe, may be obtained on application to Phelan, Bookseller, Lambeth Road, London.

J. EUGENE O'CAVANAGH.

REV. JOHN BRABANT: CHRONOGRAMS (3rd S. vii. 77.)—In the interesting editorial note upon the Rev. John Brabant, I observe these words:—

"It may be remarked, however, that P sometimes stood for 7, and that the age of John Brabant is *not given*, apparently, elsewhere in the inscription. P P, therefore, may have been meant to convey the information otherwise wanting, and to signify that he died aged 77. This method of indicating numbers, especially dates in letters larger than the rest of the text, is Jewish, and may be seen repeatedly in Jewish books."

This practice was not confined to the Jews. It occurs undoubtedly in Roman lapidary inscriptions. Here is one from Orellius (*Inscript. Latin.* N. 452):—

- Dis Manibus, Claudia Ti. Augusti L. Toreumæ annor. XVIII.

"hæc ego his denos nondum matura per annos
condor humo multâ nota toreumæ iocis.
exiguâ vitæ spatulo feliciter acto
effugi crimen longa senecta tuum."

With all modesty I am inclined to suggest that the Rev. Mr. Bedford's age may have been 55. I have no means of reference at hand, but I fancy that the majuscular P, in Greek at least, stands for five. H. C. C.

LATIN PUZZLE (3rd S. vii. 84, 85.)—The verses by Donne do not appear to come strictly within the class of Macaronics. They are a ludicrous jumble of English, Latin, French, Italian, and Spanish words, each of which stands distinct from every other. Macaronic verses are subject to the ordinary rules of scansion; but Donne's set all principles of prosody at defiance, as completely as most of the modern attempts at English hexameter. It does not, however, require any extraordinary effort to relieve CPL. from his real or pretended difficulty:

As many perfect linguists as these two distichs make,
So many prudent statesmen will this book of yours produce.

(Meaning obviously none at all.)

To me the honour is sufficient of being understood; for I have

To you the honour of being believed by no one.

This literally. The following attempt at a paraphrase may, I hope, be pardoned:—

Could there my couplets one sound linguist breed,
Then to true statesmanship your book might lead.
If I'm but understood, I aim no higher:
Be yours the honour to be deemed a liar!

But for a perfect appreciation of the author's sentiment, it is necessary to keep in view Corvat's introductory essay "On Travel in general," in which he urges the importance of visiting foreign countries towards the formation of a statesman's character. And it is not less essential to recollect the antecedent English lines of Donne, in which

the Odcombian traveller is treated with a degree of severity exceeding the ordinary bounds of banter. R. S. Q.

BISHOP THOMAS SYDSEF (3rd S. vi. 356.)—I find that from my attention in this reply being directed solely to the spelling of the name, I have most unintentionally led some to suppose that the Diurnal writer was the bishop himself. It was his son, as indeed is expressly stated by Wodrow, i. 215. In a subsequent letter of Sharp's, 7th Feb. 1661, I find another notice of the Diurnalist:—

"They say they have discharged Thomas Sydserf. It is intolerable that a Papist sh^d bespatter the ministry of our church."

Sharp was then a moderate Presbyterian, but in fact attaching very little importance to the form of church government, except in so far as it might effect the tranquillity of the country in civil matters. In another letter dated the 2nd of March, after mentioning that it had been proposed in the Articles (a Committee of the Scotch Parliament by which all the business to be brought before the House was arranged) to repeal the Acts against Episcopacy, he observes:—

"If those Acts be rescindit, what confusion will be upon us. Bishop Sydserf may come and demand his place in Parliament."

GEORGE VERE IRVING.

Miscellaneous.

NOTES ON BOOKS, ETC.

Practical Dietary for Families, Schools, and the Labouring Classes. By Edward Smith, M.D., LL.B., F.R.S. (Walton & Maberly).

This is an excellent and most opportunely published little work, on a subject, the great importance of which is only just becoming fully recognised. Dr. Smith was already known for his researches on subjects connected with diet, when he was entrusted by the medical department of the Privy Council with the task of inquiring into the dietary of the poorer classes throughout the kingdom, and the opportunities afforded by this extensive investigation have made him probably the first authority on the subject in this country. The design of the present work cannot be better explained than by stating, in the words of the Preface, that it is "intended to be a guide to heads of families and schools in their efforts to properly nourish themselves and those committed to their care, and also to clergymen and other philanthropists who take an interest in the welfare of our labouring population." The style is popular and little encumbered with technicalities, even in the more scientific parts, and the whole character of the book is essentially practical.

Libraries and Founders of Libraries. By Edward Edwards. (Trübner & Co.)

Mr. Edwards has been very fortunate in his choice of a subject; for it would be difficult to find topics of greater literary interest than Libraries and Founders of Libraries. A small portion of the book, some thirty pages, had previously been published in the *Encyclopædia Britannica*, but with that exception, the contents of the present volume are now published for the first time, and have been based upon documents heretofore unused, and

upon personal examination of the principal Collections which are here described. An outline of the contents of the volume will show the reader how much curious information he will find in it. After an introductory Sketch of the Ancient Libraries of Egypt, Judæa, Greece, and Rome, Mr. Edwards gives us an account of the more remarkable Libraries, both abroad and at home. The Libraries of famous Authors next occupies his attention, and he furnishes curious notices of the Libraries of Plutarch, Boccaccio, Montaigne, De Thou, Grotius, Swift, Goethe, Scott, Southey, and De Quincey. The Royal Libraries of Isabel of Bavaria, Catherine de Medicis, Charles I., Frederick the Great, Napoleon, &c., are then reviewed, and the seventh chapter is devoted to the Old Royal Library of the Kings of England. The History of the State Papers and the Public Records of the Kingdom follows; and three chapters, devoted respectively to the Macclesfield Library at Shirburn Castle, the Sunderland Library at Blenheim, and the Spencer Library at Althorp, conclude the work.

A History of the Clanna-Rory or Rudicians, descendants of Roderick the Great, Monarch of Ireland. Compiled by Richard F. Cronelly, Constabulary Reserve Force. (Goodwin & Co., Dublin.)

A History of the Clan Eoghan, or Eoghanachts, descendants of Eugene the Great. By Richard F. Cronelly, Irish Constabulary Force. (Goodwin & Co. Dublin.)

We do not pretend to criticise or review these, the first two Parts of what promises to be a very curious Collection of Irish Family History. A glance shows the labour which its author—a member be it remarked of the Irish Constabulary Force—has bestowed upon it. All Celtic Antiquaries, especially all Irish Antiquaries, we had almost said all Irish men, would, we should think, be glad to aid by their subscriptions (the price of each Part is but 1s. 6d.) the patriotic labours of so intelligent a Constabulary Officer as Mr. Cronelly.

A Selection of Papers on Subjects of Archaeology and History. By the Rev. John Kenrick, M.A. (Longman.)

In these seven Papers communicated to the Yorkshire Philosophical Society by their excellent Curator of Antiquities, which treat of the Knights Templars in Yorkshire; Historical Traditions of Pontefract Castle; The Relation of Coins to History; The Cause of the Destruction of Classical Literature; The Recovery of Classical Literature; The Reign of Trajan; Roman Waxed Tablets; and New Year's Day in Ancient Rome—Mr. Kenrick displays considerable learning, and tells what he has to say very pleasantly.

BOOKS RECEIVED.—

The Irrationale of Speech. By a Minute Philosopher. (Longman.)

The reprint of an article from *Fraser*, which ought to be read by all Stammerers, and all who have to speak in public.

The Songs of Robert Burns. (Bell and Daldy.)

Tales of a Traveller. By Washington Irving. (Bell & Daldy.)

The time for criticising the Songs of Burns, or Washington Irving's *Tales of a Traveller*, has long since passed away. We can therefore only announce these handsome editions of them in Bell & Daldy's *English Elzevirs*.

Webster's Complete English Dictionary, thoroughly revised and improved. By C. A. Goodrich and Noah Porter. Part II. (Bell & Daldy.)

We are glad to see the Second Part of this cheap and excellent Dictionary.

We regret to announce the death, on Saturday last, of the Rev. Thomas Lathbury, Author of *The History of the Non-Jurors*; *The History of the Book of Common Prayer*, and other similar works. Mr. Lathbury, who was a frequent contributor to "N. & Q.," was in his sixty-sixth year, and was, we believe, the possessor of an extremely curious Library.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

COLLECTION OF ALL THE REMARKABLE AND PERSONAL PASSAGES IN THE BRITON, NORTH BRITON, AND AUDITOR. 1766.
GENERAL COCKBURN'S (DIMENSION OF) HANNIBAL'S PASSAGE OVER THE ALPS. (Privately printed). Dublin, 1843.
THE HIBERNIAN MAGAZINE FOR 1771, 1772, 1773.
THE LONDON MUSEUM OF POLITICS, MISCELLANEA, AND LITERATURE. 4 Vols. 8vo. 1769, 1770.
A COLLECTION OF LETTERS ON GOVERNMENT, LIBERTY, AND THE CONSTITUTION. 3 or 4 Vols. 1774. Almon.
A COLLECTION OF MOST INTERESTING POLITICAL LETTERS, PUBLISHED IN 1763. 4 Vols. Almon.
A COLLECTION OF REFERRED POLITICAL TRACTS, 1764, 1765, and 1766. 3 or 4 Vols. Almon, 1766.
VOY BRITON. 1771.
WILKES' SPEECHES. 3 Vols.
THE EXPOSTULATION; A Poem. Bingley, 1768.
JUNIOR DISCOVERED BY P. T. 1769.
REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 21, Wellington Street, Strand, W.C.

Notices to Correspondents.

K. R. C. Richardson's Dictionary. 3 vols. 4to, contains quotations from our standard writers illustrating the various meaning of each word.

*** The similarity referred to by our Correspondent has, we think, been frequently noticed.

WHITMORE OF WHITMORE. Shem will send Mr. Whitmore a private answer to his query on this subject.

E. J. ROBERTS. The Register of Burials at Bunhill Fields, collected at immense labour and expense by Dr. Kippon and his son, are now in the College of Arms.

H. FISHERICK will find in our 1st S. vi. 356; viii. 242, some interesting Notes on—

"The conscious water saw its God and blushed."

VALENTINE'S DAY. "One who wishes to know" should consult "N. & Q." 1st S. v. 198; vii. 533; x. 5, &c.

A. F. BARTON. The beautiful proverb, "God tempers the wind to the shorn lamb," made so popular by Sterne, is fully illustrated in our 1st S. i. 211, 226, 325, 337, 418; vii. 198.

J. WOODWARD. Some accounts of the Emir Pacardín will be found in the Biographie Universelle, ed. 1856, xiii. 338, and the Nouvelle Biographie Générale, ed. 1856, xvii. 27, art. "Fakhr-eddyn." Consult also Rees's Cyclopædia, art. "Druse." These notices of the Emir state that he visited the Court of the Medici at Florence.

C. W. King Henry VI. clearly intended his foundation at Eton to be collegiate from the first, which would of course include the perpetual celebration of Divine service. The earliest act of the King respecting his projected College was his "Procuratory," dated Sept. 12, 1440, printed in Ackermann's History of the College, p. 15. — *Abp. Laud was buried under the altar of the church of All Saints, Barking; but on July 31, 1660, his body was removed to St. John's College, Oxford.* See "N. & Q." 2d S. iii. 3.

ERRATA IN OUR last number. — Page 120, col. i. for "Thomas" Hallstone read "Edward." — Page 116, col. ii. line 12, Farmer's Essay first appeared in 1775, not 1755.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES FOR SIX MONTHS, forwarded direct from the Publisher (including the English yearly issue) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 21, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

CURE OF ASTHMATIC COUGH AT THE AGE OF EIGHTY-FIVE. — *DR. LOCOCER'S PULMONIC WAFERS.* — "WM. TAYLOR, THE CAPE, N.H., who, aged eighty-five, says he for many years suffered from a husky, asthmatic cough. To get rest at night was almost out of the question, although he tried many things; but for the last four years, since he commenced taking the Wafers, he can insure a good night's rest, no matter how bad the weather." — *Witness, R. BROWN, Chemist, 64, Spring Hill, Birmingham.* Price 1s. 1½d., 2s. 6d., and 4s. 6d. per box, of all Druggists.

LONDON, SATURDAY, FEBRUARY 25, 1865.

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Notes.

EPIGRAMS.

In this month's *Quarterly Review* (No. 233), in a pleasant article on "Epigrams," it is remarked:

"How many a drawer in a scholar's *escritore* contains, if we might rifle it, buried treasures of this kind, thrown off, perhaps, in lightness of mood, passed about to a friend or two, and then laid by and forgotten. . . . It is a pity that these are not more carefully caught up, as they drop, and communicated on the spur of the moment to *Notes and Queries*, where, at least, they would attain a longer and larger fame than their careless and indifferent progenitors have cared to secure for them."

I lately found in a book-shop a MS. volume by a Westminster scholar, H. H. dated 1840, containing a good many epigrams. Most of them are verifications of Irish bulls or well-known jokes; but some of them appear to be original. I transcribe a specimen of the different sorts. I have no clue to the author:—

"Per natus omne notis inscripta tabella legendis,
'Hos,' monet, 'insidiæ mille tumentur agros.
Hic sile presso, illic ferro, fata lacesces
Imprudens. Homines, vœque cavete, canes!'
Sic loca servantur, sic servatoribus ipsis
Tutis per tutas vix licet ire vias."

"Fronti nulla fides.

"Nulla fides fronti. Ergo aversâ fronte sacerdos
Præcinit ante aram stans Pusyita fidem."

Inventis felix utilitur.

"Angulo in obscuro parvus Johannulus Horner
Artocreas, ut fert fama, sedebat edens;
Integrum et extrudens inserto pollice prunum,
'Heus!' exclamat ovans, 'sum bonus hercle
puer!'"

Μεταβολή πάντων γλυκύ.

"Quis ferat hos, inquit piscis, sartaginis æstus?
Et saltu gratam quarit in igne vicem."

Ὁὐ πάντων μεταβολή γλυκύ.

"Bos meus, invitus fateor, laceravit in agro
Communi taurum sævus, amice, tuum.
'Ergo restituas.' 'Erravi: bos tuus est, qui
Occidit nostrum.' 'Res meditanda magia.'"

Non tentanda via est.

"Cauta nimis mater puero: Noli, nisi postquam
Nôris nare, tuum credere corpus aquæ."

Crescit res.

"Ante reformatum radicali arte senatum
Ad rem cernendam nox erat una satis.
Nunc conscriptorum gravior sapientia patrum,
Evolvit sese quinto operosa die."

Sane [Sawney] nollem hinc exitum.

"Sawney so fat in prison grows
On wheaten bread and water,
That, dreading oatmeal, he avows
His guilt in a manslaughter."

"The elm-trees in St. James's Park
Were daily losing all their bark,
At which whoever look'd, or
From which whoever broke a piece,
He might the excavations trace
Of *Scolytus destructor*."

"The ranger, knowing not what jaws
The insect uses when he gnaws,
Thought such tree-royal killing
By soldiers' bayonets must be done,
As if the guardsmen every one
Had not enough of drilling."

Ex fumo dare lucem.

(On seeing some of my Scraps burned.)

"Though dull my wit, my verses heavy stuff,
That you make light of them is clear enough."

JAMES HAMILTON.

GLEANINGS FROM AUSONIUS.—Having occasion to look over the Epigrams of this writer, who is not much read, I venture to think that a few specimens of his style may not be unacceptable to the readers of "N. & Q." The first epigram I shall select is very like the *Facetiae* of Hierocles—that is in spirit, for its matter is quite original. The *rhetor* is just the *scholasticus* perpetuating a fresh absurdity:—

"Rufus vocatus rhetor ad nuptias,
Celebri (fit ut) convivio,
Grammaticæ ut artis se peritum ostenderet,
Hæc vota dixit nuptiis;
Et masculini et feminini gignite
Generisque neutri filios."

"A pedant, when a wedding guest,
The bride and bridegroom thus addressed:
'O may your union favoured be
With children of the genders three!'"

The following epigram is an amplification of a maxim I have seen, whether older than Ausonius or not I cannot tell: *Bene cœpisse est dimidium facti*. The first word, which Ausonius has not, perhaps makes the maxim truer than the distich:

"Incipe: dimidium facti est, cœpisse. Supersit
Dimidium: rursum hoc incipe; et efficies."

"Only begin; the half is done;
Begin again: all will be won."

The next epigram also embodies a well-known and valuable maxim, *Bis dat qui dat cito*,—Who gives at once, gives more than once:—

"Si bene quid facias, facias cito: nam cito factum
Gratum erit: ingratum gratia tarda facit."

"Give quickly that your gift may please;
A tardy gift will rather tease."

I give, but not in English verse, the following *recipe* for a drink of nine ingredients, which seems to have been famous. The distich is remarkable for its happy condensation:—

"*Dodralis Potio.*

"Dodra vocor. Quæ causa? Novem species gero. Quæ
sunt?

Jus, aqua, mel, vinum, panis, piper, herba, oleum, sal."

LAURENCE MACKENZIE.

EPIGRAM AGAINST ARCHITECTS (3rd S. vii. 97, 119.)—If M. P. and A. A. will turn to the old-fashioned book, *Gay's Fables*, they will find in the second part (Fable 14) this couplet:—

"Make him (nor think his genius checkt)
A herald, or an architect."

Where the poet names Martial as his suggester, and where the allusion is evidently made to some occupation suitable for a dull boy. Having always had a strong turn for both heraldry and architecture, I remember in my young days thinking that there must be some error in the rendering, and fancying it to mean "an emblazoner or a brick-layer," or builder at the best.

Z. Z.

Is your excellent correspondent A. A. quite serious in saying that "*durus ad studia*" means a hard student. To me—and if I am mistaken I shall be glad to be corrected—it seems to convey a very opposite idea. Certainly the passage referred to in Cicero, *Orat. pro Archid. Poetâ*, will not support him in that assertion. I conceive the explanation in Facciolati is right (edit. Schneeb. 1831, fol.), which I will quote—"Durus ad aliquid est qui alicujus rei nullâ delectatione capitur," and he cites the very passage (Cic. *Arch.*) "Ipsi illi C. Mario, qui durior ad hoc studia videbatur, jucundus fuit." Nor can I agree with A. A. that "*ingenium durum*" is best explained by the term "hard-headed," which we use in the more favourable sense, implying intellectual solidity, compass,

and power. So to construe it would take away the whole point of Martial's epigram. The meaning of the epigrammatist surely is—"If your boy is a slow coach," a regular stupid (to use common expressions), "make him into an architect." And so the Delphin commentator (edit. Smid. Amst. 1701, 8vo), "*Si puer videatur mentis stupidæ, efficias illum præconem aut architectum*;" and in this explanation the other commentators on Martial whom I have met with seem to concur.

JAS. CROSSLEY.

AUTHOR OF EPIGRAM.—In an article on "Epigrams," in the current number of the *Quarterly Review*, the reviewer refers to a couplet of Sir Thomas More's—

"If evils come not, then our fears are vain;
And if they do, fear but augments the pain,"—

as "an equivalent for only two lines of an epigram which in the Latin consists of four":—

"Cur patimur stulti? namque hæc recordia nostra
Urat ut indomitus pectora nostra metus.
Seu mala non venient, jam nos metus urit inanis;
Sin venient, aliud fit metus ipse malum."

Whose is this epigram? Perhaps Milton had it in his mind when he wrote (*Comus*):—

"Peace, brother, be not over exquisite
To cast the fashion of uncertain evils.
For grant they be so, while they rest unknown,
What need a man forestall his date of griefs,
And run to meet what he would most avoid?
Or if they be but false alarms of fear,
How bitter is such self-delusion."

BRIGHTLING.

"THE MOTHER OF THE WESLEYS."

The foregoing is the title of an exceedingly pleasant volume by the Rev. John Kirk, Wesleyan Minister, much of the matter being of course derived from Dr. Clarke's charming account of *The Wesley Family*. My present object, however, is not to review either of these books, but merely to make a few remarks on the portrait of the excellent and remarkable woman above named. Several years ago, the late Mr. Tegg published an edition of *Wesley's Philosophy*, as revised by the Rev. Samuel Dunn; and prefixed to this work was a portrait with the name of Susanna Wesley. Being a very pleasing face of a young woman, and bearing such a name, it was not only highly thought of by the Methodists generally, but by other persons who felt an interest in one of the most remarkable families of its class. I well recollect a framed impression of this print, which for years hung in the sitting-room of the poet James Montgomery, and often diverted his admiration from the fine engraving of Stothard's "Canterbury Pilgrims," which occupied an adjacent space. I had from the first, and for several reasons, grave doubts as

to the genuineness of a picture which was so little like what one would expect of the daughter of good Dr. Annesley, the old Nonconformist minister; and still less, as I thought, either like, or likely to have been painted for the worthy rector of Epworth. Opportunity occurring, I mentioned these doubts to Mrs. Smith, one of the daughters of Dr. Clarke, and she asserted that the engraving was from a portrait with which she had long been familiar, of Miss Gwynne, a sister to Mrs. Charles Wesley. How it came to be used as I have stated; and why it continued to be so used after the mistake—if mistake there was—became manifest, I do not know. But now for the genuine portrait. Some time since, a painting of an elderly lady turned up in London, which the owner said had always been regarded and prized as the mother of the founder of Methodism: the look of the person represented, and history of the picture pointing towards its probable authenticity. The only *prima facie* feature of doubt being the occurrence of the towers of Westminster Abbey represented as seen through a window. After due inquiry, an old engraving of the picture was met with; and it turned out, on further evidence, that this was an undoubted, as it is a most pleasing original likeness of Mrs. Wesley, taken at a venerable age, for her son Samuel, when he was master of Westminster School: hence the characteristic accessories. This very interesting portrait, which, if I recollect rightly, is in the possession of Mr. Morley, of Leeds, has latterly been engraved in more than one size and style. It represents the good woman in a close-fitting full-bordered cap, suiting her sweet and saintly face: a white neckerchief; and long black silk mittens. I have been led to record these particulars in consequence of the interest I feel in the notices of and inquiries after original portraits of the Rev. John Wesley. Curiously enough, the "official portrait," now prefixed to most of the Wesleyan publications, is a compilation made by the late John Jackson, R.A., from all the accessible originals! A plan which, I must think—the *very flattering result* in this case, notwithstanding, and, as I said to the artist—exactly adapted to *miss* the truth and discredit the trustworthiness of portraiture. D.

SIR JAMES OF ORMONDE.

There is a seal among those shown to visitors in the British Museum, which the authorities have labelled as belonging to "James Dormont, Esq., Captain of Gournay, 1441;" a designation which is, perhaps, correctly extracted from the accompanying document, but which will hardly enable a casual observer to identify the owner.

James Butler, son and heir to the fourth Earl

of Ormond, born in 1420, was knighted with King Henry VI. in 1420. Youthful as he was, his sovereign was even younger. In 1440, he is stated by Hall, who calls him Sir James of Ormond, to have accompanied the Duke of York to France, of which that prince had been made regent. Gournay, of which he was probably then appointed captain, was an important place; and six years previously an English force under the Earl of Arundel had suffered a serious repulse there, the earl himself being wounded and made prisoner. In 1449, Holinshed names "the Lord Butler, sonne to the Earl of Ormond," as left in the hands of the French as a hostage. In the same year he was created, *viti patris*, Earl of Wiltshire; was advanced to the Lord High Treasurership of England in 1455; and was also elected a Knight of the Garter; but, being made prisoner after Towtonfield, he was beheaded on May 1, 1461, and afterwards attainted.

The seal bears the arms of his ancient house differenced with a label, and he uses on it, like modern eldest sons of peers, the supporters belonging to the title to which he was heir apparent. When did the further use of the father's second title, and its distinguishing coronet, become general? Hotspur, who flourished at about this time, is not known as Lord Percy. Holinshed, as already noted, calls this Sir James "the Lord Butler," but I think incorrectly. The Earls (and Marquesses) of Ormond, whose second title of Viscount Thurles was conferred in 1537, do not use that of Butler, though they sat as magnates in the Irish Parliament before they were created earls.

Their sons, however, and those of the Earls of Desmond are frequently designated by the title instead of the patronymic of their family. In the case of the Desmonds, this custom continued until the destruction of that great house in the reign of Elizabeth. In the present instance we find it in use even after a distinct peerage had been conferred. Thus Hardyng, in cap. ccxxxviii. of his metrical Chronicle, naming those who adhered to Henry VI. after the battle of St. Albans, includes "Sir James Ormond, Erle of Wiltshire"; and when the brother and eventual heir of this nobleman, Thomas, seventh Earl of Ormond, was summoned to the English House of Lords, the writ was addressed to "Thomas Ormond de Rochford." Whence did this custom arise? Unless as a mark of illegitimacy, I do not remember meeting any instance of it among English noble families, except that of Arundel. It was not practised by the Kildare Geraldines, the equals and rivals of the houses of Ormond and Desmond in Ireland, and is rather opposed to the Celtic ideas of a community which deemed it a higher distinction to be "The O'Brien" than to be Prince, or perhaps, King, of Thomond. S. P. V.

SIX HUNDRED YEARS OLD.—A communication in "N. & Q." (3rd S. iii. 248) has brought me into trouble with the *Standard* of January 11th, which, in a leader on "Centenarianism," makes me relate that there is a man at Smyrna 600 years old, and that the governor-general knew it was true, "for he was present at his birth."

As neither Capt. Burton, nor any of the Mekkahites, has explained my note, I have now made inquiries, and am informed by Halikejee Hajji Ali Effendi, a very respectable and intelligent gentleman, that he met at Mekkah persons who had seen the aged Sheikh, that he lives in the Turkish province of Habesh in Abyssinia, about 40 hours (100 to 140 miles) from the sea; that notwithstanding his assumed age, he was in full possession of his faculties, and was very affable to strangers and foreigners. I have no doubt that my first hypothesis is right, and that this is a case of the succession of aged sheikhs like lamas. Ali Effendi says there are no cases of reputed extraordinary age at Mekkah, but that at Medinah there are many people of one hundred or thereabouts.

HYDE CLARKE.

Smyrna, 27 Jan. 1865.

CURIOUS SEAL.—The impression in gutta percha of a curious mediæval seal was lately sent me for explanation. It is well-preserved, of oval form, and represents a female and a youth standing, each bearing a palm branch; and a nimbus surrounds the head of each. Underneath is the figure of a religious kneeling. The legend round the seal is as follows: *s'POSITI . SCI . QVIRICI . ASTEN . ORDIS . HVILLIATOR*. I have given the inscription in Roman letters; but the characters on the seal are Lombardic. This seal is curious from having belonged to a religious congregation long since suppressed and abolished. It was that of the Humiliati, founded in 1017, confirmed by Pope Innocent III. in 1200, but abolished by Pope St. Pius V. in 1571, on account of the nefarious attempt of three of its members to assassinate St. Charles Borromeo. The superior of each House of this congregation was styled Provost; and this seal belonged to the convent of St. Quiricus, at Asti in Sardinia. Hence the inscription is in English: *The seal of the Provost of Saint Quiricus, at Asti, of the Order of the Humiliati*. The figures on the seal are St. Julitta and her young son St. Quiricus, or Cyr; and the religious kneeling below represents the Provost wearing the cap, or bonnet peculiar to that congregation.

F. C. H.

INCONGRUOUS SAYINGS.—These are no novelties. In the excellent edition of *Reynard the Fox*, published by the Percy Society, p. 54, the hero says:—

"Ye, my Lord, the Kynge, ye be also nyghe that as fro Rome to Maye."

The note quotes a French saying, "*entre Maubeuge et la Pentecôte*," and an English expression, "From the first of April to the foot of Westminster Bridge."

I have heard from some of the old four-in-hand whips, who prided themselves on their driving and their knowledge of town, that it used to be a sort of catch-question to a tyro in the art who might be talking of places and distances—"How far is it from the foot of Westminster Bridge to the 12th of August?"

The initiated would reply in a moment about two hundred yards. I have been told it was at this distance on the Surrey side that George IV. when Prince met Rodney in state when returning from sea after his victory over De Grasse. It is said the greeting of the former to the latter was, "Welcome, Rodney, to the Prince of Wales." Immediately after this a large public-house was built close to the spot, over the door of which were placed the portraits of the prince and the admiral, inscribed with the words of welcome stated above, and the *date of the meeting*. Very shortly after, the house was popularly known by the name of the date—"The 12th of August;" and thus to the habitués of London it was as much a locality as the foot of the bridge itself, and might be measured accordingly.

A. A.

Poets' Corner.

"NO MAN IS A HERO TO HIS VALET-DE-CHAMBRE."—The origin of this well-known phrase may be as old as Antigonus, who, on a poet flattering him with the title of the Son of God, answered—"My servant knows the contrary."

FRANCIS TRENCH.

Islip.

MILTON AND HIS ILLUSTRATOR.—In the volume of woodcuts illustrating Milton's noble poems, "*L'Allegro*" and "*Il Penseroso*," issued some years ago by the Council of the Art-Union of London to the subscribers, the designer of engraving V. seems quite to have misapprehended the allusion contained in two lines of the former poem; the two latter in the extract here given:—

"While the ploughman, near at hand,
Whistles o'er the furrow'd land;
And the milkmaid singeth blithe,
And the mower whets his scythe,
And every shepherd tells his tale
Under the hawthorn in the dale."

The student of Milton needs not to be reminded that the expression, "tells his tale," as here employed by the poet, refers to the shepherd's practice of counting his flock. The artist, under the impression that a tale of love is implied, has represented the amorous swain engaged in breathing tender words into the ear of his fair one, whose waist he encircles with his arm.

I know not whether this misinterpretation of our great poet's meaning has been before pointed

out. It certainly ought not to be permitted to pass unnoted.
T. N.
Bacup.

CURIOUS ORIGIN OF A CHRISTIAN NAME.—I extract the following paragraph from a sister periodical published at New York, called the *Historical Magazine and Notes and Queries of America*, Feb. 1864, p. 71:—

"In Canada Delima is a common and rather a pretty name for girls. Its origin would not easily be suspected. A clergyman from France had a child brought to him to baptize, and was requested to christen it by this name. 'This is not a fit name,' was his reply. 'You should give her the name of some saint.' 'But, M. le Curé, it is a saint's name.' 'No; there is no such saint in the calendar.' 'Why, M. le Curé, don't you know Ste Rose de Lima?' He certainly did, and found that people finding Rose de Lima too long, dropped Rose, and ran Delima together.—A."

P.

ENGLISH BEARDS.—The following note on this subject will not be considered ill-timed in the year 1865. The second half of our century having witnessed so remarkable a revolution of fashion from those days when the daily attendance of a barber with his razor was deemed indispensable. An able biographical work of contemporary biography was commenced in 1798 by Richard Phillips (afterwards Sheriff of London and Sir Richard), under the title of *British Public Characters*, and was continued for a considerable period in yearly volumes. In the first volume is a memoir of Matthew Robinson, then Lord Rokeby, to which is prefixed (pp. 494-496) a *Prefatory Dissertation on Beards*, concluding with the following passage:—

"These preliminary remarks will not appear totally misplaced, perhaps, to such as are acquainted with the person of the noble lord whose memoirs are here offered to the public, as his beard forms one of the most conspicuous traits of his person; and he is the only peer, and perhaps the only gentleman of either Great Britain or Ireland who is thus distinguished."

Is there any engraved portrait of this Lord Rokeby?

At a much later date Mr. Muntz, the member for Birmingham, was long regarded as a singular example of a bearded Englishman: and I can well remember the time when a beard in the streets of London could only be supposed to be the property of some Turk or Oriental, or of the rabbis of the Jewish church.
J. G. N.

CALVIN.—I have heard the name of the great Geneva Reformer quoted as if derived from *Calvus*, as though it meant Baldhead, or Baldy; but surely it represents rather *Calidum vinum*, from the French form *Chauvin*, i. e. *Chaud-vin*.
O. T. D.

* Two engraved portraits of Lord Rokeby occur in *Emm's Catalogue of Portraits*, vol. i. p. 295.—ED.]

THE CAT.—I saw it stated recently, in the *Intellectual Observer*, that the modern name of this animal is Teutonic. Without denying this, allow me to say, that I some time since asked a Nestorian, a native of north-western Persia, what the cat was called by his people; and he answered, "Catto." This is the pronunciation; and, to prevent mistake, I asked him to write it down in Syriac characters. He did so, and with the same result.
B. H. C.

CONVENTUAL DISCIPLINE IN THE MIDDLE AGES. St. Bernard, who flourished in the twelfth century, and who occupies a high rank in the Romish calendar for his piety and austere sanctity, has left in his works a series of letters to a nun, *De modo bene vivendi*, giving her rules of conduct in all the duties of her monastic life.

In his chapter, "De Disciplinâ," he thus exhorts her:—

"Amabilis mihi Soror, melius est tibi manu Abbatissæ vel Priorissæ flagellis cædi quam in Inferno penas pati; melius est tibi manu Abbatissæ vel Priorissæ flagellari in hac vitâ quam in Inferno cruciari in futuro; melius est tibi manu Abbatissæ flagellis verberari quam in Inferno torqueri; melius est tibi manu Abbatissæ temporaliter affligi virgulis quam cremari æternis incendiis."

Which may be briefly rendered—My amiable sister, it is much better for you to endure the wholesome smart of the rod from the hand of the abbess, than to suffer eternal torments hereafter.

None ever understood human nature better than the heads of the Catholic church, and they well knew that wherever strict discipline was required and the stubborn will brought into subjection, no means were so prompt and efficacious, with so little permanent injury to the sufferer, as moderate corporal punishment. There is not a matron in any of our gaols or houses of correction who does not deplore that the over-refinement of this age does not allow her to enforce order among the unruly and abandoned females she has to control, by the infliction of a whipping with a birch rod, which would effect more than days of solitary confinement in dark cells.
C. M.

SHAKESPEARE FAMILY.—Perhaps the following extract from Aubrey's *Natural History of Wiltshire* (written about the year 1680) may interest your readers:—

"Jo. Shakespeare's wife, of Worplesdowne, in Surrey, a North Wiltshire woman, and an excellent huswife, does assure me that she makes as good cheese there as ever she did at Wraxhall or Bitteston, and that it is merely for want of art that her neighbours do not make as good."

C. J. R.

FIRST AMERICAN STEAMBOAT.—I trust the following authentic notice of the first ship navigated by steam in American waters may claim a remembrance in "N. & Q." :—

"FULTON'S STEAMBOAT.—In a speech in New Orleans recently, Jacob Barker mentioned incidentally that when Robt. Fulton's machinery for the first steamboat came from the manufactory in England to New York, it was consigned to him, and that it actually remained in the commission warehouse six months before the money could be raised to pay the charges of importation."

W. W.

Malta.

THE VENALITY OF CHATTERTON.—Chatterton's sister, a Mrs. Newton, in a letter first published in the pamphlet entitled *Love and Madness*, thus vindicates her brother's morality:—

"My brother would frequently walk the College Green (Bristol) with the young girls that stately paraded there to show their finery; but I really believe he was no debauchee, though some have reported it; the dear unhappy boy had faults enough: I saw with concern he was proud, and exceedingly imperious: but that of *Venality* he could not be justly charged with."

This is a curious use of a common word: the good lady evidently derived it from *Venus*.

X. Y. Z.

ELMA, A FEMALE CHRISTIAN NAME.—The following passage occurs in *The Historical Magazine and Notes and Queries of America*, September, 1864, p. 312. It ought to be reproduced in "N. & Q." :—

"In London *Notes and Queries* (3rd S. v. p. 97) an enquiry is made as to the origin of Elma, the Christian name of a daughter of the Earl of Elgin. The querist supposes it formed from the initial syllables of her mother *Elizabeth Mary*. In this country the name exists, but is an abbreviation of Gulielma. The victim of the Manhattan Well murder in New York, many years since, was Elma Sands, whose real name was Gulielma."

P.

ADVERBS IMPROPERLY USED.—Bartlett, in his amusing *Dictionary of Americanisms* (p. 28 of the Introduction), protests against the use of adverbs where idiomatic usage requires an adjective, as "I feel very *badly*," "you look *charmingly*," &c. "So that," he continues, "we may expect soon to hear 'She seems *ignorantly*;' 'he became quite *crazily*,' &c.; and to be unable any longer to make the distinction between 'He feels *warmly*,' and 'he feels *warm*.'"

He should have added that this usage is common in Shakspeare. Thus, in *As You Like It*, we have—

"You look merrily."—Act II. Sc. 8.

"Looks he as freshly."—Act III. Sc. 2.

And in *Julius Cæsar*—

"Look fresh and merrily."—Act II. Sc. I.

S. W. P.

New York.

Queries.

CIVIL WAR SERMONS, MS.

Two MS. sermons preached before Charles I. and his court, at Oxford, in the civil wars, are now *pene me*. They are in the handwriting of the time, and so copiously blurred with corrections and interlineations as to be evidently, in the opinion of clerical experts, the actual pulpit copies. No name is given, but I have some reason for conjecturing that the name of one of the preachers was Benet. Query, Do any records exist of the Oxford transactions of that time which would give the court preachers? They are of octavo size, bound together in a dark calf, and written on paper so coarse as almost to suggest a scarcity of stationery in that beleagured city. The first states that it was

"preached before y^e King, y^e Prince, y^e Duke, and y^e Lords at Oxford, on Christmas Day, being Munday, 1643, in y^e time of y^e great Rebellion."

The text is from

"1 Jo. iii. 8: 'For this purpose y^e Son of God was manifested, that hee might destroy y^e workes of the Deuill.'"

There are, of course, occasional references, in describing the works of the Devil, to agencies then close at hand; thus,—

"That if we finde in the world a generation of men compacted as it were of pride, and crueltie, and calumnie, and hypocrisie, and lying, we may sadly conclude they shake hands with the Devill, and have entered a covenant with hell, and death, and damnation, without Repentance. And then, I beseech you, consider awhile what is Luciferian Pride if this be not, to offer at the Crowne, to endanger the Royall throne, to say in effect, *Sir, lay by your Scepter, deliver us your sword, if not we will take it by violence*. What is barbarous Crueltie and hellish barbaritie if this be not? to send out bloodie edicts (executed accordingly) for killing, and slaying, and destroying all their fellow subjects and servants that shall dare to resist their rebellious insurrection? . . . If these be not τὰ ἔργα τοῦ διαβόλου, the workes of his master-peeces, certainly there is either no difference betwixt Virtue and Vice, or we must graunt of necessitie a parietie of transgressions, and so blott out τὰ ἔργα in the text."

The second sermon has marks of a still darker time, its date being but a month before the king delivered himself up at Newark, "*maxissimo tempore*," as the preacher notes at the end. The text is,—

"1 Cor. xv. 57: 'But thanks be to God who giveth us the victorie through o^r Ld. Jes. Xt.' A sad time to preach of victories, in such a low condition, when y^e enimie presseth on so fast, and lookes so bigg, not only insulting and flying upon us *gladio oris*, with the base and barbarous sword of their mouth—for swords are in their lipps (Ps. lix.), *et ore gladii*—and with the mouth of their bloody sword; but, what is more, openly confessing they intend no longer to deale with us by way of retayle, but to take us off totally at a blow, as by whole sale, and so to make havock of us altogether. For any one then to treat of victories at such a time as this, may it not be

thought an argum^t It were to be wished that too, too many, had not too much cause to be troubled with the same contemplation at this day; when they behold (as they doe) in this deluge of miseries the best of men in the worst condition; being forced to forsake howses, and brethren, and fathers, and wife, and lands, and possessions; hunted and proscribed from citie to citie; many of them tortured and tormented from top to toe; undergoing the trial of cruel mockings and scourgings," &c.

Mem. at end of sermon:—

"Deo gratias, before y^e King, y^e Duke of York, and P. Rapt., &c., March 29, A^o 1646, moestissimo tempore."

The remainder is on the inside the cover: seem hints or fragments:—

"That these words may be treated on to"

"More especially let us pray for the churches under [Seems incomplete, like the preceding line and others below.]

"And let us pray for y^e King's Majestie, that God would look upon his pson with the watchfull eye of his gracious consideration—that he would comfort him in all his troubles, that he would deliver him out of all his dangers, and that he would crown his pious endeavours with happie successe, to the glorie of his great name, the preservation of his poore church, and y^e peace and safetie of his kingdoms.

"Let us pray also for his royall Consort that they may in their severall places serve faith"

BIBLIOPOLA.

JOHN ANDERSON, FOUNDER OF FERMOY: SIR JAMES CALEB ANDERSON.—In Mr. D. Owen-Madden's *Revelations of Ireland*, is an interesting account of John Anderson; an enterprising character, founder of the town of Fermoy in Ireland, who appears to have been living in 1816. Mr. Madden's account forms the basis of an article in Mr. William Anderson's *Scottish Nation* (a very excellent work, which ought to be better known south of Tweed); and some details respecting John Anderson may be found in Burke's *Peerage and Baronetage* for 1861, pp. 23, 24. None of these authors give the date of John Anderson's death. I hope it may be supplied.

John Anderson's son, Sir James Caleb Anderson, Bart., died, aged sixty-eight, April 4, 1861; when, leaving no male issue, the baronetcy became extinct. He was at one period celebrated for his efforts to improve steam locomotion. His death is duly recorded in the *Gentleman's Magazine* and the *Annual Register*, but without any allusion to the circumstances which once made him famous.

S. Y. R.

CALAMY'S "ABRIDGMENT," CHAP. IX.—I should be very much obliged to any of your correspondents who could assist me with information on the two following points?—

1. The names of those in the list who simply gave up their livings in 1660 to the rightful owner. I have already, by a careful search

through Walker's *List of the Suffering Clergy*, discovered 218 who did so.

2. The names of any in the list who were ejected for refusing to take the engagement. Calamy himself says that many of the Lancashire ministers were ejected for refusing, and writing against the engagement. He, however, distinguishes them in no way, and puts them all down as sufferers in 1662.

I shall also be glad to know from what sources I can best verify Calamy's List?

JOHNSON BAILY.

Bishop Middleham, Ferry Hill Station, Durham.

CHURCH DESECRATION.—These lines were written on seeing the vaults under a church used as wine cellars:—

"A spirit above, and a spirit below,
A spirit of weal, and a spirit of woe.
The spirit above is the spirit divine,
The spirit below is the spirit of wine."

Who was the author?

J. B. G.

"GOD US AYDE."—At the sale of Antiquities from Bramhope Manor, Yorkshire, which took place at Messrs. Christie, Manson, and Wood's rooms on February 6, there occurred a ring thus described in the Catalogue:—

"25. A curious old ring, chased with the Nortons' motto, *God us ayde*."

As the metal in which the ring is wrought is not named, it is, I suppose, of gold. I am anxious to know whether the above motto has been used by any family except the Yorkshire Nortons, and also whether it is known to occur as a posy on wedding rings. Everything that relates to the sufferers in the Rising in the North is interesting to many of us.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

EDMUND HOYLE.—Can any of your correspondents help me to any facts relating to Edmund Hoyle (the celebrated writer on cards) as to his parentage, life, descendants (if any), or family? Has any memoir of him ever been written? He was born in 1672; and died in Wellbank (qv. Welbeck) Street, Cavendish Square, in August 1769. Any further particulars respecting him would be most acceptable. If any of his family are living, I should feel greatly obliged to them to put themselves in communication with me.

CAVENDISH.

"IN THE TIMES."—I shall be obliged if some of your poetical readers will furnish me with a copy of a touching little poem entitled "In the Times," or refer me to any publication in which it has appeared. The first verse runs thus:—

"Married! married! and not to me!
Is it a dream, or can it be
That the final vow is plighted?"

Is there no chance of error here
In the cruel lines traced fair and clear,
By which my hope is blighted?"

WILLIAM GASPEY.

Keswick.

INFANTRY IN LINE.—I should like to know if it is true, that the Duke of Wellington was the first general in the British army who introduced the formation of infantry in line, in preference to column, when attacking an enemy; and if he carried out that formation in all his battles in the Peninsula, and also at the battle of Waterloo?

Has any continental nation ever employed the formation of infantry in line in any of their great battles, as an attacking force? FUSILIER.

"JEAN-FRANÇOIS, LES BAS BLEUS."—The *Athenæum* for 1833 (p. 792), contains a review of *Les Cent-et-Une Nouvelles nouvelles des Cent-et-Un*, Vol. I.; Paris, Ladvocat; London, Dulau & Co.: a work, as it seems, contributed to by several writers, among them, M. Charles Nodier. He wrote a tale therein called "Jean François les Bas Bleus," of which an abridged translation is given. I am very anxious to know whether this story is told as a work of fiction, or whether it is a narrative of facts. There is perhaps nothing impossible in it; but it is altogether so contrary to the experience of most persons, that if the circumstances related really occurred, one would like to have proof that they did so. I should not have thought of asking if a story in such a collection was true, were it not for the fact that some passages in it, as translated, seem to claim credence.

P.

YOUNG JOHNSON.—Can any of your readers give me a copy of the once celebrated lyric, recording the sad fate of a young man named Johnson from the neighbourhood of Malton, who was executed for forgery, which contains the injunction—

"O beware of pen and paper,
For 'tis called forgery?"

C. J. D. INGLEDEW.

Tyddyn-y-Sais, Carnarvon.

LONGEVITY: MISS MARY BILLINGE UPWARDS OF 112.—In *The Times* of January 20th, Mr. John Newton of 13, West Derby Street, Liverpool, communicated the following remarkable instance of longevity of an old lady, whom he had attended in her last illness. The account was written by Mr. Newton at the time of her death, and was published in *The Times*, the *Gent. Mag.* and other periodicals:—

"Dec. 20th, 1863, at her residence, Edge Lane, Liverpool, aged 112 years and six months, Miss Mary Billinge. She was born at Eccleston, near Prescot, on the 24th May, 1751. She retained her faculties in a very remarkable degree to the last, and was never known to have been confined to her bed for a single day until the week preceding her decease."

On the 27th, a correspondent who avowed "that he shared Sir George Lewis's doubts as to the majority of statements of longevity, and his wish to ascertain the precise facts in all alleged cases," invited Mr. Newton to furnish some particulars of the evidence which satisfied him that the lady, Miss Mary Billinge, who died on Dec. 20, 1863, was the same person who was baptized on May 24, 1751.

I, who am also a doubter in these cases, have looked with some anxiety for Mr. Newton's reply. That gentleman has as yet made no sign. Parliament is now sitting; *The Times* will have little space for such matters, and I hope therefore "N. & Q." will admit an old correspondent, through its columns, to call the attention both of Mr. Newton and its Liverpool subscribers to this curious instance.

The subject of longevity has long attracted the attention of men of science, actuaries, and others; but I believe that since the present century no case at all approaching to that of Miss Mary Billinge has been found to bear the test of examination.

A DOUBTER.

LORD MACAULAY'S ANCESTRY.—His grandfather was the Rev. John Macaulay, minister of Inverary; whose brother was the Rev. Kenneth Macaulay, minister of Calder, Nairnshire, author of the *History of St. Kilda*. Who were these two the sons of, and who did they marry? They are both frequently mentioned in Boswell's *Johnson*.

Were the Rev. Robert Macaulay, minister of Inchinnan, Renfrewshire, in 1703, and the Rev. Robert Macaulay, minister of Stirling about the same date, relations of the above? or were the two latter one and the same? F. M. S.

229, Clarendon Villas, Plumstead.

LADY MARJORY MURRAY.—I have before me the following books:—

1. "*Essai d'Imitation Libre de l'Episode D'Ines de Castro dans le Poème des Lusiadas de Camoens*. Par M^{lle} M. M. 1772 8vo."

2. "*Essai d'un Eloge Historique de Maria-Thérèse, Archiduchesse d'Autriche, &c. &c.* Par M. M. Brussels, 4to, 1781."

In a hand of the period, a former owner has filled up the asterisks in the title of the latter work with the name Murray, and has written Murray on the title of the first-named book.

I surmise that the person meant was Lady Marjory Murray, who died at Twickenham 19th May, 1799. She was the second daughter of David Murray, sixth Viscount Stormont, by Anne, only daughter and heiress of John Stewart of Innerbye, and was called *Miss Marjory Murray* until 30th April, 1793, when she and her eldest sister Anne obtained the royal warrant to enjoy the same place and precedence as the daughters of

an earl of Great Britain. Thenceforward she appears to have been designated *Lady Marjory Murray*. In *Mary Granville's* (Mrs. Delany's) *Autobiography* she is called *Miss May Murray* at a period before 1793. Perhaps some correspondent can confirm or rebut my supposition that these works are by *Lady Marjory Murray*. S. Y. R.

THE NETHERLANDS.—At the time of the separation of the seven united provinces (1679) was Drenthe part of either Friesland or Gröningen? Which three of the other ten provinces were ceded to France in 1748? A card, containing the arms of the Netherlands (1677), gives the seventeen shields; but leaves out Liege and West Flanders, and puts in Malines and Arras (Arras).

JOHN DAVIDSON.

"OH, OH, RAY, OH AMBORAH."

"No pow'r on earth can e'er divide
The knot that sacred love hath tied;
When parents draw against our mind,
The true love's knot they faster bind.
Oh, oh, ray, oh Amborah.
Oh, oh," &c.

Polly sings the above air in the *Beggar's Opera*, Act II. Sc. 2. The burden seems a strange unusual sort of one. Had it any meaning at the time the *Opera* was written? W. B.

PURITAN PEW.—It would be interesting to ascertain how many of these curious enclosed seats still remain untouched in our churches.

W. T. T. D. (S^d S. vii. 116) mentions one in Long Melford church, "entirely covered in." There is another pew of the kind in the church of Langley V. Mary (commonly called Langley Marsh), in West Drayton. It is on the north side, separated from the nave by a wooden lattice work. The pew communicates with a small library of books on divinity, to which the occupant of the pew might retire without being noticed from the body of the church. The domestic chapel attached to Littlecote Hall, near Hungerford, still retains the distinctive arrangements peculiar to the Puritan age, in the position of the communion table, seats, &c. Can any of your readers supply other instances of this kind?

BENJ. FERREY, F.S.A.

QUOTATIONS. —

" a gleam,
A light that never fell on sea or land,
The artist's fancy, and the poet's dream!"
" in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

A.

PEWTERERS' COMPANY.—The *Athenæum* of Feb. 4, 1865, contains a review of Dr. Hook's

Lives of the Archbishops of Canterbury (vols. iii. and iv.), which concludes with the following words:—

"When these volumes close, the Statute was in force which legalized the burning of heretics; and the Pewterers' Company were then, or soon after, in possession of the estates which they held under the pleasant service of furnishing all the faggots required for the fires in which the heretics of London were to expiate their offences against Rome."

Will you kindly allow me to propose the following queries:—Where can the authority be found for this assertion with respect to the Pewterers' Company? When, and by whom, were estates granted to them on the condition mentioned? What were the estates? Does any evidence exist of the service having been rendered? Did the Company lose the estates when the service was no longer required?

An answer to any of these inquiries will be highly acceptable to A LONDON ANTIQUARY.

PRACTICES OF THE ROMAN CHURCH.—In an article entitled "The Reformation," in *The Saturday Review*, of Jan. 28, 1865, the writer says:—

"Vernacular services, communion in both kinds, and the marriage of the clergy, are all freely allowed to large national communities in strict communion with Rome."

I wish to ask, to what communities does he here refer? W. T. T. D.

SAM SHARPSET.—Will some clever kindly disposed reader inform me who is the worthy alluded to in the following comparison, which appeared in the 10th of December number of *The Reader*?—

"A momentary enthusiasm might perhaps greet a tragedy by Sophocles, a decade of Livy, or the now missing portions of the *Annals* or *History of Tacitus*" "A few scholars would cherish the resuscitated worthies, but nine-tenths of the literary world would receive them as coolly as Sam Sharpset received his brother Matthew at Barbadoes."

ALFRED JOHN DUNKIN.

SKETCH BY LESLIE.—Can any correspondent suggest for what subject the late Mr. Leslie intended a sketch, which is now in my possession? It is a single figure, apparently of a Welshman. He has his head tied up in a napkin; one hand he holds to his breast, with the other he very sorrowfully holds out a piece of money as if particularly objecting to part with it. It is very spirited, and finely touched. He evidently intended to introduce it into some large picture, by the pains he took to finish the flesh parts.

J. C. J.

R. SMITH, author of *A Wonder of Wonders, or a Metamorphosis of Fair Faces into Foul Visages: an invective against black-spotted Faces, temp.*

James I.* Any particulars of his life will oblige me. St. T.

"STILL WATERS RUN DEEP."—I have been accustomed to hear this phrase used for the last fifty years. Where does it first occur in print?

G. H. OF S.

STORMSTEAD.—Will any of your readers kindly give me information as to the orthography of the word "stormstead"? Is it "stead," "sted," or "staid"?

H. B.

"VITULUS AUREUS."—Who, under the name of Philander, wrote this work?

JOHN DAVIDSON.

SIR WALTER SCOTT.—Did Sir Walter Scott ever visit Melrose Abbey by moonlight, or is the well-known description in the *Lay of the Last Minstrel* wholly the result of imagination?

J. B. G.

Queries with Answers.

"COLLECTION OF POLITICAL TRACTS."—Chance threw in my way a book bearing this title:—"A Collection of Political Tracts. Dublin: Printed by George Faulkner, in Essex Street. M.DCC.XLVIII." In the Preface are these words:—"Some of them were ushered into the world from a printing-press under the sanction of a late noble Duke." Who was the "noble Duke"? The tracts are signed as if by different writers, but the style of all is so alike as to lead one to the conclusion that they are all by the same hand. By whom were they written? I give some of the names found at the end of the various papers: "The Occasional Writer;" "From my Garret;" "John Trot;" "Phil-Athenus." The following names appear in one of the articles thus entitled: "An Answer to the *London Journal* of Saturday, December 21, 1728:"—"Benjamin, Lord Bishop of * * * * *," "Ben"; "Robin"; "Numb Fish"; "Raleigh"; "Publicola"; "A Person." For whom did these names stand?

PAUL A JACOBSON.

West Derby.

[The Tracts contained in the volume purchased by our correspondent are from the pen of Lord Bolingbroke, and some of them are reprinted in Mallet's edition of his *Lordship's Works*. The Rev. William Mason, in a letter to Mr. Bryant, dated Nov. 13, 1747, informs him that "Lord Bolingbroke has advertised a *Collection of Political Tracts*, but I suppose they will be only such as have before made their appearance in the weekly papers." (Nichols's *Literary Anecdotes*, ii. 711.) This volume was reprinted *verbatim* in Cadell's edition of Bolingbroke's *Works*, ed. 1788, 8vo, with the following title: "A Collection of Political Tracts, by the Author of the *Disser-*

[* *Temp.* Charles II. "Lond. 1662, 4to." A copy was in Heber's library, Pt. iv. 8087.—Ed.]

tation upon Parties." Warburton said that his "Occasional Writer" (printed in this Collection) is one of the best things Bolingbroke ever wrote." By "Robin of notable memory" is probably meant Robert Harley, Earl of Oxford; and "Benjamin, Lord Bishop of * * * * *," is clearly Benjamin Hoadly, Bishop of Bangor.]

LATIN NAMES OF TOWNS.—Is there any dictionary or work that gives a list of the Latin names of the principal European towns? Without some list of that sort, one is apt to make mistakes in reading small coins where the words are much contracted. I had a small silver coin of Louis XIV., with MO. NO. ARGEN. (or some contraction like it) on the reverse, and I considered it to mean *new silver money*; however, I came across a demiecu of the same most Christian king, on which the legend was given in full—"MONETA. NOVA. ARGENTINESIS." New money of Strasburg struck 1710, a few years after that beautiful city had given itself up to France as the comet-thaler of 1681 says:—

"Strasburg die schöne statt;
An Frankreich sich ergeben hat."

MON. NO. TUGI. was to me a great puzzle till I found it to mean of Zug (Tugigensis). If any correspondent of "N. & Q." can inform me where I can find such a list I shall be much obliged.

JOHN DAVIDSON.

[The following works may be consulted for the Latin names of towns: 1. *Lexicon Geographicum in quo universi orbis urbes, provincie, regna, maria, et flumina recensentur*. Illud primum in lucem edidit Philippus Ferrarius Alexandrinus, in Ticinensi Academia Mathematica Professor. Nunc vero Michael Antonius Baudrand, hanc editionem emendavit, illustravit, et dimidia parte auctiorem facit. Paris. 1670, 1677, fol.—2. J. B. Riccioli's *Geographiæ et Hydrographiæ reformatæ libri duodecim*. Bonon. 1661, fol. et Venet. 1672, fol.—3. *Dictionnaire interprète manuel des noms Latins de la Géographie ancienne et moderne* [par Espr.-Jos. Chaudon]. Paris, 1777, 8vo. *Vide* "N. & Q." 1st S. i. 474; v. 285, 805.]

CROMWELL: PALINURUS.—In the *Miscellaneous Writings* of Lord Macaulay, the following passage occurs:—

"A few days more, and his head is fixed to rot on the pinnacles of that very hall where he sat on a throne in his life, and lay in state after his death."—*Conversation between Mr. Cowley and Mr. Milton*.

He is here speaking of the Protector. Is it a fact that such occurred to him?

To whom does Pope allude in the following line—

"Even Palinurus nodded at the helm"?

The Dunciad, canto iv. line 614.

E. L.

[Pepys shall reply to our correspondent's first question. "Washing-day. My wife and I by water to Westminster. She to her mother's, and I to Westminster

præsertim mingere," and derivatively "stercus egerere." From this root a large number of words are derived both in the classical and Teutonic families. Johnson does not seem to be aware of the mode of propagation of the plant alluded to above; but his description (too long for quotation here) is well worth reading.

The Latin name of the plant, though bearing the same meaning, is derived from a different root,

विष्, *vis̥h*, disjungere, separare, from which *visited*, *stercus*. Virgil (*Æneid*, lib. vi. ver. 205) appears to allude to the mode of dissemination:—

"Quale solet silvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo fetu teretes circumdare truncos."

I am not able to say why Shakspeare should attach the epithet *baleful* to the plant, except in connection with the cruel superstitions of the Druids, from whose festivities at the winter solstice the modern associations of the plant may be derived.

J. A. P.

Liverpool.

It would take up more room than I think the Editor would like to allow to answer the inquiries of A. A. fully. It is a very curious subject, and one little known. By far the best account of mistletoe, of its growth, its properties, and the superstitions connected with it, that I know, was read at Hereford last spring, before the Woolhope Naturalists' Field Club, and has since been printed, with some additions, in the *Transactions* of that society. It is shown there to have been regarded as a "mirth-provoking plant" only of late years, since the knowledge of it has extended from the counties where it grows into London and the large towns. In Herefordshire it is associated not with Christmas but with the new year. Shakspeare's discernment did not fail him when he called mistletoe a *baleful* plant. It is always most abundant on the oldest and most unhealthy trees in an orchard, and in the oldest orchards; its presence is probably the consequence and not the cause of their unhealthiness; but the coincidence is strongly marked. It is a popular but erroneous belief that the berries are poisonous; and this may be what Shakspeare referred to. Its medicinal properties are, in reality, very slight, and rather beneficial than otherwise.

T. C.

Hay, Hereford.

IS IT A FOSSIL?

(3rd S. vii. 75.)

No! it is simply the head of a real crocodile. But the head of a dragon said to have been strangled by St. Martha's garter, and preserved

with great veneration at Aix, is undoubtedly the fossilised head of an extinct Saurian reptile. The best authenticated dragon story is that of the one said to have been killed by Dieudonné of Gozon, Knight of Rhodes, and afterwards Grand Master of the Order, who died in 1353. Gilles de Chin died in 1137, yet the traditions of Hainault attribute to him the most striking traits of the exploit said to have been performed two centuries later by Dieudonné. The difficulty of obtaining permission to fight the dragon, the care with which a figure resembling it was previously made to accustom the horse to such a terrific sight, the training and employment of fierce dogs, the precaution of being followed by devoted servants to near the place of combat,—all these circumstances are common to both combats. The head of Dieudonné's dragon was carefully preserved as a trophy at Rhodes till the knights were driven out of the island.

The Turks in turn preserved the head with equal care, so it was actually seen by Thévenot, the traveller, as late as the middle of the seventeenth century; and from his description it appears to have been the head of a hippopotamus. And I believe it really was that animal, which, before the invention of fire-arms, would prove no contemptible antagonist to a knight on horseback confined in heavy armour, and armed only with sword and lance. But how did it get to Rhodes? Dr. A. Smith, in his *Illustrations of the Zoology of South Africa*, gives a remarkable account of the migrations of this animal; and Sir C. Lyell, without any reference to this subject, says:—

"The geologist, therefore, may freely speculate on the time when herds of hippopotami issued from North African rivers, such as the Nile, and swam northwards in summer along the shores of the Mediterranean, or even occasionally visited islands near the shore. Here and there they may have landed to graze or browse, tarrying awhile, and afterwards continuing their course northwards."—*Geological Evidences of the Antiquity of Man*, p. 180.

In that interesting and valuable miscellany, *The Book of Days*, edited by Mr. R. Chambers (vol. i. p. 541), will be found many curious dragon legends both British and foreign; also notices of several continental churches where parts of crocodiles are preserved, and shown as dragons killed by saints. See also *Recherches Historiques sur Gilles Seigneur de Chin et la Dragon*, Mons, 1825; Thevenot, *Relation d'un Voyage fait au Levant*; *Dictionnaire de Moreri*, art. "Gozon" (Dieudonné); Bottin, *Traditions des Dragons Volans*; and an excellent paper by Lenoir, "Du Dragon de Metz," published in the second volume of *Mémoires de l'Académie Celtique*.

St. Romanus, about 720, is said to have delivered the town of Rouen from a monstrous dragon. This deliverance seems to have been raising banks

313, 314 of which the invention is detailed; and on p. 314, illustrated by a plate of the tinctures, all except *purpure*—which *purpure* was added in the *Tessera* in 1638. De la Colombiere had to shew, not only that a work published in 1638 imitated a work published in 1639—an enterprise of sufficient difficulty—but he had to show that a work published in 1634 was guilty of the same imitation. His entire silence as to the *De Symbolis Heroicis* of 1634 appears to me, as I suppose it has appeared to most other persons conversant with the facts since his time, to remove all ground for further inquiry. No edition of the *Tessera Gentilitiae* appeared after 1638. Fr. S. Petrasancta had no proper opportunity, therefore, of contradicting De la Colombiere. Probably he and his friends thought, as I think now, that no special occasion was to be made for the purpose of contradicting an assertion which would be sure to refute itself. D. P.

Stuarts Lodge, Malvern Wells.

WINTHROP FAMILY.

(3rd S. vii. 96.)

"The family of the Winthrops came antiently from Northumberland, they afterwards settled in a village not far from Newark, which was called Winthorpe; from thence they came up to London, and owned Marribone [Marylebone] Park; from thence they went to Groton, in Suffolk, where they lived many years; and when the great persecution of good men was in England they came to America."*

John Winthrop, Governor of Massachusetts Bay, 1630, Lord of the Manor of Groton, Suffolk, England; born Jan. 12, 1577-8; died in Boston, U. S., March 26, 1649.

John Winthrop (his eldest son), born Feb. 12, 1605-6; elected Governor of New Haven Colony in 1657, and on the union of Connecticut and New Haven Colonies in 1685, was the first governor under the charter; died April 5, 1676, in Boston, U. S.

Fitz-John Winthrop (his eldest son), Governor of Connecticut; born March 14, 1638-9; died Nov. 27, 1707.

Wait Still (second son), Major-General and Chief Justice of Massachusetts; born Feb. 27, 1641-2; died Sept. 7, 1717.

John Winthrop (his only son), born Aug. 26, 1681; married Ann, daughter of Governor Jos. Dudley, and died Aug. 1, 1747, at Sydenham in England; buried at Beckenham, in same county.

John Still Winthrop (his son) born Jan. 15, 1720; married Jane Borland of Boston, U. S.; and secondly, Elizabeth Shirreff of Annapolis, Nova Scotia, widow of Captain John Hay, of the 40th

* Extract from a paper in Wait Still Winthrop's handwriting, in the possession of the late William H. Winthrop, Esq., of New London, Connecticut, U. S.

regiment; died June 6, 1776, leaving the following sons:—

Francis Bayard Winthrop, of New York, who died in 1817.

William Winthrop, of New London, Connecticut; died 1827.

Joseph Winthrop of Charleston, South Carolina; died 1828.

Thomas Sindall Winthrop, Lieut.-Governor of Massachusetts; died 1841.

Benjamin Winthrop of New York.

Robert Winthrop, Admiral in the British Navy; died 1832.

There are numerous descendants of the above now living in Boston, New York, and other parts of the United States.

Of the issue of John Winthrop and Ann Dudley, Mary married Joseph Wanton, Governor of Rhode Island; Rebeckah married Gurdon, son of Governor Gurdon, Saltonstall, of Connecticut.

Thomas Sindall Winthrop (son of John Still Winthrop) married Elizabeth Bowdoin, eldest daughter of Sir John Temple, Bart., by which marriage this branch of the Winthrops are of course connected with the families of the Duke of Buckingham and Viscount Palmerston.

Hon. Robert C. Winthrop, *now living* in Boston, U. S., is the representative of this branch. Some years since he was United States senator, and at another time Speaker of the House of Representatives. Admiral Yates, of the British navy, is a first cousin.

H. O'D. will find a complete pedigree of the Winthrops, after their intermarriage with the Dudleys, in the *Sutton-Dudleys of England, and the Dudleys of Massachusetts in New England*, 8vo, 1862. GEO. ADLARD.

Barnsbury.

THE CHURCH OF ENGLAND AND IRELAND.

(3rd S. vii. 122.)

The Right Hon. Joseph Napier delivered a lecture before the Young Men's Christian Association in Dublin on the evening of the 8th of February, the subject being "The Irish Difficulty." In the course of his address, the learned gentleman partially answered a question of mine in "N. & Q." on the application of the term used in our title. His words, as reported, were to this effect:—

"The Protestants of Ireland had been assured that they would occupy under the Union an improved position. The State, the Church, and the Legislature of Ireland were to be united with those of England. It was an international treaty in its very nature permanent, because on each side there was the giving up of the separate and independent existence of a State, a Legislature, and a

* One volume, 8vo, J. Russell Smith, Soho Square.

"Sir Johnny Cope addressed his men,
Saying, If that you'll be stern and steady,
Five hundred pounds again I'll gie,
If you catch me the lad wi' his Tartan Plaidie.

"Our noble prince addressed his men,
Saying, If you'll be stern and steady,
I'll set you down in a kingdom free,
If you fight with me to keep my Plaidie.

"The Duke o' Perth stood on his right,
Brave Montrose and brave Glengarry,
From the Isle of Sky the brave Lochiel,
M'Larens bold, and brave M'Cready.

"Painted rooms, an' feather beds,
Could hardly please a German lairdie;
But a better prince than ever he was,
Lay among the heather in his Tartan Plaidie."

JAMES GIBSON.

23, Spring Gardens, Bradford.

BARLEY.

(3rd S. v. 358; vi. 481; vii. 84.)

This query reminds me of a mystic jingle used by Lincolnshire boys when claiming any treasure-trove, whether a bird's nest or otherwise:—

"All my awn (own)!
Barley-corn!
Bar ha'av's (halves) and quarters!"

The second line is exquisitely obscure, still there seems a family likeness to the Lancashire instance given by T. T. W. in your January part (p. 84), so far as the right to a "find" is concerned. Whether the other sense of "barley;" viz. a prohibitive or cautionary one, may be connected with the verb "bar," I merely throw out as a hint. I think that monosyllable is still in use in boys' games to stop any irregularity, as "bar that!" "bar striking!" &c. Among Lincolnshire phrases one may hear, "It's a bargains on it!" or "Oh, a bargains on (or of) him!" when one would depreciate a man or a thing.

In a little threepenny tract, *Notes on Lincolnshire Words*, in form of a glossary (Lincoln, Brookes), "bargains" in this phrase is explained by the old negative "bar;" viz. *no gains*, no profit, no good of him or it. The late Rev. Jas. Adcock, Mr. Halliwell's chief Lincolnshire correspondent, once gave this to the writer. (N.B. I have just seen—not without a certain indignation—*bar* and *barring*, in the sense of *excepting* [a perfectly legitimate sense] inserted in the *Slang Dictionary*.)

Apropos of Lincolnshire words, which have received very little attention generally, a local classification of the several dialects is very desirable, by which some estimate of the local immigrations at the era of the seakings might perhaps be approached. A walk of a few hours introduces a new dialect. Rambling on the wolds, not far from Horncastle, I asked a shepherd boy the way to a certain farmhouse which I was bound for. In showing me its

direction, he added—"It's a pla' as uncommon hard to *fin*." Now, nearer to Lincoln, *foind*, with a splendidly full and broad enunciation, would have been the word. The Danes (per Mr. Worsaae) claim our country as their own. On the coast near Wainfleet is the popular bathing village, *Skegness*; the *Notes* just mentioned connect it with some Baltic prototype, *Skaegnaes*; but query if Danish, as I have been assured that the *k* is soft in Denmark, and that it would have come down to us as *Shagness*. The word would imply a ragged shore, a rough cape, which scarcely applies to the flat Lincolnshire beaches.

I am glad to see on p. 31 of your January part a "Lincolnshire Dialogue" by C. P. T., but in a county some eighty miles from north to south, the locality should have been given. *Strange*, as the pronunciation of strange, is, I confess, quite strange to me; *taving* (restless) is probably south Lincolnshire. It is given in Thompson's *Boston*, and Skinner (*temp.* Chas. II.) has "to tave, *furere*," as a Lincolnshire word. He was a Lincoln physician. *Wetchard* must be the common corruption of *wet-shod*, and only applicable to wetted feet. C. P. T. mentions in a note (as if it were the *bond fide* name) "*Marquery*, a vegetable peculiar to Lincolnshire, resembling spinnach." I presume the same as the mercury of the gardeners. I hope the writer will pursue the subject, but not omit to tell the district he illustrates.

There are some curious instances in the above-quoted *Notes* of words lost since Skinner's time from our local vocabulary. A tom-cat was then a *karl-cat*, meaning no scandal on the joyous Stuart on the throne, but simply thus (according to Skinner)—"Lincoln. usitatissima pro feli mare, ab A.-S. karl, i. e. masculus." *Scathe*, to hurt; *snithe-wind*, a cutting wind; *becsen*, blind, with many more, which have perhaps only retreated northward since those days, have likewise disappeared from among us. In the fourteenth century old parish documents show that *gar*, *speer*, and other Scotticisms, as they are now considered, were current in the district.

LINDENSIS.

INVOICE OF CARGO, 1803: A BUSINESS COMMUNICATION (3rd S. vii. 72.)—The document of which you insert a copy is very interesting, as illustrating the mode in which a former generation of merchants conducted the slave trade. It is, however, *not* an invoice, but a bill of lading. An invoice is a document stating the description and quality in detail of certain goods or live stock which may be sold by one party to another, specifying the price and charges of transmission, if any. A bill of lading is a receipt given by the master or purser of a vessel for certain goods or live stock shipped on board such vessel, contracting to convey the same from one port to another in

genius and high scholarship, whose life was early clouded by insanity, gives some curious statements about the effects of the system of rigid restraint exercised by the Society of Friends, which I am not prepared either to support or contradict. After describing the system of restraint itself, he says: "This is known, but it is not equally known, that this unnatural restraint falling into collision with two forces at once—the force of passion and of youth—not unfrequently records its own injurious tendencies, and publishes the rebellious movements of nature by distinct and anomalous diseases. And further, I have been assured upon most excellent authority, that these diseases—strange and elaborate affections of the nervous system—are found *exclusively* among the young men and women of the Quaker Society; that they are known and understood *exclusively* amongst physicians who have practised in great towns having a large Quaker population, such as Birmingham; that they assume a new type and a more inveterate character in the second or third generation, to whom this fatal inheritance is often transmitted; and, finally, that if this class of nervous derangements does not increase so much as to attract public attention, it is simply because the community itself—the Quaker body—does not increase, but on the contrary is rather on the wane."

In 1860 I called the attention of a medical man, residing in one of the strongholds of Quakerism, to the assertion of Lord Jeffrey, but he would not allow that those born in the drab were more liable to "die of a sort of atrophy" before the age of fifty than were any of their more lively fellow-creatures. I have not yet had the advantage of his opinion concerning the neurotic affection. Perhaps DR. CAPPER of Liverpool may be induced to favour us with another communication.

ST. SWITHIN.

MAGNA CHARTA (3rd S. vi. 533.)—Finding that no one has yet sent a reply to this query, which somewhat surprises me, I give the authority, and fuller quotations. On May 17, 1628, during the debate on the Petition of Right, Sir Edward Coke said:—

"Sovereign Power is no parliamentary word. In my opinion it weakens *Magna Charta* and all our Statutes: for they are absolute, without any saving of sovereign power; and, shall we now add it, we shall weaken the foundation of Law, and then the building must needs fall. Take we heed what we yield unto. *Magna Charta* is such a fellow that he will have no sovereign. If we grant this, by implication we give a sovereign power above all these laws. We must not admit of it; and to qualify it is impossible. Let us hold our privileges according to the law."—See I. Rushworth, 568.

The whole speech is to the same effect. Sir Edward Coke had been Lord Chief Justice of England, Speaker of the House of Commons, &c.

TOULMIN SMITH.

ARMS OF A CONQUERED KNIGHT (3rd S. vii. 46.) MR. DYMOND appears to have committed an inadvertence (3rd S. vi. 540) in identifying MR. RYE with the passage that he extracted from Burke's *Extinct Peerage* (3rd S. vi. 483). It must, however, be observed that the passage so extracted by

MR. RYE has not added materially to our knowledge. For the Robert Carey mentioned by Burke is no other than *Robert Cary*, respecting whom the question originally arose. And if MR. RYE wishes for some authority for the supposition that the statement contained in the extract is erroneous, he will find it in the passage quoted from CURRIOSUS in a former communication of mine (3rd S. vi. 313). This communication MR. DYMOND perhaps thought it unnecessary to cite, as it had already been referred to by MR. RYE (3rd S. vi. 483).

R. J. F. has given an instance of the arms of a knight, taken prisoner in war, being conferred on his captor (3rd S. vi. 401). I am not sure that this is quite a case in point. Still it appears to have some bearing upon it; and I therefore beg to add another case of the same kind that I have lighted upon in Clark's *Introduction to Heraldry* (1818) p. 58:—

"No. 83. Argent, on a bend gules, between three pellets, as many swans proper—rewarded with a canton sinister azure, thereupon a demi-ram mounting argent, armed or, between two fleurs-de-lis of the last; over all, a baton dexterwise, as the second in the canton. This is the arms of *Sir John Clarke*.

"Note. The canton was the arms of the *Duke of Longueville*, and was given as a reward to *Sir John Clarke* for his taking in lawful war *Lewis de Orleans, Duke of Longueville, and Marquis of Roteline* (Rothelin), prisoner at the battle of Bomy, near Terovane, August 16, anno Hen. VIII. 5."

The Duke of Longueville, mentioned in the foregoing extract, was the first husband of Mary of Lorrain, who was afterwards married to James V., King of Scotland. The battle at which he was taken prisoner is sometimes called the battle of Guinegate, but more commonly the battle of Spurs. In his enumeration of the prisoners taken on that occasion, Dr. Lingard speaks of the Duke of Longueville and the Marquis of Rotelin, as two separate and distinct persons. MELETES.

Morgan le Yonge, of the family of the Yongs of Bryn Yorcin, co. Flint, had lands granted him in the reign of Richard II., for having taken prisoner a Spanish grandee of great note, and was permitted to bear his arms, "Gules, a toison, or," in a canton on his own shield. (*Archæologia Cambrensis*, i. 44.) MORRIS C. JONES.

Liverpool.

MY (3rd S. vi. 435.)—Is MR. KEIGHTLEY correct in stating broadly that, in common conversation, *my* is pronounced so as to rhyme with *he*, *fy*? It undoubtedly is so pronounced where it is emphatic, as in—"That is *my* hat, don't you run away with it." It is also pronounced somewhat in the same manner, though not so strongly, when it begins a sentence, as in—"My hat wants brushing." But when it comes in the middle of a sentence, and is not emphatic, the sound of the *y*,

School chapel was brought from Flanders; but the character of several of the windows has been entirely changed (I might say destroyed) during the recent alterations. A very poor woodcut of the east window forms the frontispiece to the *Book of Rugby School*. A S.

THE QUEEN'S MARIES (3rd S. vii. 69.)—W. H. C. has in the foot-note confounded two incidents connected with the history of Mary, Queen of Scots, which are quite distinct from each other; and between the occurrence of which there was a long interval.

When the queen at a very early age was sent to France, she was accompanied by four little ladies (all about her own time of life), daughters of noblemen, and all having the Christian name of "Mary." I have seen given the whole four surnames (where I cannot remember), but one of them I am certain was Fleming; and very likely Livingstone was that of another.

The second incident took place when the queen lived at Holyrood Palace, during her marriage with Darnley. She had then *four* female attendants, all named Mary. One of whom was a French girl, who was executed in Edinburgh for child-murder; and it is to this the lines of the old ballad (quoted in part by your correspondent) apply—not to the little Maries of the queen's childhood. This appears clearly, from the only three verses of the ballad which are preserved; and which, as they have a kind of wild pathos, and may probably be new to many of your readers, I use the freedom to give in full:—

"When she came to the Netherbow Port,
She laughed loud laughter three;
But when she came to the gallows' foot,
The tear stood in her e'e.

"O ye mariners, mariners,
That sail upon the sea,
Let not my father or mother to wit,
The death that I'm to dee.

"Last nicht the Queen had four Maries,
The nicht shall hae but three;
There was Mary Seaton and Mary Beaton,
And Mary Carmichael and me."

G.

Edinburgh.

ROMNEY'S PORTRAITS OF WESLEY AND MRS. TIGHE (3rd S. vii. 103.)—MR. BURTON gives an interesting note on Romney's portrait of Wesley. It will cause one of your correspondents, at all events, to make some endeavour to see it when next in Ireland. Every portrait by that prince of English portrait painters is precious indeed, and Wesley was a fine subject for an artist.

MR. BURTON ends his note with a reference to Mrs. Tighe, adding, that "all we know of the *personnel* of the lady of that name—the authoress of *Psyche*, first published, I think, in 1805—comes to us from the picture for which she sat also to Romney."

Looking to my quarto edition of *Psyche* (London, 1811), I find an exquisitely beautiful portrait of its "authoress," as I suppose here referred to. The readers of "N. & Q." are encouraged to look at it, if they can. It is in small medallion form, with costume of the utmost simplicity—scarcely more than that which would be worn by a peasant girl. It is quite in the Romney style; but the inscription is as follows, wanting farther explanation to those unacquainted with the history of the portrait: "Comerford, after Romney, *pincit*; Caroline Watson, Engraver to her Majesty, *sculpsit*."

FRANCIS TRENCH.

Islip Rectory.

Romney's portrait of Wesley became the property of the late Mr. Butterworth, M.P., some thirty years ago; and it may be presumed, is in the possession of the family.

About 1817 it was copied, with the permission of the excellent lady for whom Romney painted the portrait—the late Mrs. Tighe of Rossana—for the Rev. Mr. Roberts of Bristol; and the copy was done by the late Mrs. John Taylor, the talented daughter of Mr. Spilsbury, who, about 1789, engraved the mezzotinto alluded to.

As names have been introduced—although, as MR. BURTON observes, parenthetically—I think it right to correct a little mistake:—The authoress of *Psyche* was not Mrs. Tighe of Rossana, but her daughter-in-law Mrs. Henry Tighe. All are now dead. *Psyche*, alas! died young—

"Ere yet her form had lost its vernal bloom"—

and before she could know the wide-spread fame her poem attained. A. W. DAVIS, M.D.

Toppington Vicarage, Shrewsbury.

HORKEY.—In "N. & Q.," 1st S. i. 263, the derivation of this word was asked by LORD BRAYBROOKE; and in 1st S. i. 457 various solutions, all in my opinion very unsatisfactory, were offered. I beg to suggest one that has my preference, and which, I think, is calculated to command more general assent. I mean the Greek word *εργα* (Latin *orgia*), "orgies"; which, though originally applied to the feasts of Bacchus, was afterwards used to denote any revel or feast.

THOS. COWARD, M.A.

Cambridge.

KNIGHTS BACHELORS (3rd S. vii. 76.)—Sir Daniel Williams is unquestionably dead. The precise date of his decease I do not recollect, but it must be forty or fifty years ago. It can, no doubt, be ascertained by application to the clerk of the peace for Middlesex.

It is a mistake to call Sir Daniel chief of the *Lambeth* Court. That court had no existence in his day, not having been established in fact until the reconstruction of the police districts, about twenty-five years ago. The court over which he

peasant's cottage a tuft of yew may be seen at the bed-head, or round the crucifix which hangs on the wall. Hence yew trees are almost universally called palms in Ireland, even by persons who know the proper name for them. CYWRM.

Porth yr Aur, Carnarvon.

REGIMENTAL BADGES: THE PASCHAL LAMB.—In the interesting article on "Regimental Badges" (3rd S. vii. 5), it is said that the Queen's Royal Regiment derives its—

"Badge, 'The Paschal Lamb,' from the Royal arms of Portugal; the regiment being raised for service in Tangiers, part of the dower of Catherina, Queen of King Charles the Second, and who was, previous to her marriage, Infanta of Portugal."

But at p. 49 it is stated this badge was "granted for having been a guard of honour to the queen of Charles II. on her progress to London."

May I ask JUVENA if *both* these statements are correct? I should be glad also if he, or any other of your correspondents, would kindly inform me how the "Paschal Lamb" is connected with the arms of Portugal. It does not appear in them at present; and after diligent search, I have failed to find that it has ever done so, or been associated with them as a crest or supporter.

JOHN WOODWARD.

New-Shoreham.

PASSAGE IN "DON QUIJOTE" (3rd S. vii. 25).—When translating *Don Quijote*, I was much puzzled by the expression "mil velos"; and my master, who was a Spaniard well acquainted with English, told me that "mil velos" meant a very large or long veil, and that it gave the idea of reaching down to the feet. Of course, *velos* is in the plural, because preceded by *mil*. Its number, therefore, is no proof that more than one veil is meant.

A. DE R.

FIRST DUKE OF MARLBOROUGH (3rd S. vi. 376).—Perhaps MR. HUTCHINSON is not aware that the Duke's mother was Elizabeth Drake, daughter of Sir John Drake, Knt., of Mount Drake and Ashe, by Helen, daughter and co-heir of Sir John Butler, Bart., of Hatfield Woodhouse, Herts. I should be much obliged if MR. HUTCHINSON can tell me to whom the property of Ashe now belongs?

W. T. T. D.

THOMAS BUDD (3rd S. vi. 418).—With Governor Jennings he was, in 1684, chosen a commissioner "to negotiate in England" the "matter relating to" the People of West New Jersey's "demand and vindication of their right to the Government, against Edward Billings's pretence to the same." Other persons were elected in the same year to fill the public offices in New Jersey held by Budd, which makes it probable that he went to England. Can anything be learned of his sojourn there, and its results? His book on *Pennsylvania, &c.*, was published in 1685—the following year: pos-

sibly in England, and under his own supervision. I find that he copies, literally, passages from Yarrenton's work (to which you kindly referred me) without any marks of quotation. He was a member of the Society of Friends, was involved in the Keith controversy, and, I have heard, became a member of the Church of England. On this latter point I would be glad of information.

ST. T.

"HARD CASH:" "JUPITER AID US" (3rd S. vii. 94).—The symbol which is usually prefixed to a medical prescription undoubtedly *now* stands for the word *Recipe*, just as the French physicians use P, or the word *Prenez*, at the beginning of their formulæ. But there is as little doubt that this letter has replaced the somewhat similar symbol of the planet Jupiter, used by the physicians of heathen times, as an invocation to the deity whose aid and blessing they sought in their professional labours, just as the Mahometan writers invoke Allah, poets propitiate the Muse, and, in days of more simple and earnest faith, the merchant headed his invoice with the words "Laus Deo," or some similar address to the Deity who alone giveth the increase. I cannot say when the change in the symbol took place; but should infer from the following explanation that the astrological character was in use a century and a half ago:—

"R. Take, which also represents Jupiter's Arms, as if Physicians would first of all invoke the Deity. 'Tis marked thus R at the beginning of a prescription."—*Physical Dictionary*, by Stephen Blacard, 8vo, London, 1715.

It now, however, much more nearly resembles the letter R, and, as Dr. Paris remarks:—

"It is at present so disguised by the addition of the down-stroke, which converts it into the R, that, were it not for its *cloven* foot, we might be led to question the fact of its superstitious origin."—*Pharmacologia*.

Mr. Reade thinks the doctors fair game, and perhaps he wishes, too, to insinuate that a less reliance on their own skill would be as well, at least for their patients; seeing, moreover, that, according to the old epigram, the former have such a powerful auxiliary on their own side:—

"Death and the Doctor to destroy

All mankind have agreed;

But why should both their power employ,

When one can do the deed?"

WILLIAM BATES.

Birmingham.

"It is generally supposed that R is short for *recipe*." This is true, but how came the word *recipe*, or its initial letter, to be placed at the beginning of medicinal formulæ? It is not the most appropriate Latin word for the meaning it there assumes. A reason is given by a late president of the London College of Physicians, Dr

Paris, in his *Pharmacologia* (8th ed. p. 13). He says:—

"The salutary virtues which many herbs possess were, in times of superstitious delusion, attributed rather to the planet under whose ascendancy they were collected or prepared, than to any natural and intrinsic properties in the plants themselves; indeed, such was the supposed importance of planetary influence, that it was usual to prefix to receipts a symbol of the planet under whose reign the ingredients were to be collected; and it is not perhaps generally known, that the character which we at this day place at the head of our prescriptions, and which is understood and supposed to mean *Recipe*, is a relic of the astrological symbol of Jupiter, as may be seen in many of the older works on pharmacy, although it is at present so disguised by the addition of the down stroke, which converts it into the letter R, that were it not for its cloven foot we might be led to question the fact of its superstitious origin."

Dr. Paris then shows in a drawing how easily the symbol of Jupiter (♃) could be turned, by the addition of a back, or first stroke, into the modern R. His inference from this is plausible, and probably true, but it would have been more satisfactory if he had given a reference to some old work on pharmacy, in which the symbol of Jupiter, without the modern addition, is placed at the beginning of a medicinal formula. Will any correspondent of "N. & Q." supply the omission?

D.

"*BAILLER AUX CORNEILLES*" (3rd S. vi. 94).—The excellent *Phraseological Dictionary* of Tarrver gives "*bayer aux corneilles*," to look about idly, vacantly. The old meaning of *bayer* seems to be to gape or stare about; but *bailler* seems to be a different word, and to signify in old French, to give, or rather more closely rendered, to "hand over," as we should say in vernacular English. The whole expression seems so closely to resemble the often-used phrase of Aristophanes, βάλλ' ἐς κίρακας (see Nubea, 134), that we should believe one is derived in some way from the other. Perhaps the learned Examiner at Woolwich himself would oblige us by his own impressions on the point.

A. A.

Poets' Corner.

BELL CRACKED, 1504: OLD CHURCHWARDENS' ACCOUNTS (3rd S. vii. 89).—All thanks to MR. TISSEN for publishing to the wide world in "N. & Q." "the slothfulness of a sexton" in 1504, whereby a noble bell at Reading was cracked, as many hundreds have been, by pulling the clapper to the side for tolling. Thanks, too, for such interesting extracts from old churchwardens' accounts.

I beg to suggest that much information of by-gone proceedings in our parishes would be elicited if the several Archæological Societies throughout the kingdom would set some simple machinery at work, by which the contents of all the old parish coffers within their districts might be examined.

And, with regard to bells being cracked by lazy sextons—as it is a well-known fact they are—will any scientific reader of "N. & Q." explain the reason why? And here I would ask whether any person ever heard of a bell being cracked by tying a string round it, and then sounding it, as I heard a village blacksmith boast some sixty years ago that he could do? To the same point I annex a quotation from *Neckam de Naturis Rerum*, a volume lately issued under the sanction of the Master of the Rolls, p. 63, "De Campana:"—

"Campana maxima si pulsetur, filo circumdata etiam tenui, findetur."

H. T. ELLACOMBE, M.A.

NUMISMATIC QUERY (3rd S. vii. 76).—It is of course extremely difficult to pronounce on a coin without having seen it, but the probability is that it is one of Philip IV. of France (Philippe le Bel); that the crosses are simply the abbreviation of the name of Christ; and that the legend is the same as that given on the reverse of the coin figured in Bordier and Charton's *Histoire de France*, Paris, 1680, vol. i. p. 426; namely, "Christus imperat, Christus vincit, Christus regnat." The coin is supposed to have been struck about 1290. The reverse has a cross flory in a quartrefoil, and the legend goes round it. We must all congratulate its possessor on its extreme curiosity and value.

A. A.

Poets' Corner.

The legend on the gold coin mentioned appears to run thus: "XPC imperat, XPC regnat, XPC vincit." I believe the three Greek letters are not the date of the coin, as GEO. MOORE supposes. They are simply the common abbreviated form of the word ΧΡΙΣΤΟΣ, "Christ rules, Christ reigns, Christ conquers."

J. A. WICK.

MOLLITIOUS (3rd S. vi. 524).—I see no reason to regret having made the suggestion contained in my former communication (3rd S. vi. 337); for though it may have failed to set your correspondent upon analysing what was passing in the mind of the poet, it appears to have led him to answer his own question in a manner satisfactory to himself.

MELETES.

COUNTESS OF SUFFOLK (3rd S. vii. 94).—Zuccaro came to England in 1574. At that time no lady bore the title of the Countess of Suffolk; and as Frances, Duchess of Suffolk, mother of Lady Jane Grey died in 1563, the portrait referred to (if authentic) must be that of her stepmother, Katherine, Baroness Willoughby de Eresby and Duchess of Suffolk, who died in 1580. Much curious information about her will be found in Lady Georgina Bertie's *Five Generations of a Loyal House*.

S. P. V.

BARAPICKLET (3rd S. vii. 113).—Is equivalent to the Cymric *bara-planc*, or griddle-bread—i. e.

small flat cakes baked on a portable iron plate, which is suspended a few inches above the fire-place. *Bara*, baked after this primitive fashion, constitutes the ordinary diet of the Welsh peasantry at this day; and, when properly made, surpasses all other kinds of bread. The story of King Alfred and the cottier's wife will recur to the minds of your readers. Whence comes *picklet*, unless from the French, I know not. The term is still applied to those pancake-looking delicacies vended by dealers in muffins and crumpets, and made it would seem of similar materials. I have usually heard the term pronounced as if it were spelled *pike-let*. But this, no doubt, is an Anglicism. W.

An oval cake about the size of one's hand, slightly sweetened, and not thicker than half a muffin, to be eaten toasted, is called a *picklet*; sometimes also, in contempt, "buttered flannel."

CYWRM.

Porth yr Aur, Carnarvon.

Barapicklet, Welsh. (Bailey's *Dict.*) *Beatille* pies, gilet pies. E. MARSHALL.
Sandford.

Bailey gives this apparently as a compound word of Welsh origin: "*Bara-picklet*, cakes made of fine flower kneaded with yeast."

F. PHILLOTT.

In the midland districts of England, I first made the acquaintance of a table-delicacy called a "pyflet"—a round, flabby, spongy cake, baked I believe in a metal ring; but on this point I do not presume to speak as an authority. I have heard it spoken of, by native tongues, as a "pike-let." And does not this sound like an abbreviation of *barapicklet*? J. C.

Newcastle.

SURGEON EXECUTED FOR MURDER (3rd S. vii. 112.)—In a useful old volume, entitled *A Chronology of some Memorable Accidents, from the Creation of the World to the Year 1742*, Dublin, 1743 (p. 107), the following entry appears:—

"1728, June 5. Mr. Audouin was executed at [St.] Stephen's Green [Dublin], for cutting his Maid's Throat."

This supplies your correspondent with the name of the criminal. I have certainly read, within the last few years (and there is probably in my possession), a full account of the trial and execution; but I cannot remember in what publication.

ABHBA.

CARY FAMILY (3rd S. vii. 117.)—Your correspondent is in error when he states that, "in 1588 there was a Cary, or Carey, Bishop of Killaloe," no one of the name having been at any time in charge of that diocese. He probably refers to Mordecai Cary, D.D., who was "a native of England, educated at Trinity College, Cambridge;" and who, having been rector of St. Catherine's, in

Coleman Street, London, and chaplain to the Duke of Dorset, Lord-Lieutenant of Ireland, was promoted to the bishopric of Clonfert in the year 1731, and translated to Killaloe (not Killaloe), and Achonry, 1735-6. See Harris's *Works of Sir James Ware*, vol. i. pp. 646, 657; and Archdeacon Cotton's *Fasti Ecclesie Hibernice*, vol. iv. pp. 75, 170. Bishop Cary died at Killaloe, October 2, 1751; and was buried in his cathedral, where his monumental stone may be seen. There has not been a second Irish prelate of the name; but in Archdeacon Cotton's very valuable work, mention is made of several of the Cary family amongst the inferior clergy. The Bishop's son, Henry Cary, was Archdeacon of Killaloe. ABHBA.

GLADYS (3rd S. vi. 334, 538.)—I am greatly obliged to MR. CARMICHAEL for so satisfactorily answering my query as to the origin and pronunciation of the name "Gladys." The previous answer of SCHIN failed of its kind intention to satisfy my curiosity. I already knew that *Gladiss* was a Silesian surname; but that did not help me towards understanding the origin of *Gladys*, the Christian name. "There is a river in Macedon, and there is also moreover a river in Monmouth."

MR. CARMICHAEL states that Gladys is more correctly written *Gwladys*, and he goes on to say that it is considered to be the equivalent of Claudia.

Now the latter is a genuine Latin word, and of course could not have been derived from Gladys. Does MR. CARMICHAEL mean that early British writers adopted Gladys as the equivalent of Claudia, on account of the mere similarity of sound? The writer of the article "Claudia," in Smith's *Dictionary of the Bible*, supposes that the Claudia mentioned in the Second Epistle to Timothy, iv. 21, was a British maiden, whose father took the name of his imperial patron, Tiberius Claudius.

I know next to nothing of the Welsh language, and can only cling to my Dictionary, where I find *Gwlad* translated "country," and *Gwlad ac Eglwys* cited as meaning "Church and State." Does *Gwlad*, then, mean "country" in the sense of *patrie*, or in that of *pays*? *Patria* or *terra*? J.

TOKEN: THOMAS JOHNSON (3rd S. vii. 78.)—I extract the following from Bromley's *Catalogue of Engraved British Portraits*:—

"Thomas Johnson, Pugilist, wh. len. prefixed to *Boxing Revised*, 1790, 8vo. Basset.

"— fighting Isaac Perrins, an etching. Metz. J. Grozer. 1789.

"Isaac Perrins, Pugilist, in the print with Tho. Johnson, above."

I happen to possess the coin described by E. M'C., as well as another of similar character, but having a different bust and the name "Isaac Perrins." The reverse has the same date and inscription in the middle; but the legend round is,

"Strength and Magnanimity." Both pieces are of very good workmanship. I have also a sort of "Brummagem" halfpenny: *obv.* a bust, "Johnson. Pugalist;" *rev.* a harp, "Music Charms."

The following extract is from the *Gentleman's Magazine* for October, 1789, p. 947:—

"On Thursday the 22nd inst. a great boxing match took place at Banbury, in Oxfordshire, between two bruisers, Perrins and Johnson: for which a turf stage had been erected 5 feet 6 inches high, and about 40 feet square. The combatants *set-to* at one in the afternoon; and, after sixty-two rounds of *fair and hard fighting*, victory was declared in favour of Johnson, exactly at fifteen minutes after two. The number of persons of family and fortune, who interested themselves in this brutal conquest, is astonishing: many of whom, it is proper to add, paid dearly for their diversion."

J. C. WITTON.

Bath.

"WHEN OLD ADAM FIRST WAS CREATED" (3rd S. vi. 308) is part of an old song I was accustomed to hear above sixty years ago. I do not know who is the author of it. The first verse is—

"When old Adam first was created,
And lord of the universe crown'd,
His happiness was not completed
Until a companion he'd found."

J. H.

SIR ANDREW RAMSAY (3rd S. vii. 123.)—HIBERNICUS and N. H. R. seem to come, on insufficient grounds, to the conclusion that the letter referred to shows that, before its date, the Provost of Edinburgh was not called "Lord Provost," for it is obvious that the letter may bear two interpretations, viz., that of constituting the title for the first time, or that of debarring other Provosts from using it. That the latter is no strained construction, but on the contrary the true one, appears from the former article in "N. & Q.," alluded to by HIBERNICUS, and to be found in vol. iii. 404. On looking at that article, it will be seen that the writer of it cites an entry in the City Council Records of the Scottish capital, in which, seventy years before the date of the letter, viz. in November, 1597, the Provost is denominated *Lord Provost*; and it is not improbable that were these Records more minutely examined, they would show instances of the same thing at a still earlier date.

As to the "place and precedency" which the latter declares that the Lord Provost should have within the precincts of the city, there is no inconsistency in it with the view I have above suggested. It is not to be supposed that, as Chief Magistrate, he had not already such place and precedency, so that the declaration was not enactive, but confirmatory and expletive. G.

Edinburgh.

PEPYS'S MEMOIRS (3rd S. vii. 98.)—MR. EVANS'S suggestion, that a new edition of these most interesting Memoirs should be published,

including *all* that Pepys wrote, with the exception of the indecent passages, will, I am sure, meet with a cordial response from many readers of "N. & Q." The subject brings to my remembrance a question I have often thought of asking with regard to a peculiarity in Pepys's phraseology. Instead of "he tells me," "he thinks" this or that, we find "he do tell me," "he do think."

Now this was not the ordinary mode of expression in Pepys's day. We know that his Diary was kept in short-hand, and that it was from an expanded transcript of the MS. that Lord Braybrooke compiled his edition. I would ask whether the peculiar phraseology I have alluded to was really adopted by Pepys, or whether it originated in some mistake of the transcriber who wrote out the fair copy? Now that we possess the key to the original, it would, I presume, be easy for a careful examiner of the MS. to answer the query I have proposed. JAYDEE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Itinerarium Peregrinorum et Gesta Regis Ricardi; auctore ut videtur Ricardo, Canonico Sanctæ Trinitatis Londinensis. Edited from a MS. in the Library of Corpus Christi College, Cambridge. By William Stubbs, M.A., &c. (Longman.)

Recueil des Chroniques et Anciennes Istories de la Grant Bretagne, à present Nommée Engleterre, par Jehan de Waurin, Seigneur de Forestel. Edited by William Hardy, F.S.A., &c. From Albina to A.D. 688. (Longman.)

A Collection of Chronicles and Ancient Histories of Great Britain, now called England, by John de Waurin. Translated by William Hardy, F.S.A., &c. (Longman.)

Lechdoms, Wortcunning, and Starcraft of Early England, being a Collection of Documents for the most part never before printed, illustrating the History of Science in this Country before the Norman Conquest. Vol. II. Collected and Edited by the Rev. T. Oswald Cockayne, M.A., &c. (Longman.)

The good work, which was originally suggested by Sir John Romilly, and which that sound scholar and enlightened statesman, the late Sir George C. Lewis, enabled the Master of the Rolls to carry out, is progressing so quickly, although as satisfactorily as quickly, that, with the limited space we can devote to the notice of new publications, we find some difficulty in keeping that progress before our readers. The books whose titles head this notice are the latest of these valuable contributions to English History. The first, the *Itinerarium* of Richard Cœur de Lion, the authorship of which seems pretty clearly brought home to Richard, the Canon of the Holy Trinity in Aldgate, who having been formerly in the service of the Templars, was afterwards Prior of the House, has been most carefully edited by the present librarian of Lambeth, whose sketch of the character of the impetuous monarch and view of the times, as narrated in his able introduction to the Chronicle of Richard the Canon will be read with considerable interest. The interesting French Chronicle, the editing and translating

of which has been entrusted to Mr. William Hardy, peculiarly well fitted for the task, embraces a period from the first fabled settlement in Britain to the author's own time, namely, to the expedition undertaken by King Edward IV. against the Bastard of Falconbridge, after the defeat of Queen Margaret and death of the Prince of Wales, at Tewkesbury, in the year 1471. The text of the present volume is printed from a MS. of the fifteenth century, preserved in the Imperial Library at Paris, believed to be the only complete and nearly contemporary copy of Waurin's entire work now in existence. The portion now published concludes with the cessation of rule of the Britons and their final expulsion into Wales by the Saxons after the death of Cadwallader in 688. The whole of the MS. has been transcribed, and is now ready to be prepared for press. With regard to Mr. Cockayne's second volume of *Saxon Leechdoms*, we have only space left to reiterate the praises which we gave to his first volume. It is a book replete with information as to the state of science among the Saxons, and will interest the Antiquaries of Germany to the full, as much as it will their brethren in this country. The Glossary is very full and valuable.

Diary of Mary, Countess Cowper, Lady of the Bedchamber to the Princess of Wales. 1714-1720. Edited by the Hon. Spencer Cowper. Second Edition. (Murray.)

We are glad to see the favourable opinion we expressed of the value of the *Diary* of this amiable and accomplished woman recognised by the reading public, and that the second edition of the work, which that recognition of its merits has called forth, was not issued until there was time to include in it the interesting Letter from the lady which we published in "N. & Q." a few weeks since.

Debrett's Illustrated Peerage of the United Kingdom of Great Britain and Ireland. Under the immediate Revision and Correction of the Peers. Published annually. 1865. (Bosworth.)

Debrett's Illustrated Baronetage and Knightage of the United Kingdom of Great Britain and Ireland, &c. (Bosworth.)

These revivals of a Peerage and Baronetage, which were first published upwards of a century since, seem to have been carefully superintended; and as the Editor states that they have had moreover the benefit of the revision and correction of the noble and eminent persons whose names and arms figure in them, they bid fair to deserve and thereby to secure the favour with which *Debrett* was always regarded in the old times "when George the Third was King." Some of the arrangements by which the Peers who are ordinarily known by higher titles than those by which they sit in the House of Lords, and those bearing courtesy titles may be readily recognised, give a peculiar and useful character to the present *Peerage*.

The High Commission. Notices of the Court and its Proceedings. By John Southerden Burn. (J. Russell Smith.)

The High Commission was something like the Star Chamber, only while the latter dealt with Civil, the former busied itself with Ecclesiastical matters. This is, we believe, the first attempt that has been made to collect the materials for its history; and it is somewhat remarkable that the researches of so diligent an inquirer as Mr. Burn into a Court "which drew many more cases within its clutches, and was less merciful in its proceedings" than the justly dreaded Star Chamber, should not furnish material for more than a hundred pages. The book, though small, is a valuable contribution to English History, for which Mr. Burn deserves the thanks of all historical students.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SPIRIT OF THE PUBLIC JOURNALS FOR 1805. Vol. IX. London, 1805.
A LETTER TO THE DUC DE GRAFTON, ON THE PRESENT POSITION OF AFFAIRS. Almon, 1768.
THE VICIS; a Poem, by the Author of JUNIUS. London, 1836.
COLLECTION OF ALL THE REMARKABLE AND PERSONAL PASSAGES IN THE BRITON, NORTH BRITON, AND ADDITION. 1765.
GENERAL COCKBURN'S DISSERTATION ON HANNIBAL'S PASSAGE OVER THE ALPS. (Privately printed). Dublin, 1845.
THE HIBERNIAN MAGAZINE FOR 1771, 1772, 1773.
THE LONDON MUSEUM OF POLITICS, MISCELLANIES, AND LITERATURE. 4 Vols. 8vo. 1768, 1770.
A COLLECTION OF LETTERS ON GOVERNMENT, LIBERTY, AND THE CONSTITUTION. 3 or 4 Vols. 1774. Almon.
A COLLECTION OF MOST INTERESTING POLITICAL LETTERS, PUBLISHED IN 1763. 4 Vols. Almon.
A COLLECTION OF EXTENDED POLITICAL TRACTS, 1764, 1765, and 1766. 3 or 4 Vols. Almon, 1766.
VOX SENATUS. 1771.
WILKES' SPEECHES. 3 Vols.
THE EXPOSITION; a Poem. Bingley, 1768.
JUNIUS DISCOVERED BY P. T. 1789.
REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.
** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 25, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:—

FORD'S DRAMATIC WORKS, by Gifford. 3 Vols. 8vo.
NOTES AND QUERIES. (First Series.) Vols. II. and VII.
PERCY SOCIETY BOOKS. Nos. 1, 6, and 17.
ENGLISH HISTORICAL SOCIETY. Large paper. The last two volumes, royal 8vo.
GIBBON'S MISCELLANEOUS WORKS, 4to. Vol. III. Boards.
WATT'S BIBLIOTHECA BRITANNICA, 4to. Part VI.
Wanted by Mr. Thomas G. Stevenson, 22, Frederick Street, Edinburgh.

Notices to Correspondents.

In consequence of the great number of Replies waiting for insertion, We have enlarged the present Number to thirty-two pages.

A. E. L. (Oxford.) Coinage's, Graves', or Hogarth's. The prices depend altogether upon the condition.

ARTHUR G. Salep or Saloup is a decoction of the dried roots of the Orchis mascula.

A. TEACHER. Cowper's allusion in the line—
"So sit two kings of Brentford on one throne,"
is to the Duke of Buckingham's celebrated farce, The Behersal, where the two kings figure "hand in hand," &c.

H. F. will find the line—
"Too fair to worship, too divine to love,"
in Milman's Prize Poem on the Apollo Belvidere.

GRACE MACAULAY. We have a letter for T. G., whose communication on this subject appeared ante p. 49.

F. F. SHIBBY. What was the subject of your communication?

E. S. C. "The Yorkshire Volunteers' Farewell to the Good Folks of Stockton;" is printed in Ritson's Blahopric Garland, p. 35, edit. 1816, and in C. J. D. Ingledeu's Ballads and Songs of Yorkshire, p. 221, edit. 1860.

SIGMA. The extract from Stow's Annals on Bombs has appeared in our 2nd S. xi. 178. See also pp. 29, 74, of the same volume.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly 1s.) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

CURE OF ASTHMATIC COUGH AT THE AGE OF EIGHTY-FIVE, BY DR. LOCKER'S PULMONIC WAFERS. — Wm. Taylor, The Cape, Smethwick, aged eighty-five, says he for many years suffered from a husky, asthmatic cough. To get rest at night was almost out of the question, although he tried many things; but for the last four years, since he commenced taking the Wafers, he can insure a good night's rest; but if perchance he has none on going to bed, he lies barking and coughing all night long; he therefore says they are the best medicine ever offered to the public. — Witness, H. BROWN, Chemist, 55, Spring Hill, Birmingham. Sold at 1s. 1½d., 2s. 6d., 4s. 6d., and 11s. per box, by all Druggists.

LONDON, SATURDAY, MARCH 4, 1865.

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Notes.

CHORISTER ACTORS.

The employment of the Children of the King's Chapel and other choirs as actors, was of frequent occurrence during the reigns of our Tudor sovereigns. The Household Books of Henry VIII. contain entries of the payment of sums of 6*l.* 13*s.* 4*d.* each to "Maister Crane," master of the children of the Chapel-royal, "for playing before the King with the Children of the Chapell, in reward," on the New-year's days of 1529, 1530, and 1531; and the Household Books of Edward VI. show that similar payments were made to Richard Bower, the then "Mr of the Children of the King's Chappell, for playing before the King's Majestie with the said Children" in 1548 and 1549. In the reign of Elizabeth, the children of the chapel, under Richard Edwards, and the children of St. Paul's Cathedral, became famous as actors, and all Lyly's plays and many of those of Ben Jonson appear to have been acted by them.

Jonson's well-known poetical epitaph on Salathiel Pavy, a boy actor who was famed as the representative of old men, and who died about the year 1601, at the age of thirteen, will doubtless recur to the recollection of most readers. This boy was probably a chorister as well as actor. The choir boys continued to act on the stage until the early part, at least, of the reign of

James I., but a change of feeling afterwards arose, for we find that a warrant, granted in 1626 to Dr. Nathaniel Giles to take up singing boys for the service of the chapel-royal, contained a proviso that the children so to be taken should not be employed as comedians or stage-players, or act in stage plays, interludes, comedies, or tragedies, "for that it is not fitt or decent that such as sing the praises of God Almighty should be trained or imployed on such lascivious and prophane exercises." The very spirit of Puritanism breathes in these words, which might almost be taken for a production of the same hand that, a few years later, penned the *Histrio-Mastix*.

It is not quite clear that the chorister boys resumed their occupation as stage performers after the restoration of the monarchy in 1660, but it is certain that the gentlemen of the Chapel-royal were so engaged, and continued to be until Queen Anne forbade the practice for reasons similar to those expressed in the warrant of 1626 before mentioned.

We learn, however, from Dr. Burney, that on Wednesday, February 23, 1731, Handel's oratorio of *Esther*, was represented, *in action*, by the children of his Majesty's chapel, at the house of Mr. Bernard Gates, their master, in James Street, Buckingham Gate; the chorus being "placed, after the manner of the ancients, between the stage and orchestra." Amongst the boys who performed on this occasion were John Beard, afterwards the famous tenor singer; John Randall, afterwards Doctor in Music and Professor at Cambridge; and Thomas Barrow, afterwards Gentleman and Music copyist in the chapel-royal. The oratorio was afterwards publicly performed by the same singers at the Crown and Anchor Tavern, but does not appear to have been then given in action or on a stage.

Exactly twenty-four years after the performance in James Street, viz. on 23rd February, 1755, Horace Walpole wrote to Richard Bentley as follows:—

"Garrick has produced a detestable English opera, which is crowded by all true lovers of their country. To mark the opposition to Italian operas, it is sung by some cast singers, two Italians and a French girl, and the Chapel boys; and to regale us with sense, it is Shakspeare's *Midsummer Night's Dream*, which is forty times more nonsensical than the worst translation of any Italian opera books."

The opera here spoken of was produced at Drury Lane Theatre on February 3rd, 1755, under the title of *The Fairies*. The piece was concocted by Garrick out of Shakspeare's play, by excising the comic characters, "sweet bully Bottom" and his fellows, and adding songs from others of Shakspeare's pieces and elsewhere. He also wrote, and himself spoke, a prologue to the opera. The music was composed by John Christopher Smith, the friend and amanuensis of Handel. The two

Italian singers mentioned by Walpole were Signor Guadagni,* who played the part of Lysander, which Garrick is said to have (with great pains) taught him to act; and Signora Passerini, who performed Hermia. The "French girl" was Miss Poitier, who during the run of the opera married Joseph Vernon, the tenor singer, and who played Helena. The boys who took part in the piece as principal performers were Master Reinhold, who personated Oberon; Master Moore, who played Puck; and Master Evans, who represented the first Fairy. The remaining chapel boys probably appeared as Fairies in the chorus. The other singers employed were Beard as Theseus, Champness as Egeus, and Miss Young as Titania. The chapel boys were at that time still under the mastership of Bernard Gates.

I should be glad to know whether this was the last occasion on which choristers appeared on the stage as actors; and if so, whether their further appearance was prohibited by any and what authority? As also what, if any, other instances are known of the employment of the boys of the Chapel-royal or other choirs as actors?

W. H. HUSK.

HOMER AND HIS TRANSLATORS.

"Though I am willing to make all the allowances possible to an author who raises our admiration too often not to have a right to the utmost candour wherever he fails, yet I can find no excuse for an unaccountable absurdity he has fallen into, in translating a passage of the tenth book. Diomed and Ulysses, taking advantage of the night, set out in order to view the Trojan camp. In their way they meet with Dolon, who is going from thence to the Grecian, upon an errand of the same kind. After having seized this unfortunate adventurer, and examined him concerning the situation and designs of the enemy, Diomed draws his sword, and strikes off Dolon's head, in the very instant that he is supplicating for mercy:—

Φθεγγόμενου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.

Book x. ver. 457.

"Mr. Pope has turned this into a most extraordinary miracle by assuring us, that the head spoke after it had quitted the body:—

'The head yet speaking mutter'd as it fell.'

"This puts me in mind of a wonder of the same kind in the *Faery Queen*, where Corflambo is represented as blaspheming after his head had been struck off by Prince Arthur:—

'He smote at him with all his might and main
So furiously, that e're he wist he found
His head before him tumbling on the ground,
The whiles his babbling tongue did yet blaspheme,
And curse his God, that did him so confound.'

Book iv. canto viii. 45.

"But Corflambo was the son of a giantess, and could conquer whole kingdoms by only looking at them. We may perhaps, therefore, allow him to talk when every

other man must be silent: whereas there is nothing in the history of poor Dolon that can give him the least pretence to this singular privilege. The truth is, Mr. Pope seems to have been misled into this blunder by Scaliger, who has given the same sense to the verse; and then, with great wisdom and gravity, observes: 'falsum est a pulmone caput avulsum loqui posse.'—Fitzosborne's (Melmoth's) *Letters on Several Subjects*, vol. ii. p. 146.

In Clarke's *Homer* is the following note:—

"Ver. 457. Φθεγγόμενου δ' ἄρα τοῦγε κάρη κονίησιν ἐμίχθη.] Vide nimiam celeritatem, salvo pondere, ad quam non potuit conatus Maronis accedere:

'Tum caput orantis nequicquam, et multa parantis
Dicere, deturbat terræ.'—*Æn.* x. 554.

In quibus mihi visus est (Virgilius) gracilior auctore. *Macrobius*, lib. v. cap. xiii. Scaliger e contrario locum hunc Homeri vituperans, 'Falsum est, inquit, a pulmone caput avulsum loqui posse.'—*Poëtic.*, lib. v. cap. 8. [p. 563]. Quod plane est nodum in scirpo querere. Hoc enim ait Poëta, caput jam inter loquendum fuisse abscissum: 'Els γῆν ἔπεσεν ἡ κεφαλὴ ἐκείνου, ἀρξαμένου μὲν φωνῆν ἀφιέναι, μήπω δὲ διασαφίσαντος τὸ λεγόμενον.'—*Eustath.* 'Γράφεται μὲν, "φθεγγόμενῃ δ' ἄρα τοῦγε κάρη." Οὐχ Ὀμηρικὴ δὲ ἔστιν ἡ φράσις, οὐ γὰρ ἔστι δηλοῦς ἡ κάρη παρ' Ὀμήρῳ.'—*Idem.* Meminit et Aristoteles, *De partibus Animalium*, lib. iii. cap. 10; qui hic legerent, φθεγγομένη, non φθεγγόμενον."

But Pope is not singular in this supposed perversion. Chapman translates it thus:—

"And suddenly his head, deceiv'd, fell speaking to the ground."

Cowper thus:

" . . . with a stroke so swift, that ere
His tongue had ceased his head was in the dust."

Unfortunate indeed would have been this greatest of "the interpreters of the gods," had he been misinterpreted by all his translators. His meaning is faithfully given by Hobbes:

"That from his shoulders fell his head away
As he was speaking, and lay in the dust."

By Morrice:

"But the swift sword descending cut in twain
The nerves whilst yet he spake; his sever'd head
And lifeless corpse lay mingled with the dust."

By the Earl of Derby:

"Ev'n while he spoke, his head was roll'd in dust."

Here is the "nimia celeritas" which, as Macrobius observes, Virgil could not attain to. "Ev'n while he spoke"—dicto citius—"his head was roll'd in dust." But Scaliger's motto must have been "Ne quid nimis," for he adds, "et durum est, Caput mistum pulvere, non enim miscetur, quod apparet et extat." Perhaps Melmoth also was hypercritical.

BIBLIOTHECAR. CHETHAM.

* Tate Wilkinson, in his *Memoirs*, calls him Giordani, and Genest, in his *Account of the Stage*, gives the name as Curioni. Both are wrong.

Shakspeariana.

MR. KEIGHTLEY'S "SHAKESPEARE EXPOSITOR." The readers of "N. & Q." will, I am sure, not grudge me a little space on my own account. In the Preface to my edition of Shakespeare, I wrote as follows:—

"The corrections I have made will be explained, and the principles by which I have been guided shown, in a volume named *The Shakespeare Expositor*, on which I have been engaged some years."

In the Preface to the one-volume edition, last December, I added: "and which will shortly appear."

It is true I had made no regular agreement on the subject; but I regarded it as a clearly understood matter that, when I gave in the text the corrections, the result of several years' study, the comment explaining and justifying them should follow as a matter of course. The publishers however, taking a Trade-view of the matter, declined printing that moderate-sized volume, on the grounds that such works did not pay; that readers in general, when they got the results, cared little for the reasons, &c., &c.

This may be, and probably is, all very true; but if I had known it, I should either have declined the editing altogether, or I should only have given the simplest and least disputable corrections: for now I stand exposed, without the power of reply, to the sneers and taunts of any one who chooses to assail me.

This, however, I care not very much about. I never expected to make anything by the work, and fame is what I have never thought of. It has given me agreeable occupation for thousands of hours, that I might not otherwise have known how to employ. I will go on improving it: for it must, I am convinced, be published some day or other, though probably not in my time; and it will probably be all the better for the delay. I may here add, that it is adapted to any edition of Shakespeare, and has no peculiar connexion with my own.

It only remains for me to request of the readers of "N. & Q." to believe that I can give, if not convincing, at least very probable reasons, for even the boldest corrections I have made; and to judge of me as a critic by my perfect Milton, rather than by my imperfect Shakespeare.

THOS. KEIGHTLEY.

Belvidere, Kent.

SHAKESPEARE FAMILY (2nd S. x. 188, 402).—E. A. T., S. W. RIX, T. C. N., and W. S., are informed that John Shakspeer (Shakespeare), of Rope Walk, Upper Shadwell, was born in 1612; that on July 14, 1654, he married Martha Seeley, aged nineteen, by whom he had four sons and four daughters; and dying in September, 1690, at the

age of seventy-seven, he was succeeded in the business of rope-making by his youngest child Jonathan, who was born Feb. 6, 1670.

This Jonathan married, April 26, 1689, Elizabeth Shallott, and by her had thirteen children; and dying April, 1735, aged sixty-four, left his business to be carried on by his eldest son Arthur, who was born Nov. 3, 1690.

This Arthur died May 9, 1749; leaving his property and the rope-making to be carried on by his younger brother John, on condition that he John "brings up his heir to carry on the trade of rope-making."

This John was the twelfth child of Jonathan, and was born March 16, 1718. He married, 1745, Elizabeth Currie; and by her had eleven children. He died May 10, 1775, an alderman of Aldgate Ward.

In regard to this family being connected with him, "who was not of an age, but for all time," there is neither proof that it is or that it is not. But there are circumstances which lead me to believe that it is.

The dramatic poet lived in St. Helen's Place, Bishopsgate, within two miles of the parish of St. Dunstan's, Stepney; in which parish, and close to where John of Rope Walk lived, are Ben Jonson's Fields. Clearly our poet was often on the scene of the Rope Walk.

About 1580, the poet's father and mother were in London, and would probably be in the same locality. It also appears that several Shakespeares came to London about this time.

It seems also strange, that Jonathan Shakspear, in the rope-making trade, should have been of the Guild of Broderers; unless, indeed, he had been influenced by Quincy, a connexion of the poet's youngest daughter, who was a citizen and Broderer at that time.

There can be no doubt that there was a relation of the poet's alive in London, about 1660, at a very advanced age. May not this Shakspear, very old in 1660, have been the father of John, born in 1612, and who now has a great-great-great-grandson?

My great grandfather has left a document, saying "that their family is from the poet's grandfather, Richard Shakspear."

ARTHUR SHAKESPEAR.

Richmond.

"CLING."—This word occurs but twice in Shakespeare, namely, in *Macbeth*, Act I. Sc. 2:—"That do cling together";—Act V. Sc. 5: "Hang alive till famine cling thee." As it seems to me strangely ungrammatical to use the verb in an active sense, I think it probable that the word in the second quotation is a misprint. About Leeds, *clam* is used in the sense of "to pinch"; as, for instance, "I've clammed wi' hunger." About

Newcastle-on-Tyne it is written and pronounced "*clem*." The word "*clams*" is also the technical name given to nippers or pinchers of various kinds used in several trades. I therefore suggest that the quotation should be read:—"Hang alive till famine *clam* thee." *Clam*, I think, is derived from the Saxon *clæmian*, German *klemmen*, to pinch.

G. H. OF S.

PASSAGE FROM "MACBETH" (3rd S. vii. 51.)—If, in the wide variety of Shakspeare's Drama, an incongruous word occurs, his editors will proffer their own conjectural substitution; a process, however, which mere *homeliness*—the habit (not the vice) of his age—can hardly justify. Certainly Mr. Jessor's *blanket* is the nearest typographical approach to the eminently domestic word which our poet, without incurring any emendation, has more than once *seriously* used, and which sufficiently accords with his simplicity and directness. Neither Coleridge nor Mr. Collier have, in my poor judgment, mended the matter. If the stage substitutes, as I believe it does, the more elegant word *curtain*, let the printed text of his *Macbeth* abide intact by the variable and fantastic notion of gilding his gold, which is all the more pure and precious as it first came from his alchemic hand.

I fully assent to J. DIXON's suggested restoration of *faint* (p. 52); it relieves a world of idle conjecture.

E. L. S.

PASSAGE IN "MUCH ADO ABOUT NOTHING" (3rd S. vi. 324.)—In "N. & Q." the well-known passage—

"And sorrow wag, cry hem, when he should groan,"—in *Much Ado about Nothing*, is briefly commented on. Will you please put a comma after "And," and alter "sorrow" to "*sorry*," and present it thus to your numerous readers? It will then read:—

"If such a one will smile, and stroke his beard,
And, *sorry* wag, cry hem when he should groan,
Patch grief with proverbs," &c., &c.

I know not if this reading has been given before, but have long thought it the true one.

H. J. L.

Cambridge Terrace, S.

THE ORIGIN OF INFIRMARIES IN ENGLAND.

In a thick octavo volume of tracts, the dates extending from 1710 to 1715, I have one with the following title:—

"The *Charitable Society*: or, a PROPOSAL for the more Easy and Effectual Relief of the SICK and NEEDY. *I was sick, and in Prison, and ye visited me.* London: Printed by G. James, for JONAH BOWYER, at the Rose in Ludgate Street, 1715." Pp. 27.

After a Preface of four pages, the body of the pamphlet opens with a declaration of the necessity and usefulness of such societies; and urges their establishment, as a duty towards God and man. The consideration of the subject is comprised under three general heads:—1st. The Scheme of such a Society. 2nd. By what Means it may easily subsist. 3rd. The great Benefits and Advantages.

It would occupy too much of the space of "N. & Q." to give even an outline of the scheme, which is set forth in detail in thirteen propositions. Suffice it to say, that the constitution includes all the features of the modern "Infirmaries," though the word itself had not then come into use.

Women, under the denomination of "Visiting Sisters," were rightly expected to take a prominent part; both in the internal management, and in obtaining funds. Besides a monthly meeting of all the members, it was considered desirable that the President, Steward, and Sisters, should have a meeting once a week. There is a *naïve* simplicity in the following recommendation:—

"XII. If the Meeting be in some convenient Room of some of the Members' Houses, let there never be any Treat given; and, as far as is possible, let all Discourse be avoided which is foreign to the Business in hand."

Among the means proposed for supporting the Society, in addition to the canvassing for subscriptions—

"It is to be hoped and expected that many will, of their own accord, send in of their charity; particularly those who are in conscience bound, as they value their Salvation, to make Restitution of their unjust Gains; and know not the persons whom they have wronged, and to whom they are obliged to make Restitution."

In setting forth the benefits and advantages, the writer refers to a French author, who shows that such Societies have been already established in Paris; and that—

"the Princesses, Duchesses, and those who are of the highest quality, and nearest to the Crown, do with cheerfulness enter into this Charitable Society for the Relief of the Sick and Needy; and take pleasure in visiting them, and in ministering to them with their own Hands."

After speaking of the benefit and advantage of such Societies, not only to the bodies and souls of those relieved and comforted, but also to those employed in so good a work, the writer adds:

"And now let it not be objected, that this Work of Charity is a troublesome and unpleasant Work. It is true indeed, that a poor Cottage where the Wind blows in on every Side; a hard Bed stuffed with Straw, on which the poor sick Wretch lies; a few Tattered Rags, which served to be a Covering to his weak and naked Body; but above all, that noisome Smell which ordinarily attends him languishing upon the Bed of Sickness in such a mean and straight Place, is no very agreeable and inviting Sight. But if we consider the poor Wretch as a:

Representative of *Jesus Christ*, and with the Eye of Faith behold Him, as it were, lying upon the Bed of Sickness. If we consider farther the great Benefit and Advantage which we by this *Labour of Love* shall bring to others, and to our own Souls; we shall acknowledge it to be the most delightful and profitable Sight we can behold; the best and most useful Visit we can make; and the most pleasant and advantageous Work we can be employed in."

My brief account of this tract will have shown that it is, in itself, interesting; but I have a more special object in bringing it before the readers of "N. & Q."

Behind the title-page of my copy is written a curious autograph note, which I copy verbatim:—

"Mem^d. The Rev^d Mr Bowyer having communicated to me a Scheme he had met with in a French Sermon concerning of *Infirmaries* in France, we agreed to have y^e Substance translated and published in y^e manner it is in this Pamphlet, w^h first produced, by God's great Blessing, the *Infirmary* in St Marg^{ts} Westm^r, and afterw^d the *Hospital* at Hyde Park Corner, at Winchester, Bath, and one in Dublin."

Was the "Rev. Mr. Bowyer" connected with *Jonah Bowyer*, the publisher of the pamphlet; and what further is known of him? Who was his worthy coadjutor—the anonymous writer of the above note? W. LEE.

BLACKFRIARS BROKEN-BRIDGE.

When I was a little boy I used very often, on winter evenings, to stop and enjoy the Galantee Show, then to be met with in the streets of my native town, as also in the streets of the adjacent neighbourhood: where, occasionally, Galantee Shows are still to be observed. I remember being particularly delighted with the broken bridge of cardboard; on which the cardboard man, while vigorously working away with his cardboard pickaxe, used to sing:

"The bridge is broke, and it must be mended,
Right ful, de diddy dol de day."

It is not long since that I stopped, in broad daylight, to look down upon and meditate over the fate of another kind of broken bridge: for such, indeed, Blackfriars Bridge has been for many years past.

One afternoon, last summer, I tarried in Amwell churchyard to transcribe the monumental inscription of Robert Mylne, the architect of the broken bridge: which, after much labour, and spending of "coined money," was found to be past all possible mending. The inscription just alluded to, although in a country churchyard, is particular to tell that Robert Mylne was not only buried in the vaults of St. Paul's Cathedral, but that "his remains were interred near to those of Sir Christopher Wren." And further, to arrest the Weeverish wanderer on his pedestrian way, the inscription records the fact that Robert Mylne "designed and

constructed the magnificent bridge of Blackfriars, London."

When I stood the other morning upon the high-up-in-the-air temporary wooden foot-bridge—looking down on the half demolished and stone-by-stone pulled asunder "magnificent bridge of Blackfriars, London"—I could not help thinking of the cardboard broken bridge, as exhibited in the Galantee Shows of my boyhood time, and of the above quoted words, which I had so recently copied in a country churchyard—far, far away "from the busy hum of men."

And anon, when I take up *The Westminster Magazine* for 1773, Time's Galantee Show reveals to me another picture, very interesting at this time; when we are compelled to see that Master Father Thames is more constant in his ablutions, so as to appear every day, and indeed all the year round, with a healthy and odoriferous "shining morning face."

"Thursday, June 24, 1773. At noon, the tollmen at Blackfriars bridge were all removed to the Surrey end, all the commissioners being present; so that any person from the city may take an airing on the bridge without taxation."

So says *The Westminster Magazine*. And such trivial facts and scraps as these, when they meet together, seem almost to resemble the sweet revival of a dying echo. Doubtless the time will arrive again, when we shall be able to take an airing on the Blackfriars Bridge of the future, free at least from taxation to our olfactory sensibilities: especially when we remember, that old John Norden, writing towards the end of the reign of that great Queen Elizabeth—"the most comfortable nursing mother of the Israel of God in the British Isles," as he terms her—was able to record, speaking of Somerset House, with its principal front towards the south, that "the sweete river Thamise offereth manie pleasinge delightes."

EDWIN ROFFE.

Somers Town.

SHERMAN'S "WHITE SALT."—My copy of *White Salt, or, a Sober Correction of a Mad World, in some Well-wishes to Goodness*, by John Sherman, B.D., London, 1654 (pp. viii.—242), is bound in old morocco, from which silver (?) clasps, corners, and centre-pieces have been removed; and has the following curious inscription on the fly-leaf, in a contemporary hand, possibly that of the author:—

"*Salsâ molâ litabat cui defuerint Thura.*

"Who wanted Ox, or Lamb, or Dove,
With Salt did his Devotion prove.
If heaven, I hope then you'll dispense
And make my Salt your Frankincense.
When Sodom in her Flames was Burn'd,
Lott's wife in Salt a pillar turn'd:

But you a liveing pillar stand
Of salt, to season this Fresh land.
Each pious teare from your faire eyes
Is salt, and also sacrifice.
The tomb I wish for is, to be
Well pickled in your memory."

EDWARD RIGGALL.

Bayswater.

THE SEA SERPENT.—This irrepressible monster has been seen again, *teste* the following cutting:—

"'THE SEA SERPENT AGAIN.'—We are in a position definitely to set at rest the much vexed question—discussed so earnestly a few years ago—as to the reality and *bona fide* existence of the Sea Serpent. A credible correspondent assures us that he has himself seen the creature, and found her (as he calls the Sea Serpent) to be quite a comely object. She made her appearance in these seas a few days ago, and is at the present moment in the waters of our harbour. The Sea Serpent was seen not long since off Tauranga, and had been previously observed among the Chatham Islands. The length of the creature is, we should say, not less than 70 feet; and as she moves along the water, which is occasionally done with considerable rapidity, the body appears a good many feet above the surface. The Sea Serpent presents exactly the appearance of a tight and well-rigged schooner, or perhaps we might say a brigantine, and is under the care of a highly respectable mariner."—*New Zealander*, Aug. 20, 1864.

B. II. C.

REMARKABLE CASE OF REANIMATION AND CONFESSION.—In one of his sermons, preached before King Edward, Bishop Latimer relates an extraordinary instance of reanimation and confession. During his stay in Oxford, he says, he "heard of an execution done on one who suffered for treason." The man was tried, found guilty, and sentenced to be hung, drawn, and quartered. Though the rope was about his neck, he continued to protest his innocence to the last; after some delay, he was hung and cut down; but life not being quite extinct, the wretched man was brought before a fire, and revived—and in that state of recovered consciousness, he confessed his guilt. "It may well be said," exclaims Latimer, "*Pravum cor hominis, et inscrutabile*, a crabbed piece of work and unsearchable."

F. PHILLOTT.

CURIOUS BAPTISMAL NAMES.—I may add to the list of curious baptismal names, the following: "Artules" and "Arculus," from gravestones in Clutton churchyard, Somerset, both evidently a corruption of Hercules; which seems to have been a fashionable name here. Also "Tearener," from a stone in the churchyard at Geldeston, Norfolk. The last is a corruption of Irene. C.

ANCIENT SPECIFICS AGAINST HUNGER.—In Xiphiline's epitome of Dion Cassius, inserted among the fragments of the latter by Reimar, (book lxxvi. sec. 12-16, Hamburg, folio, 1752, p. 1281), is a statement that the ancient Britons could endure all sorts of hardships; that they could remain plunged in the marshes many days, their heads alone being out of water; that in the

woods they subsisted on bark and roots; that on all occasions or emergencies (*πρὸς πάντα*) they prepared a sort of food of which, *eating the size of a bean*, they neither hungered nor thirsted (*τὴν βρώμα ἅψ' οὐ κνύμου τι μέγεθος ἐμπαρόντες, οὐτε πεινῶσιν οὐτε διψῶσι*). Sir Robert Sibbald supposed this to be the root of a sort of liquorice, which he says the mountain Scotch call *karemyle*, and used for the purpose of warding off hunger in his time. Pliny is cited (*Nat. Hist.*, xi. 119; xxii. 11), as attributing such properties to the liquorice (*glycyrrhiza*). *Caramel* is the French word for a preparation of sugar, a sort of inspissation, and may have been adopted into the Scottish vernacular in the time of Mary Queen of Scots, when so many French words and customs were in vogue.

Now however useful and pleasant the liquorice may be, and however correctly Pliny may state (*loc. cit.*) what a valuable a remedy it is for coughs, injury to the fauces, and for the thorax and liver, yet we know that if we take the best preparation of liquorice (Savory and Moore's Pontefract cakes), the size of a bean of this delectable concoction would be a poor substitute for ever so slight a lunch. It is probable our author exaggerates a little, as he may do when he talks of the Britons being whole days in marsh-water up to the chin; but still there is every probability they had some prophylactic, or palliative against hunger, or it would not have been so prominently stated. Concentrated meat, or *pemmican*, requires concoction in hot water before it is eatable, though a little goes a great way; and much has been talked in late years of the specific virtues of the Arabian *haksheesh*. Is it possible the Britons may have used some of our native sedative plants for the purpose of deadening hunger? The subject is very curious, and worthy of illustration by our naturalists. A. A.

UNCONSCIOUS IMITATION.—The Court of Queen's Bench was amused some days ago by a case of Breach of Promise of Marriage, in which the gallant captain, who was defendant, had written to the plaintiff a letter referring to a fishing excursion, and wishing that he had been able to use the photograph of the plaintiff as a bait. Probably he was not aware that the idea had been previously used by Dr. Donne, as quoted in Isaac Walton's *Complete Angler*:—

"Thou thyself art thine own bait,
The fish that is not caught thereby
Is wiser sure, alas! than I."

JOB J. B. WORKARD.

ONE BECCARIA.—

"The English society for abolishing punishment by death has found little favour of late in British eyes, and it has therefore expended its sympathy at the considerable distance of Milan, by subscribing a round sum for the completion of a monument in that city to one Beccaria, who is said to be a warm partisan of the benevolent theory of letting off with his life the enemy of life."

The above is "going the rounds." Perhaps it may be worth preserving in "N. & Q." as a specimen of what distinguished writers may come to.
AN INNER TEMPLAR.

Queries.

SEALS OF GEORGE ABBOT, ARCHBISHOP OF CANTERBURY, 1611 to 1633.—Can any of your readers refer me to impressions of the archiepiscopal and personal seals of Archbishop Abbot? There are no impressions of these seals in the British Museum. J. J. HOWARD.

Asbburnham Terrace, Greenwich.

BIBLIOGRAPHICAL QUERIES.—Can you give me any information regarding Wm. Meeston, M.A., author of a translation of St. Pierre's *Harmonies of Nature*, 3 vols. 1815? I think he published a work on education about 1822.

Who is author of the English translation of Madame De Stael's *Germany*, 1813?

Wanted, any information regarding the Rev. J. Thomson, author of *Poems, Moral, Elegiac, Descriptive*, 1807, 12mo.

Can any of your readers inform me who was editor of *The Lapsus Lingua, or College Tatler*, an Edinburgh University periodical, 1824-5; published by Sutherland, Edinburgh? It contains original essays, sketches of the professors, dramatic sketches, poetry, &c. The initials of some of the contributors are, "J. S. M.," "A. F. S.," "R. W.," "S. G.," &c.

Can any of your American readers give me any information regarding J. W. Simmons, author of a volume of poetry published at Philadelphia in 1821? He published one or two other volumes, and was author likewise of *Valdemar*, a tragedy. Is Mr. Simmons still living? R. I.

SIEGE OF MALTA: "CAVALIER."—In the accounts of the siege of Malta frequent mention is made of the "Cavalier," which was evidently a work of different character to that which we call by the same name in modern fortification. What was it? Was it a retrenched bastion? There is, I think, a description of similar works in *L'Architecture Militaire du Moyen Age*, par M. Viollet-le-Duc; but that book is inaccessible to me at present. J. WOODWARD.

"FALL" FOR "AUTUMN."—It is usual to consider this peculiarly American, and it has probably now become so. How early an instance can be cited of its use in England? I have an impression that it is much older than the following passage from the *Journal* of one Samuel Bownas, an Englishman, about 1698: "Towards the fall I bought a horse" (p. 10, London edition of 1795). Is not the next use of the word, in a public Act, somewhat curious?—

"There shall be four Days in a Year for Training or Mustering, two in the Spring, and two in the Fall of the Leaf."—Chap. v. of *Laws passed at Perth Amboy in New Jersey*, in 1693.

Dr. Latham, in his notes on the *Germania* of Tacitus (p. 76), calls it American, and a "recent term." It may be recent, in his sense; and yet much older than the English language in America, or the "American language" as some are pleased to style it. St. T.

HOWELL'S "LETTERS," EDIT. 1754.—

Grunnius Sophista (p. 337).—Who was this testator, who, "having nothing else to dispose of but his body," devised it in the quaint manner there related? Was he a *Grynæus*? If so, which? And where can I find more of him and his will?

"The *Extended Woman* meaning the blessed Virgin" (p. 440).—Why, how, when, or where *extended*?

Corinth now *Ragusa* (p. 53).—"We passed by Corinth, now Ragusa, but I was not so happy as to touch there; for, you know, 'Non cuivis homini contingit adire Corinthum.'" What is the meaning of *now Ragusa*?

Captain Mahun (p. 282).—"And Captain Mahun was pitifully massacred by his own men lately." (Date of letter May 2, 1640.) Where can I find the story of Captain Mahun?

Ragged-staff of the Spaniard (p. 115).—"Therefore, rather than they [the Protestants] should be utterly suppressed, I believe the Spaniard himself would reach them his *ragged-staff* to defend them." What is the allusion here?

"The *Lady Southwell's* news from Utopia, that he who sweareth when he playeth at dice may challenge his damnation by way of purchase" (p. 208).—Wanted, information about this lady and her book. The biographical dictionaries and Lowndes afford none. H. L. T.

"HYMNS ANCIENT AND MODERN."—Hymn 20, entitled "Sunday," commencing—

"Morn of morns, and day of days!
Beauteous were thy new-born rays."

The first and third lines are sung to music identical with that of the beginning of the beautiful song, "Oh! Nanny, wilt thou gang with me?" Which is the more ancient, the hymn or the song? By whom was each composed? * SENESCENS.

[* The air of "Oh! Nanny, wilt thou gang with me?" has been generally considered the composition of Thomas Carter, a native of Ireland, and brought up in the choir of Christ Church Cathedral, Dublin. He died on October 12, 1804. But in the *Gentleman's Magazine* for May, 1847, it is attributed to Joseph Blaidon, of Great Queen Street, Lincoln's Inn Fields, who died on May 7, 1774. It is there stated by Blaidon's grandson that Carter was a purchaser at the sale of his grandfather's library, and among other things of the air of "Oh! Nanny," then in manuscript. Carter, it appears, subsequently published it as his own composition.—ED.]

HYMNOLOGY.—Can any of your readers tell me the authors of the three hymns which are numbered 61, 137, and 165, in the "Ancient and Modern" Collection? The first lines are:—

61. "The people that in darkness sat,
A glorious Light have seen."

137. "Three in One, and One in Three,
Ruler of the earth and sea,
Hear us, while we lift to Thee
Holy chant and psalm."*

165. "Take up thy Cross, the Saviour said."

The second of these hymns is, I understand, taken "from the German"; but I should like to know where the original is to be found. D. Y.

LLANDAFF CATHEDRAL.—A Welsh lady has lately written to me as follows:—

"He took me over Llandaff Cathedral, now being restored under the superintendence of Mr. John Pritchard, the diocesan architect. The restorations are carried out, in what I consider excellent taste, with one or two slight exceptions; one of them being that the verse selected for the emblazonment of the otherwise beautiful organ bears the following astonishing ejaculation: 'O all ye Beasts and Cattle, bless ye the Lord!' Considering the congregation, this is certainly *not* complimentary."

Your readers, most probably, will agree with my fair correspondent; but can any of them inform me what special lesson is intended to be conveyed by this odd-sounding text? W.

LONGEVITY.—In the churchyard of Hampton, co. Middlesex (or perhaps in that of Hampton Wick), is a monumental inscription to a Mrs. Hannah Brown, who is stated to have died in 1785 at the age of 103. She was, I believe, the widow of Mr. Lancelot Brown of Hampton Court, who was, I think, a gardener of some repute; and their grandchild was another Lancelot Brown, some time M.P. for Hunts, and resident at Fenstanton, in that county, in 1788.

Though sceptical of most instances that have been publicly alleged, I have some reason to think the above is worthy of credit, and desire to know more about this supra-centenarian. C. Ross.

HENRY MARTYN was a contributor to the *Speculator* in 1711. Paper No. 200 is among his contributions. He is believed to have been a Wiltshire man, and to have married an heiress of a family of the name of Bendall. His son, Bendall Martyn, was Secretary to the Board of Excise. I should be greatly obliged if any of your correspondents could give the arms of these two families; and any further particulars concerning their pedigrees, and especially the name of the wife of Bendall Martyn. MARTNET.

PHONETIC HEADSTONES.—In a little kirkyard, near Elgin, I noticed a gravestone with an inscription beginning "Hēr liz œ bodi," and written

throughout in phonetic characters. Can any of your readers inform me if this is common? I should like to hear of another. T. W. HORSLEY.

Pembroke College, Oxon.

RAGUSA.—Who was Governor (Rector) of Ragusa in 1773? Where can I find a tolerably full account of the republic, and a list of its Governors or Doges? What metal is the shield—Or, or Argent, with four bars gules? JOHN DAVIDSON.

SPANISH JEWS.—It may be worthy of observation, whether the Spanish language of the Jews in Constantinople, Salonika, and Smyrna, is not giving way to the Italian? Such is certainly my view. Formerly the Spanish standard was maintained by the occasional arrival of emigrants, or exiles, from Spain, of whom I have seen in the Jewish burial grounds old tombs, with coats of arms and Spanish inscriptions; but now there is nothing to keep up the purity of Spanish, and its extinction seems imminent in the rivalry of Italian. HYDE CLARKE.

Smyrna, Turkey.

SWEEPING THE HEARTH, OR THE THRESHOLD.—A friend informs me that, in Hertfordshire and the adjacent counties, this custom prevails among the cottagers. If a visitor comes in who is welcome, they immediately sweep up the *hearth*. But if it be one with whom there is some secret feud, or who they consider *de trop*, the earliest decent opportunity is taken of sweeping the *threshold* of the door. This is a matter quickly understood, and the intruder walks off in a great huff. Does the custom prevail elsewhere in England? A. A.

Poets' Corner.

FAMILY OF DE VAUDIN, OR VAULDIN.—Can any of your readers direct me where to find the history of the ancient Breton family of De Vaudin, or Vauldin? Branches of it appear to have settled in Normandy and other northern provinces of France at a very early date. J. BERTRAND PAYNE.

Brompton.

HENRY WALKER, MINSTREL.—I shall be much obliged by your insertion of the following matter, and queries arising out of it:—

Henry Walker, musician, of London, by his will, dated April 17, 1612, gave to the master wardens and assistants of the Company of Musicians in London 120*l.*, for the benefit of the poor of Kington, Herefordshire.

John Walker, his brother, and the surviving executor of his will, by deed dated May 8, 1626, conveyed lands in the parish of Kington to trustees, with a view to give effect to his brother's will.

The Company of Musicians is supposed to have been incorporated by King James I. Arms were

[* Attributed to Mr. Marriott.—Ed.]

granted to this Company in 1614. (Stow's *London*, by Strype, 2nd App., p. 16).

In the account of the sale of the articles, which formed part of the Sainsbury Museum, recently sold, occurs:—

"Indenture of bargain and sale between Henry Walker, citizen and minstrel of London, and William Shakespeare of Stratford-upon-Avon, in the county of Warwick, gentleman, William Johnson, citizen and vintner of London, John Jackson, and John Hemyng, gentleman, for 140*l.*, of a house or tenement, with the appurtenances situate within the precincts of the late Black Fryers, London, March 12th, 1612, 55*l.*—Mr. Halliwell. (See *Times*.)

Does any list of the Company of Musicians exist?

Can Mr. Halliwell, or any of your readers, say whether Henry Walker, the testator, was the same person as Henry Walker mentioned in the bargain and sale? And whether Henry Walker, minstrel, was associated with William Shakespeare?

JAMES DAVIES.

Moor Court, Kington, Herefordshire.

"**DRAGON OF WANTLEY**": JOHN, THIRD EARL OF BUTE.—If any of your correspondents would kindly oblige me with the following, I will most willingly enclose you postage stamps to cover any expenses:—

1. The music of the *Dragon of Wantley*.
2. The burial place of John, third Earl of Bute, and his epitaph.

JAMES DAVIDSON, Head Master.

Grammar School, Bowness, Windermere.

THE WELCHES IN ENGLAND.—Extracting the following from Thafarzik's *Slavoniki Starozitnosti* (Slavonic Antiquities),—a valuable work of ancient history and ethnology,—I solicit the attention of the friends of these sciences to this subject; and beg them, for the sake of English and Slavonic ancient history, to devote themselves to the investigation thereof.

After having substantiated his proofs of the nationality of the Welch, one of the Slavonic tribes now extinct, the above historian proceeds to speak of their settlements in Batavia and Britain on the 600th page as follows:—

"Still more dark and uncertain are the accounts of the sojourn of the Welch in England, especially in that part of the country which was termed, after the arrival of the *Anglo-Saxons*, Wiltshire, or Wilts, the present county of Wiltshire. There are mentioned early enough the town of Wiltun (now Wilton), and the inhabitants, Wiltuns and Wikunias.

"It is probable that in the great migration of the North Western Nation which ensued in the fourth and fifth centuries, there arrived there some of the troops of the warlike Welch, and, having liked that already considerably fertilised country, settled there. That may account for the great amount of original Slavonic terms in the modern English language. But as I am at present unable to follow this very important subject to its sources, I postpone the investigation thereof to a better time."

The author mentions on the same page that, according to "*Cron. de Trajecto*," the Welch and Slavonians came to Friesland from England, and also that the historian Mone declares, without hesitation, the Wilts in England to be the Welch.

CORCONTIUS.

Queries with Answers.

BISHOP PERCY OF DROMORE (3rd S. vi. 261, 338.)—Your correspondent H. S. G., at p. 338 of the last vol. of "*N. & Q.*," doubts very strongly the connection of the good bishop with the house of Northumberland. He is on this point by no means singular, for several eminent antiquaries are quite as sceptical. It would, however, seem as if Percy persuaded himself fully into the belief of the connection, and was justly proud of it. One thing is very clear that he was received on the most intimate footing by the duke and duchess of Northumberland of that day, though I cannot of course say whether they allowed the claim of relationship.

I transcribe the following passages from Leigh Hunt's amusing book *The Town* (edition 1850, pp. 187, 188):—

"Northumberland House was discovered to be on fire March 18, 1780, at five o'clock in the morning, which raged from that hour till eight, when the whole front next the Strand was completely destroyed. Dr. Percy's apartments were consumed; but great part of his library escaped the general ruin."

This is a quotation recorded from Malcolm, vol. ix. p. 308. Here follow Mr. Leigh Hunt's comments upon it:—

"Mr. Malcolm has spoken of the apartments of Dr. Percy. This was Dr. Percy, Bishop of Dromore, who gave an impulse to the spirit of the modern muse by his *Reliques of Ancient English Poetry*. He was a kinsman of the Northumberland family."

Percy was at this time Dean of Carlisle, which preferment he had obtained in 1778. In 1782 he became Bishop of Dromore, and there died Sept. 30, 1811. He was, I presume, buried in the cathedral there, far from the little country church of Easton-Maudit in Northamptonshire, in which he had so long ministered, and the sepulchre of three of his children.

I should be glad to be informed whether there is any memorial of him in Dromore cathedral; and if so, whether alliance is thereon claimed for him with the ducal house? Such a record, if existing, might be worthy of a niche in the pages of "*N. & Q.*," and would be valuable evidence.

OXONIENSIS.

[The inscription to the memory of Bishop Percy on a marble tablet in the north transept of Dromore cathedral does not allude either to his parentage or family. It is printed in Cotton's *Fusti Ecclesie Hibernice*, iii. 287. The Bishop's connection with the house of Northumberland

has not been satisfactorily proved; but on this subject consult Nichols's *Leicestershire*, iv. 708; Nash's *Worcestershire*, ii. p. iv.; Green's *Worcester*; *Gent. Mag.* lxxx. (i.) 502; lxxxii. (i.) 225; and "N. & Q." 2nd S. vi. 410; vii. 34.]

CÆSAR AND THE DELPHIC ORACLE.—It is stated that Augustus Cæsar having sent an embassy to Delphos to inquire concerning his successor about the time of Christ's birth, the oracle gave the following reply:—

"Me puer Hebreus superum Rex linquere tecta
Hæc jubet, et Ditis cæcas remeare sub umbras;
Ergo silens aris tu nunc abscedito nostris."

Can any of your readers inform me in what Latin author the above account is to be found?

QUERIST.

[We believe that these oft-quoted lines can be traced no higher than the era of Suidas, to whom they are referred by Anthony Van Dale in his *De Oraculis*, 4to, Amstd. 1700, p. 444. Sir Thomas Browne of Norwich, in his *Pseudodoxia Epidemica* (s. v. Cessation of Oracles), gives both a Latin and an English translation of Suidas's Greek triplet; which, in all probability, were made by the eccentric knight himself, who offers, however, no authority for them—a very unusual thing with him. Sir Thomas being a firm believer in the supernatural and satanical character of oracles will account in some measure for this omission. Gibbon, the historian, is silent on this subject; and, we may add, every other trustworthy biographer of Augustus.

The supposed oracle is thus given in Greek by Suidas (Lexicon, Oxford ed., fol. 1834,) under *Αἰγούστος*:—

Παῖς Ἑβραῖος κέλεται με, Θεοῖς μακάρεσσιν ἀνδρῶν,
Τόνδε δόμον προλιπεῖν, καὶ ἄλθην αὖθις ἰκίεσθαι.
Λοιπὸν ἀπιθὶ σγῶν ἐκ βομῶν ἡμετέρων.

Suidas adds that Augustus on returning to Rome set up an altar with the inscription Ὁ βομὸς οὐτός ἐστι τοῦ πρωτογένου Θεοῦ (Hæc est ara primogeniti Dei).

Among the middle-age writers who have cited the "oracle" in question, it is remarkable that Cedrenus alleges no less an authority for it than Eusebius:—

Ὁ δὲ αὐτὸς φησὶν Εὐσέβιος ὅτι οὗτος ὁ Αἰγούστος ἀπελθὼν εἰς Δελφοὺς κ.τ.λ. (See the *Corpus Scrip. Hist. Byzantine*, Bonn, 1838, vol. i. p. 320.) This would bring us back to the fourth century. Van Dale, however, as cited above, states that he has failed in discovering the place in Eusebius, and so have we.]

FANNY RUSSELL AND FREDERICK PRINCE OF WALES.—Walpole, in his Letter to the Countess of Ossory, dated 26 August, 1784, speaks of "Fanny Russell's reply to the late Prince of Wales, on the 30th of January, as an anecdote especially worthy of being remembered." Who was Fanny Russell, and where can I find the anecdote?
F. R.

[In the suite of the Princess Amelia, daughter of George II., was a lady of the name of Fanny Russell, the great granddaughter of Oliver Cromwell. One day, it

happened to be the 30th of January, the anniversary of the martyrdom of Charles I., she was in waiting, and occupied in adjusting some part of the Princess's dress, when Frederick, Prince of Wales, came into the room, and sportively said, "For shame, Miss Russell! why have you not been at church, humbling yourself for the sins on this day committed by your ancestor?" "Sir," replied Miss Russell, "for a descendant of the great Oliver Cromwell, it is humiliation sufficient to be employed as I am in pinning up the tail of your sister." Miss Fanny Russell married John Rivett, Esq., formerly of the Guards; he died in 1763, and his wife in 1775.]

WELLESLEY.—On October 10, 1797, Richard, second Earl of Mornington, afterwards Marquis Wellesley in Ireland, was elevated to the British peerage by the title of Lord Wellesley, of Wellesley, in the county of Somerset. Where is Wellesley?
P. S. C.

[The manor of Wells Leigh, which gave name to the eminent family of Wellesley, is in the ancient parish of St. Cuthbert, nearly two miles south of the city of Wells. (*Vide* Collinson's *Somersetshire*, iii. 405, and "N. & Q." 1st S. vi. 585; viii. 255; 2nd S. vii. 164.) Playfair in his *British Family History*, iv. 62, ed. 1810, informs us, that "the ancient family of Wellesley is of Saxon origin, but derives its name from the manor of Wellesley (originally Welles-leigh), in the county of Somerset, which it held under the Bishop of Bath and Wells, and to which it removed soon after the Conquest, having been previously seated in Sussex. Avenant de Wellesleghe, in the fourth year of Henry I., obtained from that prince a grant of the grand serjeantry of all the country east of the river Perret as far as Bristol Bridge; in the centre of which district lay his manor of Wellesleigh, in the hundred of Wells, and near the city of that name."]

OBADIAH WALKER'S PRIVATE PRINTING PRESS. Where will I see a list of the books printed at the private printing press set up at his lodgings by Obadiah Walker, Master of University College.

AIKEN IRVINE, CLK.

Kilbride, Bray.

[In the reign of James II. Obadiah Walker "set up cases of letters and a press in the back part of his lodgings, belonging to him as Master of University College, where he printed the works of Abraham Woodhead, his quondam tutor, and would have printed many more (all, or most, against the Church of England), had King James II. continued longer on the throne." (*Wood's Athens* (Bliss), iv. 440.) Walker had a license granted to him by the king, dated May, 1686, for the exclusive sale of certain books for twenty-one years. The license as well as a list of the books to be printed will be found in *Gutch's Miscellanea Curiosa*, i. 287—289.]

LADY ELIZABETH TREVOR.—Sir Richard Steele's daughter married Lord Trevor, and had a daughter Diana. Did this daughter ever marry? If so, who

did she marry, and had she any issue, and has she at the present day any descendants?

R. W. E. L.

U. C. Club.

[John, third Lord Trevor, married Elizabeth, daughter of Sir Richard Steele, on May 31, 1731. His lordship died at Bath on Sept. 27, 1764, at which place their only child, Diana-Maria, died on Jan. 29, 1778. She was remarkably beautiful, though unfortunately an idiot. Lady Elizabeth Trevor died on Jan. 1, 1782, and was privately interred in the parish church of Walcott, near Bath.]

URICONIUM, OR WROXETER. — Where can I find a good account of this place, and more especially of the explorations of the ruins? Are these still going on?

ESICA.

[For particulars of the excavations at Wroxeter, the ancient Uriconium, consult the *Journal of the Archaeological Association*, xv. 205—224, 311—317, 350, 352, 358; xvi. 342, 349; xvii. 100—110, 218, 329; xviii. 75—78, 318; xix. 106—111. The *Times* newspaper of July 25, Aug. 16, Sept. 3 and 26, Oct. 19, 1859; June 23, July 19, Aug. 13, 1860; Oct. 5, 1861; and Jan. 11, 1862; also an article by Mr. C. Roach Smith in the *Gentleman's Magazine* for Nov. 1862, pp. 598—601.]

BACHELOR OR WIDOWER. — By which of the above is a man to be designated when divorced? A lady, I believe, regains her maiden name.

K. R. C.

[In Macqueen's *Practical Treatise on Marriage, Divorce, and Legitimacy*, the author, speaking of how divorced persons will appear before a clergyman for matrimony, says distinctly (p. 110), "The man will present himself as a bachelor; the woman will come, not as a married person or as a widow, but as a spinster. In a word, the sentence of divorce will effectually restore the parties to their original state."]

Replies.

RED LION.

(3rd S. vii. 136.)

The communication of PRESTONIENSIS respecting the numerous signs of the Red Lion to be found in Lancashire, brought to my recollection a story about that popular animal, which Canning introduced into one of his speeches delivered in Liverpool; and which is so good, that it deserves to be embalmed in your columns. The speech, in which the passage I refer to occurred, was spoken at the Canning Club on the 23rd of August, 1822; when the illustrious orator, alluding to those who put forward "parliamentary reform as the panacea for every evil," proceeded to say:—

"I read a few days ago (I cannot immediately recollect where) a story of an artist who had attained great eminence in painting, but who had directed his art chiefly to one favourite object. That object happened to be a

red lion. His first employment was at a publichouse, where the landlord allowed him to follow his fancy. Of course, the artist recommended a Red Lion. A gentleman in the neighbourhood, having a new dining-room to ornament, applied to the artist for his assistance; and, in order that he might have full scope for his talents, left him the choice of a subject for the principal compartment of the room. The painter took due time to deliberate, and then, with the utmost gravity and earnestness: 'Don't you think,' said he to his employer, 'that a handsome red lion would have a fine effect in this situation?' The gentleman was not entirely convinced, perhaps; however, he let the painter have his way in this instance, determined, nevertheless, that in his library, to which he next conducted the artist, he would have something of more exquisite device and ornament. He showed him a small panel over his chimney-piece. 'Here,' says he 'I must have something striking. The space, you see, is but small: the workmanship must be proportionably delicate.' 'What think you,' says the painter, after appearing to dive deep into his imagination for the suggestion, 'what think you of a small red lion?' Just so it is with parliamentary reform. Whatever may be the evil, the remedy is a parliamentary reform; and the utmost variety you can extort from those who call themselves 'moderate reformers,' is, that they will be contented with a small red lion."

C. Ross.

SOBRIQUETS OF REGIMENTS.

(3rd S. vii. 70, 120.)

I wonder that I never heard of the sobriquet of the 33rd Regiment, "Havercake Lads;" as one of my most valued friends, who is yet living, served in that corps in every rank, from ensign to lieutenant-colonel inclusive. He gave me the following anecdote of a recruiting-sergeant belonging to the regiment, who addressed his wondering Yorkshire listeners as followers:—"Come, my lads, don't lose your time listening to what them footsoggers says about their ridgements. List in my ridgement, and ye'll be all right. Their ridgements are obliged to march on foot, but my ridgement is the gallant Thirty-third—the First Yorkshire West Riding ridgement; and when you join head quarters ye'll all be mounted on horseback." My friend Colonel ——— assured me that the *ruse* was nearly always successful.

After the death of the late Duke of Wellington, this corps received its present title, "The Duke of Wellington's Regiment," which superseded its former title. During the lifetime of the Duke, he was requested to apply to Her Gracious Majesty for permission to have the 33rd Regiment named after himself; but he firmly declined to do so, stating that such an application must be postponed until after his decease. He died in September, 1852, and the change of the regimental title was gazetted about July, 1853.

Thus far in reply to MR. HAILSTONE.

Your correspondent SCHIN is right as to the 53rd Regiment being called "The Five-and-Three-pennies;" and I can assure him that the 76th

Regiment is spoken of by its officers as "The Old Seven-and-Sixpennies"—five-and-threepence being the daily pay of an ensign in our army, and seven-and-sixpence being the daily pay of a lieutenant, whose commission as *lieutenant* is dated seven years since.

The history of how the 76th Regiment obtained red facings is curious. In the year 1718, a regiment was raised and formed from invalids. On the 1st of July, 1751, it was numbered "The Forty-first Regiment;" and was disembodied in 1787, when another regiment was raised and received the same regimental number as the invalid corps which had been disembodied—the colonel of which was appointed colonel of the newly-raised regiment. The new regiment had red facings, and was quartered at Windsor soon after it was raised. In the autumn of that year, it became necessary to raise several regiments for service in India—the present 74th, 75th, 76th, and 77th; and the adjutant proceeded to Windsor, in order to receive His Majesty's commands relative to the equipments and facings of the newly-raised regiments. After deciding on the facings of the 74th and 75th, the King seemed uncertain, and at last remarked: "Seventy-sixth, eh? Seventy-sixth! Why the Forty-first were here lately, and looked very well in their red facings. Let the Seventy-sixth have the same."

In April, 1822, the facings of the 41st Regiment were changed from red to white; and on the 19th of March, same year, the Head Quarter division, under Colonel Godwin, embarked at Gravesend for India. Indeed, I hardly remember any distinction being conferred on a regiment without its being soon followed by an order from the Horse Guards to proceed for a lengthened service on a bad foreign station. Thus, the 18th Regiment was made "Light Infantry" when the corps was on board transports conveying it to India; and, as soon as I saw that the Queen's Bays had had their buff facings restored, April 7, 1855 (after having been for seventy-one years in mourning, i. e. wearing black facings), I knew that the Queen's Bays would certainly proceed to India on their next tour of foreign service; and, accordingly, the regiment went to India July 24, 1857, and is still quartered there. The facings were changed from buff to black, in 1784, at the request of the colonel of the regiment, George, fourth Viscount Townshend, and Baron of Lynne; who became Earl of Leicester May 18, 1784. On what grounds did he apply to have the "Bays" put into mourning? Was the previous Earl of Leicester his relative? He was created Marquis Townshend, October 27, 1787; and died September 14, 1807, exactly thirty years after the death of his first wife, Lady Charlotte Compton, only surviving child of the then Earl of Northampton.

With respect to the regiment stated by SCHIX

to have borne an uncomplimentary *sobriquet*, I beg to observe, that I have heard offensive sobriquets applied to regiments; and that such titles shall never be imparted to the readers of "N. & Q." by
JUVENA.

A correspondent begs to ask JUVENA if the 68th Light Infantry, or "The Faithful Durhams," has not been accidentally omitted in his amusing list of Regimental Sobriquets?
L.
Brussels.

DUNCANSON FAMILY, OF CANTIRE.

(3rd S. vii. 96.)

All the information I possess about the Duncansons is at the service of F. M. S. From the Army Lists in my possession, 1756-1807, and others which I have consulted from the latter year to 1858, I have gleaned, in chief, the following particulars:—

1. A Robert Duncanson was in the army in 1747, at which time he held rank as second lieutenant in the twelve independent companies formed for service in the East Indies under Admiral Boscawen. With that expedition Duncanson was present in 1748, in the action at Ariacoupan, and the unsuccessful siege of Pondicherry. On the return of the force to England, the independent companies were disbanded on December 25, 1750, and Duncanson placed on half-pay still as a second lieutenant. In 1786 most probably he died, as in 1787 his name disappears from the lists.

2. Duncan Duncanson was a lieutenant in the 100th foot on half-pay in 1772. His regiment was disbanded about 1763. I cannot trace when he first received his commission. In 1773 he disappears altogether from the Army List.

3. Robert Duncanson (written Robertson Duncanson in Army Lists in error, see Stewart's *Highlanders*, ii. 113; 3rd edition, 1825), joined 2nd battalion 71st foot on its formation, and was commissioned as lieutenant Dec. 1, 1775. Next year he was serving in the American war. On Nov. 12, 1778, he was promoted to be captain in the same regiment, and was still in America. When his regiment was disbanded in 1783, he was placed on half-pay; but returned to the service on full-pay as captain of the 77th foot, Nov. 6, 1788. In the Army List, 1791, under the head of "Alterations while Printing," p. 440, Robert Duncanson appears as captain in the 23rd foot, not, however, in the roll of the regiment; and, as his name is altogether dropped in the Army List, 1792, most likely he quitted the service by sale of his commission.

4. William Duncanson was ensign in 82nd foot, Jan. 3, 1778, and served in the American war, obtaining his lieutenancy, Sept. 18, 1780. About

and only find what exactly accords with Dr. Cureton's notes, but in a shorter form. The Syriac of the *Martyrs of Palestine* gives us the name of Valentina's companion three times: first in the title to the section, and afterwards in a passage which Dr. Cureton thus rendered:—

"He caused both the young women, Hatha and Valentina, to be bound together, and gave sentence against them of death by fire. The name of the first was Hatha, and her father's house was in the land of Gaza; and the other was from Casarea, our own city; and she was well known to many, and her name was Valentina."—P. 30.

I need scarcely say, that this justly represents the Syriac text. With regard to the passage in the Greek, where the word ἀσφα occurs, it differs from the Syriac; in which no such idea is conveyed, at least not in similar diction. I need not repeat the Greek which your correspondent has quoted, but I copy Dr. Cureton's rendering of the Syriac which answers to it:—

"Then, at that time of terror, the noble maiden showed the courage of her mind and gave the altar a kick with her foot, and it was overturned; and the fire that had been kindled upon it was scattered about," &c.—P. 29.

I venture to append as literal a translation as I can make of this sentence:—

"Then the noble maiden, in that time of fear, the courage of her mind displayed; and kicked the altar with her foot, and it was overturned, and the fire that upon it was burning she scattered."

The late—alas, that it must be said!—the late learned Canon has stumbled at the last word; but he has not made the mistake ascribed to him by the reviewer, who cannot have carefully read the passage.
B. H. C.

STREET MELODY: "YOUNG LAMBS TO SELL" (3rd S. vii. 118.)—I well remember this cry in Birmingham full sixty years ago; and the seller must have been the old sailor described by Hone in his *Table Book*, p. 397, or rather by some correspondent, as the article bears the signature of an asterisk. But I also recollect seeing the old soldier, William Liston, who followed up the trade of the old sailor. This was in Northampton, about forty years ago; and I distinctly recollect his peculiar appearance with his wooden leg, iron hook for a right hand, and his remarkable way of crying his "Young lambs to sell." He first gave a prelude of a few bars without words, of which I could not convey an idea without musical notation; and this served to collect boys and girls about him, and excite attention. Then came his cry,—

"Lambs to sell,
Young lambs to sell;
If I'd as much money as I could tell,
I never would cry: 'Young lambs to sell,
Young lambs to sell.'"

This was his cry, as I remember it. I quite agree with MR. ROFFE that the "Young lambs"

we purchased in our childhood were far superior to those of modern manufacture.
F. C. H.

READERS (3rd S. vii. 109.)—The office is described at large, with the declaration which Readers have to sign since the Reformation, in Burn's *Eccles. Law*, *sub tit.*, and in Hook's *Church Dictionary*.
E. MARSHALL.

Sandford.

Weever, in his *Funeral Monuments*, p. 127, ed. 1631, says,—

"Readers, quos Pastores (à pasco) nominatos putat Ambrosius, matutino tempore Prophetarum Apostolorumque scripta legebant, ac populum divinis lectionibus quasi pascebant. Which Saint Ambrose supposeth to be called Pastours by the Apostle Paul: did rede the writings of the Prophets and Apostles, at the time of morning prayer, and did feede, as it were, the people with such divine lessons."

J. H. S.

"FOR A YEAR AND A DAY" (3rd S. vii. 116.)—S. inquires the origin of the above phrase. In English it is as old as the thirteenth century, at least, for it occurs in Magna Charta; by which it is declared that—

"The King do not hold the lands of them that he convicted of felony longer than a year and a day ('Nisi per unum annum et unum diem'), after which they shall be restored to the lord of the fee."

But the use of the phrase is probably antecedent to this: for as Magna Charta was not a new legislative creation of the reign of King John—but consists, at least in part, of re-enactments from earlier laws, Norman, Saxon, or British—this article may probably be traced to a prior date. From feudal associations, one would conjecture that it was Norman; but Barrington, in his *Observations on the more Ancient Statutes*, points out that an equivalent French law omits the "one day," and gives the king possession only for the year—"pour la première année;" whilst he quotes from the Danish law an instance, in which the term of the "year and the day" occurs: "Si agricola domum reliquerit, vicini per annum et diem, quo minus destruat, custodiant" (p. 15).

The precise period of a year and a day is fixed for other purposes in the statute of Gloucester in the reign of Edward I., and in many laws later than Magna Charta. Barrington suggests that the "addition of the day to the year may have been made with a view to prevent all disputes about inclusive and exclusive" (*ib.*). Was it for a similar reason that a youth's majority has been fixed at twenty-one? so as to be absolutely certain that he had attained twenty.

Amongst the natives in some parts of India, the number of blows legally inflicted for certain offences, is thirty-nine: being the "forty stripes save one," which St. Paul complains that he had so frequently received from the Jews. Has this precise figure been fixed on to ensure that the

punishment shall 'not be excessive, by keeping the number of lashes *under* forty?

There is an oriental air about the addition of the unit, especially when the numbers are large, that reminds one of *The Thousand and One Nights* of the King Shahriyar, and recalls the dreamy stories of the Princess Shahrazade.

J. EMERSON TENNENT.

QUOTATION WANTED: "OH! WHY WER'N'T YE CUNNING," ETC. (3rd S. vii. 56).—These lines form a portion of a song called "The Widow M^cGra." I have never seen it in print, but it runs thus:—

"If ye'll listen to me now, without any fun,
Sure I'll tell ye how the war begun:
But of all the wars, both great and wild,
There was that betune widow M^cGra and her child!
Musha tooral loo, &c.

"Now if Teddy would list, the serjeant said,
That soon a captain he'd be made;
With a fine long soord, and a big cocked hat,
'Arrah! Teddy, my child, wouldn't you like that?'
Musha tooral loo, &c.

"Then Teddy he fought his way through Spain,
And to the Indies back again—
And the hundreds and thousands that he kilt,
Sure a mortal volume might be filt!
Musha tooral loo, &c.

"Then Widow M^cGra waited on the shore,
For the space of seven long years and more—
Till she saw two ships sailing over the say,
Crying, 'Phililu, hubbaboo, whack, clear the way!'
Musha tooral loo, &c.

"Then Teddy he lighted on the strand,
And Widow M^cGra seized him by the hand;
But after she had given him a kiss or two,
Sax ahe, 'Teddy, my child, this can't be you!'
Musha tooral loo, &c.

"Arrah! my son Teddy was straight and trim,
And had just one leg to every limb;
Arrah! my son Teddy was straight and tall,
But the divil reque the leg have ye got at all!
Musha tooral loo, &c.

"Oh! why wern't ye cunning, and why wern't ye cute?
And why didn't ye run away from the Frenchman's
shoot?
To think that I my child should call
A man, who couldn't stop the force of a French cannon
ball!
Musha tooral loo, &c.

"But a thundering war I will proclaim
Against the King of the Frinch, and the snuffy ould
Queen of Spain:
And I'll make them sorely to rue the time,
That ever they shot off the legs of a child of mine!
Musha tooral loo, &c."

The first two lines of each verse are sung twice over. I have heard the song sung more than twenty years ago by poor Johnstone, the scene-painter of the Adelphi, and never by any one else.

JOHN PAVIN PHILLIPS.

Everfordwest.

VENERABLE BEDE (3rd S. vi. 358, 401, 480).—In the edition published in 1848 of Wheatly's

Rational Illustration of the Book of Common Prayer of the Church of England, the following passage occurs at p. 64, and refers to the Venerable Bede:—

"His learning and piety gained him the surname of *Venerable*. Though the common story which goes about that title's being given him, is this: his scholars having a mind to fix a rhyming title upon his tombstone, as was the custom in those times, the poet wrote,

HAC SUNT IN FOSSA,
BEDE OSSA.

Placing the word OSSA at the latter end of the verse for the rhyme, but not being able to think of any proper epithet that would stand before it. The monk being tired in this perplexity to no purpose fell asleep; but when he awaked, he found his verse filled up by an angelic hand, standing thus in fair letters upon the tomb;

HAC SUNT IN FOSSA,
BEDE VENERABILIS OSSA."

I look on this passage as a literary curiosity, the style and punctuation of which are alike worthy of each other. I should hardly have liked to send up such an exercise

"At Merchant Taylors' School, what time
Old Bishop held the rod."

I remember at a Divinity Examination at Oxford more than twenty years since being furnished by the Examiner with the following paper: "State what you know of the History of the Venerable Bede." My answer was that, "His learning and piety had rendered him conspicuous, and the epithet of 'Venerable' was probably conferred upon him for *that* reason, but certainly not on account of his advanced age, as he died in his sixty-second year." My venerable Examiner, being then but forty-five years old, may have taken my answer as a sly compliment to himself, as I was ordained very high up in the list of candidates for Priest's Orders in a few days after my examination.

One question remains to be asked—If the monk were asleep when the epithet "*venerabilis*" was added to the inscription, how could he be certain that the verse was "filled up by an angelic hand?" EIN FRAGER, M.A. OXON.

"JOANNES AD OPPOSITUM": TRANSLATION OF ENGLISH PROVERB (3rd S. vii. 114.)—

"To be Jack on both sides; 'Coser a dos cabos,' Span. 'Αλλοπρόβαλλος, a turncoat, a weathercock.'"—Ray's *Proverbs*.

E. MARSHALL.

Sandford.

SUPERSTITION OR SYMPATHY, WHICH? (3rd S. vi. 490; vii. 45.)—That gifted and admirable man, the late Dr. George Wilson of Edinburgh, thus describes his own sensations subsequent to the amputation of his foot:—

"I have no feeling of the want of a foot, and seem still to feel toes, great and small. John Cairns * thinks this

* The Rev. Dr. Cairns of Berwick.

must arise from a pre-ordained harmony between the soul and body!!! Well done, John!"—*Memoir by his Sister*, p. 301.

A recent American writer, in a very curious and objectionable book, says:—

"Within the corporeal frame there is another body, constituted of more ethereal elements, and an imperishable organisation. It is a curious fact, that persons who have lost a limb always have an internal consciousness that the body is still complete. Although an arm or a leg may have been amputated years before, and its decomposed elements scattered to the winds and waves, the individual still feels that the lost member is with him, and sustaining its proper relations; and his sensation extends to the very extremity, almost as perfectly as when the limb was there. This may seem incredible, but the fact is confirmed by the uniform experience of all who have suffered the loss of one or more of their members. The sphere of their conscious existence is never circumscribed by this partial destruction of the body. From this significant fact we can only infer that the individuality of man does not belong to his body, but, on the contrary, that it inheres in a super-mortal and indestructible constitution."—Dr. S. B. Brittan, *Man and his Relations*, pp. 574, 575.

Dr. Kerner tells us that Madame Hauffé, the "Seeress of Prevorst," when she saw people who had lost a limb, saw the limb still attached to the body; that is, she saw the nerve-projected form of the limb.

"From this interesting phenomenon," he adds, "we may, perhaps, explain the sensations of persons who still have feeling of a limb that has been amputated: the invisible nerve-projected form of the limb is still in connexion with the visible body."

Fancy or fact, which? *one* at least of your readers is disposed to ask. W. MAUDE.
Birkenhead.

DIGHTON'S CARICATURES (3rd S. iv. 410; vii. 119.)—Bos PIGER has furnished you with several racy anecdotes of the medical practitioners at Oxford in the early part of this century. May I be allowed to fill up his line,

"Optat ephippia bos piger, optat arare caballus."

As a scholar at Alma Mater in their day, I was well acquainted (happily not as a patient) with these doctors, and remember their professional phizzes, dress, &c. Grosvenor sported a venerable powdered pate, and wore a blue coat with brass buttons, the correct thing in that day for an elderly surgeon. Dr. Bourne, on the contrary, clad himself in a sober suit of brown, with a neat brown wig to match, and carried a gold-headed cane in his hand. Dr. Wall, another eminent medical, was attired pretty nearly after the same fashion of the time. *Ex uno disce omnes*. In the Vista, when the two doctors chanced to walk in High Street, they realised the description of family likeness, often quoted from Ovid,

"Qualis decet esse sororum,
Non eadem facies omnibus, una tamen."

Of the skill in these learned practitioners we

undergraduates did not pretend to judge, but like the Dons in Common Room, sometimes perpetuated wretched puns upon their names, over our wine and walnuts; *e. g.*, The weakest go to the Wall; the Bourne from whence no traveller returns—were the *post prandial* jokes of unfledged scholars with gooseberry beards. The Fellows, old grey-beards, confined themselves to Attic wit from the Greek and Latin classics. Bos PIGER has omitted to mention a contemporary professor with Bourne and Wall, the late Sir Christopher Pegge, who had the good fortune to be dubbed, at the same time with Sir Edward Hitchins, a knight of the thimble, in the presentation of a loyal address from the city of Oxford. On their return from London, Sir Edward was proud of the royal honour conferred upon the mayor; not so Sir Christopher. His new title did not settle comfortably on the stomach of the professor. His appetite began to fail; his clothes (made by Hitchins) hung loosely about him; he could get no sound sleep when he went to his bed; his medical brethren, Wall and Bourne, were called in, and consulted long and thoughtfully on the seat of the disease. It was beyond doubt their patient was a *peg* too low from some nervous affection. From whence did it arise? They determined to call in Grosvenor to help them in council. When the "Rubber" obeyed the call, *post haste*, of his medical brothers, both of them anxiously exclaimed, "What is your opinion?" The Rubber, with a look not to be mistaken, whispered in a slow and solemn tone—"night-mare."

QUEEN'S GARDENS.

LUNATIC LITERATURE (3rd S. vii. 120.)—In justice to our American friends I would refer your readers to Mr. Sala's "Echoes of the Week" in the *Illustrated London News* of Feb. 11, in which he entirely refutes the statement that one of the principal New York papers was edited by a lunatic.

EDWARD C. DAVIES.

Cavendish Club.

XIMENES, ETC. (3rd S. vii. 102.)—The arms of Cardinal Ximenes were chequy or and gu. In Goussencourt, *Martyrologe des Chevaliers de Malthe*, Paris, 1643, tome ii. p. 257, the arms of this family are blazoned correctly; but the engraving would make the tinctures *arg.* and *gu.* Very few indeed of the engravings, either in this work or in Favyn's *Théâtre d'Honneur et de Chevalerie* (Paris, 1620), have the *hachures* in accordance with the blazon: and that Favyn knew nothing of the system at present in use is proved by his speaking with praise of the German method of indicating the tinctures by small initial letters, as *l'art* Siebmacher's *Wappenbuch*, &c. He says (tome ii. p. 1797):—

"Il y pouvoit demonstrier les Couleurs, et Mettre de moins, ce qui luy estoit assez aisé de faire, s'il avoit voulu."

570. This writer says he saw the title, which was placed above the head of Jesus; and upon it was written: "Jesus Nazarenus Rex Judæorum." He says he held it in his hand and kissed it, in the church of Constantine at Jerusalem (sec. 20). He is silent in reference to the Greek and Hebrew. The most recent article upon the subject is in the *Sunday at Home* for 1864, p. 804. I may remark that, in one MS. of Antoninus, the reading is "Hic est Rex Judæorum;" and that there is considerable diversity in Greek MSS. of the Gospels as to the words employed by Pilate. The actual order of the languages cannot be determined, and the question is rather curious than important. For a description of the title, as shown at Rome, see Severano, *Memorie Sacre delle Sette Chiese di Roma* (Rome, 1630), p. 626. This title was found in 1492, and is mentioned by writers soon after.

B. H. C.

"MUNGO" (3rd S. vii. 135.)—Was not the term "mungo" given to a low class of woollen goods in consequence of the manufacturer, when the bad quality of them was pointed out to him, saying: "Well—well—there they are, and they mun go;" "mun go" being a provincialism for "must go": meaning thereby, that they *must be sold* at any sacrifice, rather than *not be sold at all*?

Hence low rubbishy woollens have taken the name of "mungos."

J. B. C.

I cannot help G. G. to the origin of the term "mungo," as applied to shoddy, or devil's dust; but I can inform him that the name "mungo" is applied, in the north of Ireland—and, for aught I know, in Scotland also—to an alkaline liquid used for cleansing linen yarns. What the mungo is composed of I have no notion; but I can answer for it that it is useful for cleansing other things besides yarn: since when, boy like, I had my hands covered with thick dirt, I have often made them perfectly clean and white by simply washing them in a vat of mungo in a friend's mill.

C. W.

GREEK CHURCH (3rd S. vii. 134.)—I will keep clear of all controversy in a brief reply to the inquiries of G. G. As to the precise relation of the Greek Church to the Roman Catholic: it is the relation of a schismatical and heretical church, entirely separated from her communion. It is so in consequence of its denying the Procession of the Holy Ghost from the Father *and* the Son, and maintaining that the Holy Ghost proceeds from the Father *only*; and also, from its denial of the Pope's supremacy. In every other article of faith, the Greek Church agrees with the Roman Catholic, believing in the same seven sacraments, the mass, purgatory, &c.

As to the precise relation in which the Greek Church stands to the Church of England, it agrees with it in one only point—the denial of the Pope's

supremacy. The Greek Church does not acknowledge the validity of the Anglican Orders. Copious information on the Greek Church may be had by consulting the great and learned work, *La Perpétuité de la Foi*; which gives professions of faith, definitions of synods, liturgies, and ecclesiastical records, in abundance. Much information may be derived also from Bergier's *Dict. de Théologie*, and Bell's *Wanderings of the Human Intellect*.

F. C. H.

The best and fullest account of the Greek Church in our language, I believe, is the Rev. J. Mason Neale's *History of the Holy Eastern Church* (Masters or Rivington, I think). G. G. will probably find there what he wants.

LYTTELTON.

Hagley, Stourbridge.

An article, entitled "The Greeks of the Greek Church in London," by William Gilbert, appears in the number of *Good Words* for the present month. I think it will prove interesting to G. G., and afford him the information he requires.

C. K.

LIMEHOUSE (3rd S. vii. 35, 121.)—May I quote the following from *An Account of Millwall*, published in 1853?—

"In behalf of the common derivation of this name, we may quote Mr. Pepys. In his *Diary* under date, October 9, 1661, we find the following:—'By coach to Captain Marsh's at Limehouse, to a place that hath been their ancestors' for this 250 years, close by the *lime-house* which gives the name to the place.' The lime-house is there to this day, and also a house, which, if I mistake not, is either the same, or occupies the same site, as the one mentioned by Mr. Pepys. John Stow, a man possessing far more of the spirit of an antiquary, and who made such things his particular study, adopts the view that Limehouse is a corrupt spelling for Lime-host, or Lime-hurst; the latter of which denotes a plantation or a place of lime-trees. John Norden, in 1592, rather earlier than Stow, gives the more usual explanation, and, as we have seen, refers to the lime-kilns. These lime-kilns are very ancient, and must have existed for 450 years."

The reference to Limehouse by Norden mentioned previously seems to be the insertion of the name in his map. (See the *Account of Millwall, &c.*, pp. 12, 108.) There is a good plan of Limehouse in Gascoyne's *Survey of Stepney*, 1703—a large map of the old parish of Stebonheath. The plate comprising the Limehouse section was a few years since at the Town Hall of the parish, and I have an impression (modern of course) taken from it. This is what I was told on the spot.

B. H. C.

S. DECHARMES, LONDON (3rd S. vii. 133.)—Mr. Simon De Charmes, the eminent watch-maker, flourished about the beginning of the last century. He built a house at Hammersmith, which is now called Grove Hall (at present unoccupied). The estate contained about twenty-five acres. About 1780 his son, David De Charmes, resided here, and was buried in the churchyard,

in which is now a gravestone to the memory of Mr. David De Charmes (probably the son of the last named), who died March 15, 1783, aged fifty-six years. John De Charmes, Esq., died July 15, 1801, aged forty-seven years. Mrs. Ann De Charmes, relict of the above, died Nov. 20, 1812, aged eighty years. Also Mrs. Mary Ann De Saily, daughter of David and Ann De Charmes, who died March 24, 1822. The estate referred to has passed through several possessors during the present century, but Mrs. Mary Ann De Charmes, wife of David De Charmes, enjoyed an annuity of 200*l.*, payable out of the property, to her death, which occurred in the month of July, 1856. It is said (Faulkner's *Hist. of Hammersmith*) that the ancestor of this family came to England at the time of the Revocation of the Edict of Nantes, but I do not find the name in the Lists of Foreign Protestants and Aliens settled in England between 1618 and 1688, edited by Wm. Durrant Cooper, Esq., F.S.A., for the Camden Society, in 1802. Isaac des Camps obtained letters of denization in 1684.

JOHN MACLEAN.

Hammersmith.

COLOURS IN HERALDRY (3rd S. vi. 304, 480; vii. 102.)—I have seen some woodcuts in an old German work, *The Council of Constance*, published early in the sixteenth century, in which the distinction between *metal* and *tincture* was given by *white* for the first, and *black* for the second. It would be interesting to trace the commencement of this mode of distinction. It would probably date from the invention of block printing. Z. Z.

HAYS OF ERROL (3rd S. vii. 84.)—If H. will carefully read over my article on the Hays of Errol, he will find it perfectly correct. Sir David de Haya de Erroll, who commenced the existing *Tabill* about 1340, says that many names of his ancestors were wanting from the time of the battle of Luncarty, DCCCCLXXX., to his commencement of the *Tabill* in 1340.

JAMES DAVIDSON.

Bowness.

CRISOLINE (3rd S. vi. 512.)—I have impressions of two engravings, in large folio, of the street cries of some Italian city. They are on copper, apparently by different artists, and seem to be from the sixteenth century, or the first half of the seventeenth. In both the figures of the cries are arranged in five long lines, eight or nine figures in each line. The one unsigned has forty-three cries, each with a descriptive cry, a couplet in Italian below. The other has the engraver's monogram at the lower corner on the right, but it is very faint, apparently M.B., which I cannot identify. It has forty-one such cries and cries, with similar couplets in Italian at the foot of each. The third in the third line is a man selling crinolines, exactly as we see them in our shop windows. He has three of these hateful objects slung on his

back, which he holds by a string in his right hand, while he holds one such in his left hand. The lines below are,—

"Correte o donne che hauete i puscini
A comprar questi belli nostri crini."

Am I right in translating this —

"Who will my fine new crinnies try!
Come, girls with child, make haste to buy!"

If so, and if they were properly designed to hide pregnancy, and supposing that these abominations must still be used, might they not be brought back to their original moderate size, and confined to their original mock-modest object?

GEORGE STEPHENS.

Cheapinghaven, Denmark.

TOWN CLERK'S SIGNATURE (3rd S. vii. 136.)—The clerks of assize of the various circuits, and several officers of the courts of justice, sign by their surnames only the various writs which they issue. G.

YORKSHIRE POET (3rd S. vi. 380.)—Why a *Yorkshire* poet? Has the author ever been identified? My copy is in 8vo, and has the following title:—

"Pecunie obediunt Omnia. Money masters all things: or, Satyrical Poems, shewing the Power and Influence of Money over all Men, of what Profession or Trade soever they be. To which are added, A Lenten Litany, by Mr. C—d, a Satyr on Mr. Dryden, and several other modern Translators; also, a Satyr on Women in general; together with Mr. Oldham's Character of a certain Ugly Old P—."

"'Tho' Jews, Turks, Christians, different tenets hold,
Yet all agree in idolizing gold."

"Printed and sold by the Booksellers of London and Westminster, 1698."

The poem has no merit as such, but it contains many valuable illustrations of the social and domestic manners of the seventeenth century, particularly among the lower and trading orders. This edition has first two pages of poetry, "To the Reader." The following commendatory verses are signed not in full but with initials only. Those by R. J. are "To his Honoured Kinsman," not "Uncle," as in MR. HAILSTONE'S copy.

Section LXXXV., "On Booksellers," p. 58, in my copy, commences thus:—

"The Bookseller for ready cash will sell
For as small profit as other traders will;
But then you must take special care, and look
You no new title have to an old book;
For they new title pages often paste
Unto a book which purposely is plac'd,
Setting it forth to be th' second edition,
Or third, or fourth, with 'mendments and addition;
But when you come for to peruse and look,
You will not find one word in all the book
Put either in or out, no, nor amended,
For that's a thing that never was intended
By the author; but when a book begins to fail,
This is their trick to quicken up the sale."

And if a new edition comes indeed,
From all th' old books they have, they then with speed
The title-pages oft pluck out and tear,
And new ones in their places fixed are;
Then have the confidence to put to sale
Such books for new they know are old and stale;
And th' buyer thus, if he does not desery,
Will have a cheat put on him purposely."

All the rest of this severe but true description
is well worth reading. Many curious words occur
throughout the book. The last section, No. CLXXVI,
"The Epilogue," is only of two lines:—

"My Muse is tir'd, so has no more to say,
But that *Pecunia obediunt omnia*."

GEORGE STEPHENS.

Cheapinghaven, Denmark.

Miscellaneous.

NOTES ON BOOKS, ETC.

Haunted London. By Walter Thornbury. Illustrated by F. W. Fairholt. (Hurst & Blackett.)

Horace Walpole praised St. Foix's *Rues de Paris*, and proposed to write a book on London of the same character. What Walpole proposed Mr. Thornbury, who claims to be the Old Mortality of bygone London, has accomplished for the western part of it; and starting from Temple Bar, and walking westward until he turns up St. Martin's Lane, he returns by Long Acre and Drury Lane to Lincoln's Inn Fields; and as he leads us with him, points out "the legendary houses, the great men's birth-places, the haunts of poets, the scenes of martyrdoms, and the battle-fields of old factions." He tells us how "the tombs of great men, in the chinks of which nettles have grown undisturbed ever since the Great Fire, are now being uprooted;" and "how busily Time, the destroyer and improver, is working—erasing tombstones, blotting out names on street-doors, battering down narrow streets, and effacing one by one the memories of the good, the bad, the illustrious, and the infamous." The book overflows with anecdotal gossip; and as Mr. Thornbury is scrupulous in quoting his authorities, and indexing his facts, he has produced a volume which will make all who read it look anxiously for its successors. One word more in justice to Mr. Fairholt, whose drawings on wood from the old prints of London add alike to the value and interest of the book.

A Famous Forgery; being the Story of the Unfortunate Dr. Dodd. By Percy Fitzgerald, M.A. (Chapman & Hall.)

The story of Dr. Dodd—his strange career, his wretched crime, his melancholy death, the great moralist's interference in his behalf, the apparent indisposition of Lord Chesterfield to save his unfortunate tutor from the penalty of his misdeeds—furnish Mr. Fitzgerald with materials for a very readable little volume; in which the principal incidents of Dr. Dodd's career are so illustrated by contemporary gossip, as to bring them very vividly before the reader. We wish Mr. Fitzgerald had been able to cast some light upon the terrible insinuation thrown out by Walpole.

Bibliotheca Americana: a Catalogue of Books, Pamphlets, Manuscripts, Maps, Engravings, and Engraved Portraits, illustrative of the History and Geography of North and South America, &c., on Sale. By J. Russell Smith.

Though it is not our practice to call attention to Bookseller's Catalogues generally, the present, containing as it

does nearly seven thousand articles relating to America, certainly claims recognition as a valuable contribution to American Bibliography.

We are glad to see that Messrs. Longman announce a new edition of Brande's *Dictionary of Science, Literature, and Art*, reconstructed and greatly extended, to adapt it to the present state of knowledge.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

*** The bookseller, who intimated a copy of TINDAL's *RAPIN* for sale—vide "N. & Q." February 11th, is requested to send his full address, as money and letters have been returned by Post Office, to Mr. J. W. Fleming, F.R.C.S., Surgeon, 37th Regiment, Dover.

FIGURES DU VIEUX ET NOUVEAU TESTAMENT, par G. C. T. A. LYON: Pour Estienne Michel M.DCCCXII.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

THE ATHENÆUM from the First Number to the end of the year 1821.

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Wanted by Edward Peacock, Esq., Botesford Manor, Briggs.

GRACE'S SEPTUAGINT. Last Volume.

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Notices to Correspondents.

F. W. C. WIN. *Prympe's* Brief Survey and Censure of Mr. COHEN's censuring Devotions, 1628, 4to, is a coarse tirade against the Collection of Private Devotions by that excellent prelate, John Cosin, the learned Bishop of Durham. See Kippis's Biog. Britannica, iv. 282.

J. S. The writers in the Lyra Apostolica were a, Bowden; b, Froude; c, Keble; d, Newman; e, Wilberforce; f, Williams. Vide "N. & Q." 1st S. ix. 407.

F. J. SPARKER. Either of the following works may be consulted for a description of the manners, customs, &c. of the English: *Craik and Macfarlane's* Fictorial History of England, 8 vols. imp. 8vo. 1849; or *Charles Knight's* Popular History of England, 8 vols. 8vo. 3l. 18s. 6d.

INQUIRER. We believe the best collection for a history of the Audley family (the Touchets) has been compiled by Mr. John Touchet, of 66, Great Russell Street, Bloomsbury.

GEORGE J. COOPER. Dr. Hawtrey, late Provost of Eton died on Jan. 27, 1862.—A short notice of Foxhall and Madden's edition of Wickliffe's translation of the Bible appeared in "N. & Q." 1st S. ii. 501.

J. L. (Dublin.) We cannot discover any remarks on Rev. xviii. 13, in "N. & Q."

C. W. H. The arms of Barton Holaday, as recorded by Wood, were—Sable three helmets close argent, in the centre point a fleur-de-lys or, within a border engrailed of the second.

WORKHOUSE CHAPLAIN.—URIEN RUGGED will find a list of these officials in the Poor Law Union Almanack, published by C. Knight of Fleet Street.

Replies to other Correspondents in our next number.

ERRATUM.—In our last number, p. 155, col. i. line 10, for "Dreuthie" read "Drenthe."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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MORE CURES OF COLDS, ASTHMAS, AND COUGHS BY DR. LOCOCK'S PULMONIC WAFERS.—From Mr. H. Armstrong, Chemist, Church Street, Preston.—"Of elderly people, numbers have obtained the greatest benefit from them; many with the first or second box. To the greatest invalid I can recommend them with confidence, having seen the most magical effects produced by them on coughs, hoarseness, and difficulty of breathing." They have a pleasant taste. Price 1s. 1d., 2s. 6d., and 4s. 6d. per box. Sold by all druggists.

LONDON, SATURDAY, MARCH 11, 1865.

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Notes.

THE VISITS OF PRINCE CHARLES EDWARD TO LONDON.*

NO. I.

The long letter to the Editor of *The Times*, signed J., which closed the communications to that journal upon this subject, was a *résumé* of all the stories respecting it. The first visit is said to have occurred in 1748, upon the authority of Forsyth's *Remarks on Italy*. This visit Lord Stanhope rejects; and rightly, as I think I can show quite satisfactorily. The Stuart Papers, as I stated in my first letter, are made up of two collections. I have no doubt that one consisted of the papers of the Chevalier de St. George, and the other of those of his son, the Prince Charles Edward. They contain the whole correspondence between the father and son, and the drafts or copies of their letters, which were kept on each side, for the year 1748, so that we have the entire series in duplicate, few of the copies being missing. From Jan. 1, 1748, to Dec. 9, there are letters from the Prince to his father weekly. In general they are not very interesting;—the weather is very cold, or very hot; he hopes it will change; he is in perfect health; and, as

* *Vide ante*, 1—3.

the custom was, he always "lays himself at his Majesty's feet." Those in reply to "Dearest Carluccio" most frequently state that the French post has not arrived, and that he has nothing to say, but (the letters being principally in Edgar's handwriting, he adds with his own hand, what does not appear in the copies, that) "he embraces him, &c." The Prince's letters during the negotiations of the Treaty of Aix-la-Chapelle, and the events immediately preceding it, contain matter of more interest. He was fully alive to the effects of that treaty upon their cause, which his father appears to have perceived in a very somnolent manner. And he prepared, without consulting his father, the Protest which, it is known, was delivered in their behalf, though necessarily in vain, against it. On the other side, the correspondence is enlivened by complaints that the Prince does not confide in his father, and has other counsellors, &c. The letter warning the Prince against the danger of attempting to resist the King of France is perhaps the wisest of the whole. Great affection is expressed, under courtly forms, on both sides.

Besides these letters, there are drafts of letters, dated in full, to all the Prince's real confidants and counsellors, which disclose what he so carefully concealed from his father.

The dates of these letters never show an interval greater than seven days. Frequently they follow at much smaller intervals. This is conclusive evidence against Forsyth's statement, which makes the Prince remain *a week* in London: for, on his hasty return from London to Paris, in 1750—according to the memoranda, printed in my first letter—the journey consumed two days. So that four days, at least, out of any one of these intervals must have been taken up in travelling. Besides, not one of all these letters, or drafts, speaks of such an expedition. Two expeditions are spoken of: but one is that to Madrid, in the preceding year; and the other is that made by an agent of his, whose letters are signed "Jo. Smith," to Frankfort, in the vain hope of procuring the hand of the Princess of Hesse Darmstadt for his master. [This expedition, it may be well to say, is usually placed a year later.] Still further:—The Chevalier, writing from Albano on June 25, 1748, says: "I look upon it to be very sure that you will be out of France when this letter arrives at Paris." And on July 15, the Prince replies from Paris: "Your Majesty has been misinformed as to my leaving this country."

His Majesty it appears had a correspondent, who signed "Watson" simply; and who was, during part of this time, certainly in Paris, and communicated to him what he could learn or observe about the Prince. His letters are very much of the same quality as those of some of "Our own Correspondents" in the present day. For instance,

he tells Edgar in one, of the Prince's addiction to the *demi-monde*. But every soul in Paris knew of this. In another, dated March 9, 1748, he says, with characteristic irony:—

"We have now given up all thought of business, even our favourite project 75, 1024, 1805, 1680 [*decyp.* "of declaring Protestant"] is no more spoke of, nor that of 75, 407, 1830 ["of a Protestant"] marriage. We have no thought or mention of anything but money, our whole time is swallowed up in a round of pleasure; and could we be recovered out of this lethargick disease, we are assured that no discreet man 108, 46, 438, 100, 99, 579, 109, 101 ["will have anything to do with us"]."

Yet, in a draft of a letter addressed to some one in "Edingburg," dated the day before this communication, the Prince specially speaks of such a marriage as "necessary and proper for him." And after this it was, that the Hesse Darmstadt attempt was made, and the protest against the Treaty of Aix-la-Chapelle. The mention of "declaring Protestant," at this date, shows that the unhappy Prince had learned something from the fatal '45.

This, I think, fully supports Lord Stanhope in rejecting Forsyth's story of a visit to London in 1748. Hearsay evidence, considerably after date, cannot stand against the negative and positive evidence which these letters present. In my next note I will trace the Prince's movements, from his arrest in Paris in Dec. 1748, to his visit to London in Sept. 1750. B. B. WOODWARD.

Royal Library, Windsor Castle.

BLOW'S BELFAST BIBLE.

I may be excused for introducing a subject of local, though certainly of considerable bibliographical interest to "N. & Q." In Mr. Berwick's *Historical Collections relating to the Town of Belfast* (Belfast, 1817), there is the following passage under the date 1690:—

"The art of printing was introduced into Belfast this year by James Blow and his brother-in-law Patrick Neill, who came over from Glasgow by invitation from Mr. Crawford, then Sovereign of Belfast, who entered into partnership with them. After the death of Neill, the business was continued by Blow, who, about the year 1704, printed the first edition of the Bible in Ireland, and many succeeding editions."

Mr. Berwick gives the *Belfast Newsletter* as his authority, without reference to date or number, and I may observe that Mr. Crawford was not Sovereign in 1690, though he held that office in 1693 and 1694.

Again, in a *History of the Rise and Progress of Belfast*, by J. A. Pilson (Belfast, 1846,) will be found under the date 1704, as follows:—

"The first Bible ever printed in Ireland was published this year by Messrs. Blow & Neill at Belfast."

Again, in *Belfast and its Environs*, by J. H. Smith, A.M., M.R.I.A., is the following notice at p. 54:—

"In 1716 there was printed in this town (Belfast), by James Blow, the first edition of the Holy Bible produced in Ireland."

In the *Ulster Journal of Archaeology* (No. 9, p. 76,) there is a communication from Mr. John Hodgson—whose mere name alone, on a question of this kind, is a great authority—corroborating Mr. Smith. There is also a notice of Blow's Bible in Bohn's *Hudibras*; and later still we find in Bohn's *Lowndes' Bibliographer's Manual* the following entry:—

"The Bible, Belfast, James Blood, 1716, 8vo. First Edition of the Scriptures printed in Ireland. An error occurs in a verse of Isaiah. *Sin no more* is printed *Sin on more*. The error was not discovered until the entire impression (8000 copies) were bound and partly distributed."

This is circumstantial enough—the size of the book, the number of copies, even the very error—but it is nevertheless apocryphal. There is no such verse or passage in Isaiah as "Sin no more," at least I cannot find it, and Blood is evidently a typographical error for Blow,* not requiring further notice. But what is really worthy of attention is, that there are several distinct authorities asserting that the first Bible printed in Ireland, was printed at Belfast in 1716, while, in the British Museum, there is an excellent folio edition of the Authorised Version of the Scriptures that once belonged to the celebrated Archbishop Synge, bearing on its title-page the following imprint:—

"DUBLIN: Printed by A. RHAMES, for WILLIAM BINAULD at the Bible, in Eustace Street, and ELIPHAL DOBSON, at the Stationers' Arms in Castle Street. MDCCXIV."

Here, then, is conclusive testimony that the alleged Blow's Bible of 1716 was not the first printed in Ireland. I use the word alleged advisedly, for the bibliographers, who have made the various editions of the Bible their particular study, do not mention it. The writer, after many years' search, under rather favourable circumstances, has never been able to see it or even to meet with any one who had seen it; and, consequently, is now led to believe that it never had an existence. The well-known Irish antiquaries, the Messrs. Benn of Glenravel, have assiduously hunted among the old Presbyterian families in the north of Ireland, but in vain; Jas. Blow's descendants, still alive in Belfast, know nothing of it. Mr. G. Benn, in his very valuable *History of the Town of Belfast* (Belfast, 1823,) with his usual good judgment, omits all reference to the alleged Blow's Bible. Nor in the *History of the Presbyterian*

* The same error occurs in Bohn's *Hudibras*, but the text is correctly mentioned, viz. John viii. 11.

fact, from their notices of Old Testament history, they were considered next best to the Bible. In the description of Ralpho's library in Colvil's *Scotch Hudibras* we may read:—

"And there lyes books, and here lyes ballads,
As Davie Lyndsay, and Gray Steel,
Squire Meldrum, Bevis, and Adam Bell."

From Kelly's *Scottish Proverbs* we learn they were used as a school-book. A man, perfect in every art and science, was said to have read from Wallace to Lindsay, an allusion to Blind Harry's *Life of Sir W. Wallace*. A doubtful statement was gently contradicted by saying—"It's no atween the brods o' David Lindsay." *Anylice*, it is not within the covers of Lindsay's works. Such was the repute and confidence in which the works of the Lyon King of Arms were held. The Scotch-Irish of Ulster ever delighted in Scottish poetry, and did not write it badly themselves. It may not be generally known that the fourth edition of Burns's *Poems*, the first printed out of Scotland, was printed and published in 1787 by James Magee, at the sign of the *Bible and Crown*, Bridge Street, Belfast.

I think I have stated the question as fairly as I can; I might say a great deal more on this, to me at least, very interesting subject; but, like the imp of the old enchanters, my pen is circumscribed by a magic circle, which must not be overpassed. I ask, then, can any one give me any direct information of a Bible printed at Belfast early in the eighteenth century? I have heard so much hearsay and traditional evidence regarding this Bible, that I respectfully decline to receive any more. Nothing, in fact, will satisfy me but the statement of a person who has seen the Bible in question, with the imprint of Belfast upon it. I would be happy also to receive any information respecting the early typography of Belfast—say previous to the year 1740. I may be communicated with either through "N. & Q.," or my address as underneath.

WILLIAM PINKERTON, F.S.A.

Hounslow, W.

CARABOO.

The following paragraph is transcribed from *The Times* of Jan. 13, 1865:—

"Such of our readers as are interested in the history of impostors will remember that many years since a person who styled herself the 'Princess Caraboo,' created a sensation in the literary and fashionable circles of Bath and other places, which lasted till it was discovered that the whole affair was a romance, cleverly sustained and acted out by a young and prepossessing girl. On being deposed from the honours which had been accorded to her, the 'Princess' accepted the situation, retired into comparatively humble life, and married. There was a kind of grim humour in the occupation which she subsequently followed,—that of importer of leeches; but she conducted

her operations with much judgment and ability, and carried on her trade with credit to herself, and satisfaction to her customers. The quondam 'Princess' died recently at Bristol leaving a daughter, who, like her mother, is said to be possessed of considerable personal attractions."

A full account of the singular imposition practised by the subject of the foregoing lines was published by Mr. Gutch, and is entitled:—

"CARABOO. A Narrative of a Singular Imposition practised upon the benevolence of a Lady residing in the Vicinity of the City of Bristol, by a Young Woman of the name of Mary Willcocks, *alias* Baker, *alias* Bakerstendht, *alias* Caraboo, Princess of Javasu." Illustrated with two Portraits, engraved from drawings by E. Bird, Esq., R.A., and Mr. Branwhite, &c., royal 8vo. Bristol, 1817, price 5s., pp. 68.

This curious volume has become very scarce; but it is needless to occupy space with details from it, as a summary of the case, with copies of the portraits, will be found in Hone's *Every Day-Book*, vol. ii. p. 1031. From this latter source I glean the further information that in the year 1824, Caraboo, on her return from America, made a public exhibition of herself in New Bond Street, at a charge of one shilling each person; but that she did not attract any great attention. See also *Sketches of Imposture, Deception, and Credulity*, p. 150.

The reader cannot fail to be here reminded of the equally extraordinary, and still more notorious imposture, practised half a century before by George Psalmanazar, "a reputed native of Formosa." He, like Caraboo, sought to sustain his imposition by the invention of hieroglyphics and characters to represent his native language; but went further than his successor by the publication (1704, 2nd ed. 1705), of a thick 8vo, containing a description and history of Formosa, the island of his alleged nativity. Of this fabulous narrative, a translation into French, as of a veridical production, is before me:—

"Description de l'Île Formosa en Asie, avec une ample, et exacte relation de ses voyages, traduit de l'Anglais de George Psalmanazar par le Sieur N. F. D. B. R.," 8vo, Amsterdam, 1705.

Psalmanazar repented in after life of the deception he had practised, and the other irregularities of his "hot youth." He wrote his life, a valuable and interesting, but neglected piece of biography:—

"Memoirs of . . . commonly known by the name of George Psalmanazar; a reputed Native of Formosa, written by himself, in order to be published after his Death, containing an Account of his Education, Travels, Adventures, and Connections, Literary productions, and pretended Conversion from Heathenism to Christianity; which last proved the Occasion of his being brought over into this Kingdom, and passing for a Proselyte, and a Member of the Church of England." Second edition, London, 8vo, 1765.

And he became in his latter days so exemplary a member of society, that Dr. Johnson, upon being

NELSON'S ATTACK ON THE BOULOGNE FLOTILLA IN 1801.—I have just accidentally met with the following passage in the *Biographie Nouvelle des Contemporains*, tome i. p. lix.: "An 9 (1801), 26 therm. Combat naval entre l'amiral Nelson et la flotille de Boulogne: les Français sont victorieux." Now as it happened that I was in some degree an eye-witness of what was passing on the French coast, I beg leave to offer a few remarks on the above statement.

It is well known that in the summer of 1801, Buonaparte had mustered a large army upon the heights of Boulogne for the alleged purpose of invading England, while the harbour and the surrounding parts of the coast were occupied by an armed flotilla to assist in carrying out his projected attack. There was not any supineness or want of diligence on the part of our country. Lord Nelson was stationed in the British Channel to watch the movements of the enemy, and to act upon any emergency he might judge necessary to defeat this hostile attempt. At break of day on Tuesday, Aug. 4, 1801, Lord Nelson commenced his attack on Boulogne and on the armed flotilla in the harbour. The booming of the guns and the cannonading were distinctly heard and seen from the heights of Dover Castle. On this side of the Channel nothing was known of the proceedings until the following morning. It was by some conjectured that the French had quitted the harbour either with an aggressive design upon the English coast, or that a conflict in some way or other had arisen between the rival powers. Nelson's attack unfortunately turned out to be a *coup manqué*, as the French vessels, being guarded by strong wire-netted gratings and iron bars, became irresistible. (Vide the *Annual Register*, xliii. 266.)

In conclusion, permit me to state how I became acquainted with the circumstances above narrated. In 1801, I was surgeon and ensign of a militia regiment then stationed at Dover Castle. It may be necessary to state that, in the militia, as was the custom in the Fencible Cavalry, &c., the surgeon's stipend when held alone being 4s. per day, was considered unremunerative, unless a subaltern's commission and pay were allowed in addition. It was in this two-fold capacity that I was placed on the outlying piquet on the night of Monday, Aug. 3, to patrol the beach from sunset until the following morning, when on returning to my quarters in the Castle, I could observe from the heights what was then passing off Boulogne.

In the *London Gazette* of August 8, 1801 (No. 15,394) is a letter from Lord Nelson respecting his bombardment of Boulogne on August 4, from which it appears that Capt. Lieutenant Peter Fyers of the Royal Artillery was wounded on that occasion.

Φ.

BAPTISM OF A BLACKAMOOR.—The following entry appears in the Record of Baptisms for the Parish of Canongate (Edinburgh), and seems to merit insertion in "N. & Q." from its quaint and singular character:—

"30 September, 1686. The same day y^r was baptized a Blackmore Servant to My L. Duke of Queensberry, named John; who, being about 10 years of age, made publick profession of the Christian Faith, and solemnly engaged to live according to it. Witnesses y^r whole Session of the Abbey Church."

On the margin is written: "Blackmore John Drumlanrig."

Drumlanrig is the seat of the Queensberry family, in Dumfriesshire, and their town residence in Edinburgh still remains under the name of "Queensberry House" in the Canongate; but was disposed of by them many years ago, and is now a house of refuge.

G.

Edinburgh.

"STRAWBERRY" PREACHERS.—Latimer, preaching in the shrouds at St. Paul's, makes the following quaint allusion to the *non-resident* clergy of his day:—

"Great is their business, and therefore great should be their hire. They have great labours, and therefore they ought to have good livings, that they may commodiously feed their flock: for the preaching of the word of God unto the people is called meat. Scripture calleth it meat; not strawberries, that come but once a year, and tarry not long but are soon gone, but it is meat, it is no dainties . . . Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates."

"[A Bachelor of Divinity, named Oxenbridge, in a sermon preached at St. Paul's Cross, Jan. 13, 1566, says, 'I will shew you the state and condition of this my mother Oxford: for a piteous case it is, that now in all Oxford there is not past five or six preachers. I except Strawberry Preachers.']"—Foot-note by the Editor.

Your readers will, no doubt, accept the testimony of Oxenbridge as that of the *arch-denouncer* of Oxen-ford.

F. PHILLOTT.

MYLNE OF BALFARG.—The following very remarkable genealogy of a family of builders is deduced from the master-mason of King James III. of Scotland (a monarch whose architectural taste did not suit his rude nobility, and who was murdered in Sauchie), is extracted from an old transcript of the Lyon record, made by Robert Milne, a Scottish collector of the last and preceding century.

Whether *old* Robert—for he died at the age of 103—was of the same family, does not appear:—

"Myln, Robert, of Balfarg, his Maiesties Master Masson, nevy and representer of the deceased John Myln, late Master Masson to his Majesty, which John was lawfull son to the deceased John Myln, also his Maiestie's Master Masson, and which John was lawfull son to the deceased John Myln, lykewise his Maiestie's Master Masson, and which John was lawfull son to the deceased Thomas Myln, in lyke manner his Maiestie's

Facing what page is this engraving? Fronting p. 106 we have an engraving of an old house "formerly at [the] eastern entrance of the town." At p. 107 we have Pelham House, still standing, in High Street, and Mrs. Shovell's house in All Saints' Street. On p. 108, Salmon's House; and, fronting p. 108, two old houses in All Saints' Street; and on p. 110, an old house, date 1657, known as Mrs. Boadle's, in George, i.e. Saburb Street; but where is the old house that was standing in 1815? Can MR. DURRANT COOPER—can MR. ROSS—inform me through "N. & Q.?"

W. J. B.

HERALDIC QUERY. — Do any English counties, towns, or families, bear St. George's cross (Argent, a cross gules,) as their arms, or any part of their arms? Can any correspondent of "N. & Q." add to the following list of foreign counties, &c., bearing it?—

1. Barony (Herrschaft) of Padua.
2. Island of Cephalonia.
3. Republic of Genoa.
4. Bishopric of Treves.
5. County of Pyrmont.
6. Imp. free town Memmingen (sinister part per pale).
7. Principality of Ratzeburg (sometimes a cross calvary, pendant).

I ask the same questions with reference to: Gules, a cross argent (foreign):—

1. Duchy of Savoy.
2. Barony of Vicenza.
3. Town of Vienna.
4. Bishopric of Constance.
5. Principality of Kammin, or Camin.
6. Family of Von Rotthal (Austrian, 1620).
7. Town of Elbing (borne in a chief).
8. The Order of St. John, Malta. (On coins the cross is not eight pointed).

Are these crosses, more especially in the second list, all exactly the same shape when properly represented?

JOHN DAVIDSON.

HOLY-WATER-SPRINKLE.—Can any of your military correspondents explain the nature of this ancient weapon or fire-arm, which has been described as having one of its ends armed with a *gun*—the particular use of which seems to have puzzled Grose? Are there any weapons of this description now in the Tower? I presume they were possessed of some explosive power. The name seems to imply as much. F. PHILLIOTT.

JEWS AS ARTISANS.—Are there any Jews who, answering to what we call "artisans," work as such in any of our large manufacturing towns, or in any of our cotton mills? I know there are Jews who keep shops; but are there any who work, as do our carpenters and labourers? Are there, in fact, any "class of Jews" answering to

our class of artisans? I should feel much obliged by this information.

W. J. CHARLTON.

Lansdown Terrace, Cheltenham.

PICTURE BY MR. LE JEUNE.—There was a picture painted, some years ago, by Mr. Le Jeune for H. R. H. Prince Albert, whose subject was the "Release of the Captives from Exodus." Can any contributor tell me in what number of the *Art Journal* it was engraved? J. C. J.

HUGH MORRELL.—Looking over the Burnet Papers at the Bodleian Library, I met with a letter of Hugh Morrell, dated Paris, April 10, 1861, relating to some transactions with the French government. Can any of your readers inform me to what family and county he belonged, and what arms he bore? Also, the position he held in the government of the Commonwealth? W. H. T.

REGIMENTAL PECULIARITIES.—When and why was the Light Company of the 40th Regiment permitted to wear red tufts in their shakos, instead of green tufts? The regiments of the Coldstream Guards and 42nd Highlanders now wear red feathers; but I think that I remember the time when green feathers were worn by the Light Companies, both in the Coldstreams and "The Black Watch." I know how, and when, the latter corps obtained permission to wear red feathers.

Why do the 5th Fusiliers wear white plumes tipped with red? All other Fusilier (Line) regiments wear white plumes. The Fusilier Guards do not, I think, wear any plumes in their bearskin caps.

JUVENA.

STICK.—"Our Author, to shew how angry and froward he resolves to be, . . . makes his first Paragraph a Compleat Stick of Railing;" and a marginal note, "J. B. a compleat Railer." (*Works of Robert Barclay*, London, 1692, p. 864.) Is *stick* used in the sense of a *stab*, or has it some other meaning now obsolete? Sz. T.

SUN-DIALS.—Is there any work from which, with but slight mathematical knowledge on my part, I could learn "to carve out dials quaintly, point by point?" Where can I find designs for sun-dials copied from existing specimens?

S. W. P.

TRANSMUTATION OF METALS.—The following note deserves a place in the pages of "N. & Q."—

"The extraordinary price attained by this metal (*Bismuth*) was due to a circumstance which would scarcely be suspected in the present day. A Company was formed in London, under the direction of a foreigner, for the purpose of *making gold*. Very large premises were taken and much apparatus placed in position, to carry out the most recent attempt at transmutation. Bismuth was the first to have entered largely into the process, and all that could be obtained was purchased regardless of price. Of course no gold has been made, and to save out of the wreck as much as possible, the deluded shareholders are cautiously selling their stock of bismuth, so as to obtain as high

of families and peerages. I should like to discover where the remainder of this interesting series is deposited.
J. E. O.

[There can be little doubt that the books and MSS. were sold as well as Friars Carse, the residence of Mr. Riddell, near Dumfries, where the contest for the Whistle, so well known by Burns's poem, took place. From a communication by our correspondent, Mr. CARMICHAEL, which appeared in the last number of *The British Archaeological Journal*, p. 358, we find that some interesting relics of Mr. Riddell's antiquarian researches are still preserved at Friars Carse in the shape of carved and engraved stones.]

PATRICK ANDERSON, son of James Anderson, the celebrated editor of the *Diplomata Scotiae*, is stated in 2nd S. viii. 476 (note), to have been afterwards the "celebrated President of the Court of Session;" and yet no such name appears in the Chronological List of the Lords President. How is the contradiction to be reconciled? I suspect the asterisk referring to the note has been misplaced, but there is no other name in the page to which it can refer.
F. M. S.

229, Clarendon Villas, Plumstead.

[Patrick Anderson was Comptroller of Stamps at Edinburgh. The meaning of the note appears to be that he obtained this office through the influence of one who was afterwards "the celebrated President of the Court of Session;" no doubt Duncan Forbes of Culloden, at least he best answers the dates. It is curious enough, that though Anderson is a common name in Scotland, and more than one advocate bearing it have held good positions at the bar, none have ever been raised to the judicial bench.]

CLERK OF THE CLOSET. — What are the duties attaching to the office of Clerk of the Closet to the sovereign, which is usually held by one of the bishops?
E. H. A.

[Chamberlayne, in his *Present State of England*, 1678, p. 165, states, that "the King hath a Clerk of the Closet, or Confessor to his Majesty, who is commonly some reverend discreet Divine, extraordinarily esteemed by His Majesty, whose office is to attend at the King's right hand during Divine service, to resolve all doubts concerning spiritual matters, and to wait on His Majesty in his private oratory or closet."]

COOKERY: "AU BLEU." — Will one of the correspondents of "N. & Q." contribute to it, for the information of an untravelled Englishman, the signification in French culinary science of the process designated *au bleu*? Has it any connection with the *Cordon Bleu*, the badge or decoration popularly assigned to *chefs de la cuisine*?

CLERICUS.

[To cook a carp or any other fish *au bleu* is to boil it awhile in a sort of *court-bouillon*, which imparts a blueish tinge. This kind of court-bouillon is a sauce chiefly consisting of wine. We question whether, thus prepared, any

fish that swims would beat our own stewed carp, though we never saw it look blue.]

KING OF JERUSALEM. — I shall be glad to know what kings have been designated by this title, and what present potentates call themselves by it, or claim right over the Holy Land?
E.

[A tabular list of the successive Christian Kings of Jerusalem, from Godfrey of Bouillon, A.D. 1099, to Emperor Frederick II., A.D. 1250, is printed in Anderson's *Royal Genealogies*, ed. 1782, Table 159; and in Betham's *Genealogical Tables*, ed. 1795, Table 171.]

Replies.

GREEK CHURCH.

(3rd S. vii. 184, 190.)

On so grave a subject as that which F. C. H. treats, it would surely be right rather to refer to authoritative statements than to make strong assertions. The Greek Church is not separated from the other part of Christendom because of its "denying the procession of the Holy Ghost from the Father and the Son," but because of its protest against the insertion of these words into the Nicene Creed without the sanction of a General Council. That this is so is clear, from a conversation lately held between the Patriarch of Constantinople and an American clergyman. Pointing to the first suffrages in the Litany of the English Church, the Patriarch said: "That is your Litany; I see nothing here to hinder Communion, though you assert the double procession; but I protest against any part of the church altering a creed which is the common property of the Church Universal." Whatever differences then may exist as to doctrine, and these are, as they seem to me, differences of words rather than of facts, or rather differences in the stating of the same fact, the protest of the Greek Church has been against the foisting of words without authority into the common creed of the Church; and not, or at least not primarily, against the doctrine itself.

But your correspondent goes on to say, that the Greek Church agrees with the English Church "in one only point—the denial of the Pope's supremacy." Surely, not to mention other points, F. C. H. has forgotten that the Greek Church, in common with the English Church, maintains the Communion in the Liturgy under both kinds, and gives the cup in accordance with Christ's own command, and with primitive usage, to all. But F. C. H. adds, that "the Greek Church does not acknowledge the validity of the Anglican Orders." Where does this appear? What act of the Greek Church will bear out this assertion? Does the Greek Church re-ordain priests who have received "Anglican Orders"? Will F. C. H. point out any instances of this? In my intercourse with the

between three crescents argent; 4. Argent, on a fess sable, three pears, or.

This is ascribed to George Cary (Dugdale's *Orig. Jurid.* 229.) The quarterings may assist to determine the individual. One George Cary, Recorder of Londonderry in 1618, obtained a grant of Red Castle, in the barony of Innishowen, co. Donegal, and died 22 April, 1640. A Sir George Cary was author of *Reports of Cases in Chancery*, out of the labours of Mr. William Lambert. These were printed 1650, and reprinted 1665 and 1820.

We have no information when Sir George Cary, the reporter flourished; but from the mention of Lambert [Lambarde] on the title-page of his book, he was probably dead long before its first publication. He may have been identical with George Carye, Esquire, who on 19 June, 1568, gave commandment from the queen to the Lord Keeper not to dismiss a certain suit, and brought unto his lordship from her highness a ring for that purpose. (Monro's *Acta Cancellarie*, 372.) We incline to think that the reporter may have been Sir George Carew, LL.D., Master in Chancery, who died at an advanced age in Nov. 1612.

The Dr. Carey who was brought to the Bar of the House of Lords in 1677 (1 March, 1676-7), and who was imprisoned and fined 1000*l.*, was named Nicholas.¹

The book for which he was called in question, was entitled, *The Grand Question concerning the Prorogation of this Parliament for a Yeare and three Months stated and discussed*. The author was not the Earl of Shaftesbury, but Lord Holles. (See *Lords' Journals*, xiii. 54, 55; Cooke's *Life of the Earl of Shaftesbury*, ii. 163.)

It is to be observed that before Dr. Carey was punished by the Lords, he had two interviews with Charles II. at Whitehall on the subject of the authorship of the above work.

More information about him will, it is hoped, be given. Peculiar interest attaches to the names of those who have courageously withstood efforts to repress free discussion.

The arms of Dr. William Carey, successively Bishop of Exeter and St. Asaph, were, Argent on a bend sable, three roses of the field, on a chief, gulca, three crosses patee or. (Bedford's *Blazon of Episcopacy*, p. 11 and pl. 6.)

Walter Cary, M.A. and Student in Physic, was author of *A Book of the Properties of Herbes called an Herbal*. Lond. (Kynngston), n. d.; *The Hammer for the Stone*, Lond. 1581; and *A briefe Treatise called Caries Farewell to Physicke*, Lond. 1583, 1597, 1598, 1611, 1625.

To T. Carey is ascribed a version of Psalm xci., apparently written at the close of the reign of Elizabeth. (Farr's *Select Poetry, chiefly devotional, of the reign of Queen Elizabeth*, pp. xxx, 338.)

Henry Cary was author of *The Fruit of Pleading in Sir Edward Coke's Reports*, 1601, and

The Law of England; or a true Guide for all Persons concerned in the Ecclesiastical Courts, n. d. Dugdale (*Orig. Jurid.* 61) calls him Richard, and this mistake has misled Watt, who ascribes the *Fruit of Pleading* to both Henry and Richard Cary.

Two letters of Sir George Cary of Cockington, Lord Deputy of Ireland (who died 1615) are given in Monro's *Acta Cancellarie*, 20, 127.

Walter Carey (apparently a different person from the medical writer of that name) was author of *The Present State of England, expressed in this Paradox, Our Fathers were very rich with little, and We Poor with much*. Lond. 4to, 1626, 1627. It is reprinted in *Harl. Miscell.* ed. Park, iii. 206; ed. Malham, iii. 552. The author was seventy-six years of age when the work was written.

Grace Cary, an extraordinary enthusiast, was widow of Walter Cary of Bristol, and resided at one period at Usk, in Monmouthshire. There is an account of her in Seyer's *Bristol*, ii. 338 *seq.*; *England's Forewarning; or, A Relation of true, strange, and wonderful Visions and propheticall Relations concerning these Tragicall Tymes, shewed four or five years since to Mrs. Grace Cary of Bristoll* (dated June, 1644), forms MS. Egerton, 1044.

Under the name of Walter Cary appeared — *England's Wants; or, several Proposals probably beneficial to England; offered to the Consideration of all good Patriots in both Houses of Parliament*. Lond. 8vo, 1685. We can find no particulars of this author's history.

Robert Cary, LL.D., rector of East Portlemouth, and sometime Archdeacon of Exeter, published, *Paleologia Chronica a chronological Account of ancient Time*, in three parts. 1. Didactical; 2. Apodeictical; 3. Canonical. Lond. fo. 1677. This is said to be a work of considerable merit. The author was born at Cockington, Devon, and was buried at East Portlemouth, 19th Sept. 1688.

John Cary, merchant of Bristol, who died soon after 1704, was a voluminous writer on commerce. (See *Autobiography of Edmund Bohan*, 131 *seq.*; "N. & Q." 1st S. xi. 1; Watt's *Bibl. Brit.*; and McCulloch's *Lit. of Pol. Econ.* 46.)

Thomas Cary, M.A., of Oxford, and who was incorporated in that degree at Cambridge, became a Canon of Bristol, 1693, and died in 1711. Two of his sermons are in print.

C. H. & THOMPSON COOPER.

Cambridge.

A more careful and extended search among original authorities has led me to modify and correct some of the conclusions which I had previously adopted upon this subject. I feel less confidence than heretofore in assuming that the descendants of the first Lord Hunsdon are to be looked for *only* in the issue of his third surviving son, Sir Edmund Cary.

can be no doubt that the sufferer was Sir Alex. Carew (half-brother of Sir Thomas) who was beheaded on Tower Hill, Dec. 23, 1644.

The only instance I have found of Cary arms differenced with a mullet occurs in a volume of Painters' Work in the College of Arms, viz.—

"1687. July 1. Arms of Forster impaling Cary with a mullet charged with a crescent for difference."

Perhaps your correspondent may be able to make something of this entry, which of course refers to a funeral. C. J. R.

The Rev. W. Bedford in the *Blazon of Episcopacy*, p. 11, gives the arms of William Carey, Bishop of St. Asaph, and afterwards of Exeter, as follows: arg. on a bend sa. three roses of the first, on a chief gu. three crosses patée or, on the authority of the Bishop's seal. J. WOODWARD. New Shoreham.

"IL FORTUNATO INFORTUNATO."

(2nd S. ix. 282.)

The play is "*El Dichoso Desdichado, Poncio Pilato*, de Don Juan de Espinosa Malagon y Valenzuela," 4to, p. 24. There is no date, but at the end is: "En Sevilla, en la Imprenta de Joseph Padrino, Mercader de Libros, en Calle de Genova."

Pontius Pilate is represented as depressed in spirits by excess of good fortune: everything which he undertakes is successful, and his blunders are as fortunate as his designs. He is weary of this, and wants a change. He says:—

"Si no conoce el pesar
Un hombre, lo que es placer?
Siempre el placer viene á dár
Enfado, que es necio el gusto.
Que se gusta sin azar,
Porque el placer sin disgusto
No es placer sino pesar."—P. 3.

As a contrast to Pilate, Brodio, one of his officers, is always unlucky, but cheerful. Pilate desires Brodio's company to death; Brodio suggests to dinner, *d comer*. Pilate afterwards relates his life, and bemoans his prosperity, concluding—

"Y así, la muerte has de darme,
Pilato soi yo soi Poncio,
Porque si tu no me matas
He de matarme yo propio.
Brodio. Yo, gran señor, vivir quiero
Que soi desdichado en todo."—P. 8.

Saint Veronica, Tiberius, and various other persons are introduced, and the events are jumbled in the usual manner of Spanish plays. Tiberius has heard of Jesus as a curer of diseases, and, being very ill, sends for him to Rome. Hearing that he has been put to death by Pontius Pilate, he summons Pilate, and gives orders for his execution. Pilate appears in the coat of Jesus, and is loaded

with compliments and promotion. When out of sight, Tiberius again decrees his death, but again changes on Pilate reappearing in the coat. At last he throws it off, Tiberius puts it on, and orders Pilate to be put to death without delay. Pilate enters, half naked—*medio desnudo*—with a dagger in his hand. A crucifix appears to him; he soliloquizes at some length, and with some affectation of argument, ending—

"Oy, Christo vos me matais,
Y en el Tribunal os veo
En la Cruz, y como á reo
Maldito me sentenciáis,
A la justicia me dáis,
Que me hiera, y no me amague,
Que me confunda y estrague
Por perverso, y por mal quisto:
Si esta justicia hace Christo
Quien tal hace, que tal pague.

Dase de punaldas y cae muerto."—P. 24.

Perhaps I have trespassed too much on your space by these extracts, the interest of which I may have measured more by the time and the great number of volumes which I turned over before finding the play than by their real value. I have looked without success for some account of the author. I am not sufficiently familiar with Spanish typography to guess the date from print or paper; both are bad. I find other plays by the same publisher, better printed, but without date. Should any reader of "N. & Q." know a book, with the date, published by Joseph Padrino of Seville, I shall be glad of it, as a help to discover who Malagon was. H. B. C.

U. U. Club.

EVIDENCES OF DISTANT LIGHT AND SMOKE.

(3rd S. v. 329.)

SIR THOMAS E. WINNINGTON mentions a brilliant illumination of the sky as being distinctly visible at night in the direction of Dudley, but at a distance of twenty miles; and that he had found the larch plantations, near the summit of Brown Clee Hill, in Shropshire, fourteen miles distant, covered with a smoky deposit, similar to the trees in the London parks. He asks—"Has such a phenomenon of distant smoke been observed elsewhere?"

Brown Clee Hill is, I think, not many points from due west of Dudley; and it is a fact that the prevalent winds there are westerly. I believe it would be found that the wind blows from the east only a small portion of the year; and your correspondent may possibly be mistaken as to the substance upon the trees being brought from Dudley. I suggest a careful detachment of a sufficient quantity (without removing any of the cortex of the tree) for chemical examination. If the substance should be found almost, or quite, pure

carbon, SIR T. E. WINNINGTON will have established a very interesting and valuable fact.

The vitiated air of large towns is undoubtedly prejudicial to both animal and vegetable life, and it is important to know how far that influence may, in extreme cases, extend.

Some years since I was staying with the vicar of Dudley, who complained of injury to the health of his large family, from residing at the vicarage, nearly in the centre of the town. On this account he had taken a house and grounds two or three miles distant *eastward*. There I saw that the fruit, when ripe, was coated with soot, and was informed that currants could not be eaten because they were so bitter.

Sheffield has long been called the "City of Soot;" and since the epidemic of "rifled cannon" and "armour plates" set in, I think it may fairly vie, in obscure atmosphere, with any town in the "Black Country." Yet the hills *west* of the town, within three miles, are dotted with pleasant residences, where smoke and soot are almost unknown. At Rotherham, five miles *northeast*, vegetation is slightly affected by Sheffield smoke. The distances, therefore, to which these disagreeable and deleterious influences extend, from any great centre, must depend upon the directions of the prevalent winds.

I have no doubt SIR T. E. WINNINGTON has seen the illumination of the sky at a distance of twenty miles from Dudley. It might be seen at a greater distance,—even from the Wrekin, and at Malvern. Dudley is situated on the watershed of the country, and the highest points of the parish are nearly 1000 feet above the sea. The rain falling on one side of High Street flows into the valley of the Tame, and thence by the Trent into the German Ocean; while that falling on the other side of the same street flows into the river Stour, and thence by the Severn into St. George's Channel.

In constructing the framework of the Ordnance Survey, (after measuring the base lines,) some of the operations of the first triangulation were executed during dark nights; and the surveyors, with their theodolites upon one eminence, were able to measure angles, whose sides extended from 50 to 70 miles in length, by beacon lamps placed upon other distant mountain tops.

Since writing the above, I am informed by a friend, who has recently visited the hydropathic establishment of Ben Rhydding, in Yorkshire, that the proprietor entertains no doubt the trees there are affected by the smoke from Bradford, fourteen miles distant.

W. LEE.

LONGEVITY: MISS MARY BILLINGE (3rd S. vii. 154).—Your correspondent, A DOUBTER, has asked me to furnish some particulars of the evidence which satisfied me that Miss Mary Billinge, of

Edge Lane, near Liverpool, who died on December 20th, 1803, was the same person who was baptized on May 24th, 1751. In answer, I may say that it was only by a mere accident we were able to obtain even the scanty particulars furnished. The old lady had outlived all her early friends. She had long been looked on as a sort of fossil relic of a bygone age. Her old servant, who had faithfully served her for nearly fifty years, died two years before herself. She was the only depository of the secret as to the great age of her mistress; and, though often questioned, she never communicated it to any one. But to her sister, who succeeded to her place beside Miss Billinge, she told that years ago, it had been necessary, in connection with a will, to obtain needful certificates of relationship or identity, and that Miss Billinge had then sent her to Eccleston, near Prescott, assuring her that that was the place of her birth. We had traditional and other evidence to the same effect. She had, it is known, a brother and sister, and she was the senior of both. The brother died in 1817, aged forty-seven years. The Health Committee in this town employed an officer to make inquiries as to the matter, who, I understood, after some research, rested quite satisfied with the truth of the certificate. Miss Billinge would never speak of the past, and always resented any reference to her great age. She had long been bent almost double with years, her skin hung extremely loose, and was most curiously wrinkled. An old lady, herself upwards of eighty years, who called to see her in my presence, looked quite fresh and youthful in comparison. Should any further particulars as to dates come to hand, I will communicate them.

JOHN NEWTON.

13, West Derby Street, Liverpool.

KEIGHTLEY'S "SHAKESPEARE EXPOSITOR" (3rd S. vii. 175.)—In reference to MR. KEIGHTLEY'S article on this subject in "N. & Q.," No. 166, will you allow us to deny having ever made any engagement, *either expressed or understood*, to print that work. MR. KEIGHTLEY undertook to make the First Folio Edition of Shakespeare the basis of the reprint we have recently issued, and to clear it as far as he could of printers' errors. We agreed to his inserting a few conjectural emendations, on condition that attention was specially called to them, and the old reading given at the end of each play; but he never asked us to undertake the *Shakespeare Expositor*, nor even showed it to us, till after half of the Shakespeare itself was printed; and had he in any way given us to understand that his preparing the text would involve the publishing of his Comments, we should have been obliged to decline his assistance. BELL & DALDY.

THE SLAVONIANS IN ENGLAND (3rd S. vii. 181.) Permit me to correct the following errata in my

Query on p. 181: for Welches there should be Weletes; for Thafarzik, Shafarzik; for nation, nations.

I have to add, that as a further proof of the Slavonic origin of the Weletes, the former inhabitants of Wiltshire, there seem to serve efficiently the fact that Old Sarum was called by the Britons *Sorbiodunum*; that is, the town of the *Sorbes*. Now *Sorbi*, *Serbi*, *Sierbi*, *Sirbi*, *Srbi*, *Surbi* was the native name of the ancient Slavonians; and even until now more than 7,000,000 of Slavonians under Austrian and Turkish rule call themselves *Srbi*; and signifies, according to Shafarzi, a countryman, a native, and is related to the Indish term *serim* (natio.)

A similar term have the Germans in Thiotisk, Diutisk, Deutsche, Teuton, from Gothic *thuidia* (natio, gens.) CORCONTIUS.

GLEANINGS FROM AUSONIUS (3rd S. vii. 148.)—Will MR. L. MACKENZIE accept the following translation of the Latin distich, on the *Dodratis Potio*?—

"I am called *Dodra*: do you ask me why?
Because my compound nine good things supply.
Broth, water, honey, wine, and bread combine
With pepper, herbs, oil, salt to make the nine."

F. C. H.

MATFELON (3rd S. v. 223.)—It will be remembered that B. H. C. supposes that *Matfelson*, as the name of a plant, is a compound of the old verb *mater*, to macerate, and *felon*, a boil. This derivation—somewhat different from any that I have seen elsewhere—receives confirmation from two articles that I have lighted on in M. Métiérier's Glossary to his *Rimes Guernesiaises*, published some years ago, but without a date, by Simpkin, Marshall, & Co.:—

"*FLON*, s. m. Clou, fronce; mal St. Antoine.
"*FLON*, Herbe au, s. f. Herbe qui guérit le mal St. Antoine. Ang. *Matfelson*, *Knapeed*."

It is clear that the *Flon* of Guernsey—probably known by the same name on the neighbouring coast of Normandy—is no other than the *felon* of B. H. C., or, as it is spelled in the *Promptorium Parvulorum*, *felone*. And as this is clearly at the root of the name—*Herbe au flon*—it seems almost beyond a doubt that the English name *Mat-felon*, given to the same plant, must have a similar origin.

Whether the parish of St. Mary Matfelson owes its name to the abundance of this medicinal herb once growing on its open commons, or, as B. H. C. suggests, to some medical virtues of its patron saint, is still a question open for discussion.

The French word *fronce* evidently comes from *furunculus*. But how came a boil to be called *furunculus* (a thief) in Latin, and *felon* in English? Might we not go a step further? and, as there is a striking similarity of sound between

whitlow and *outlaw*, might we not be led to suspect that originally these two words had something to do with one another? P. S. C.

ROYAL STANDARD AND UNION FLAG (3rd S. vii. 136.)—At Hampton Court are two very interesting pictures, which severally represent the embarkation of Charles II. from Holland, in 1660, and that of William III. in 1688, both monarchs being on their way to the shores of England. The Royal Standard in both pictures is a large red flag, upon the centre of which King Charles charges his Stuart shield-of-arms, while King William, in the same manner, displays his royal shield, with its accessories of supporters, crest, motto, &c. This usage is still prevalent in the blazonry of the sovereigns of continental states, but the sovereign of our own country now blazons the charges of the royal arms over the *entire field* of the Royal Standard or Banner. I think we may assume that both King Charles and King William, when landing, displayed the same standards that were hoisted by them on the occasion of their embarkation; and, accordingly, I believe, R. S. Q. may confidently consider the Royal Standard of Charles II. when he landed "to resume possession of his kingdom," to have been a large *plain red flag*, charged with the *Royal Shield* of the Stuart sovereigns of Great Britain.

As a matter of course, whenever the *Union flag* was displayed by Charles II. it was the *first* of the two Union brethren which had been adopted by James I. in 1606, and which symbolized the union of England and Scotland in the union of the Crosses of St. George and St. Andrew; the incorporation of the red saltier of St. Patrick into the Union Flag marks the political union of the three kingdoms of England, Scotland, and Ireland, in the commencement of this present century.

The *ensign* in use in the time of Charles II. appears to have been a red flag cantoning the St. George; this *ensign*, with a plain red flag, and another red flag containing the *first* Union in place of the St. George, appear in the Hampton Court picture of the embarkation of William III., and I know no earlier example of such an appearance of the Union in an *ensign*.

The criticism of R. S. Q., as he very justly admits, has "nothing to do with the merits" of the fresco in the Palace of Westminster, to which he alludes; still I cannot admit that his is "idle" criticism, since he would seek by it to secure for our national works of art of the highest order consistent historical accuracy. Bad heraldry may not necessarily imply bad art; but surely noble art has a right to expect good heraldry; at any rate, it must be a grave imperfection in an historical painting, which professes to deal historically with an important incident in history, should such a picture unequivocally record the return of Charles II. to England, to "enjoy his own again," to have

"Mr. Creswick's 'Dappled Dawn' rises naturally enough, but if 'every shepherd tells his tale under the hawthorn in the dale,' the shepherd of Mr. Redgrave is a notable exception; for, so far from telling any tale of his own, he is not even inclined to listen to the tale of his fair companion, being entirely preoccupied in opening the hurdles for his sheep"!!

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

T. N. is rather too dogmatic on this subject. In my note on this place of the *Allegro* in my edition of Milton's *Poems* I have shown that "the almost invariable meaning [of 'tell a tale'] is, to narrate something."

THOS. KRIGHTLEY.

Several writers give the same explanation as T. N. of the shepherd's telling—

"his tale

Under the hawthorn in the dale."

Mr. and Miss Edgeworth, for example, in their *Readings on Poetry*, 2nd ed. 1816, p. 213, say,—

"The word *tale* here means the *tally*, or the account of the flock which each shepherd *numbers* or *tells* in the morning, and not a love tale."

But I doubt the correctness of this explanation. The hawthorn is in flower in May, and in many parts of England is commonly known by the name of that month; but May is especially the month of love.

"Hail! bounteous May, that dost inspire
Mirth and youth, and warm desire."

In this the physiologist agrees with the poet. Hence the propriety of making the shepherd tell his tale of love under the hawthorn; but what propriety is there in making a shepherd count his sheep under a hawthorn rather than under any other tree? It may be added that a *dale* is a comparatively secluded place, in which sheep are much less frequently kept than in upland pastures, but which is all the more suitable for the lovesick swain.

D.

Your correspondent T. N. in your number for Feb. 25 has certainly enlightened me as to the proper meaning of the "tale" which Milton's shepherd is supposed to "tell." In confirmation of his correctness, allow me to say, that when geologising a few years ago in Devonshire near Span Head, Isle of Barnstaple, I found on the Ordnance Map a place called "Telling House," and the people about spoke of "The telling house." On inquiring the meaning of the term, I found it was the place to which the sheep were brought down from the hill to be counted, or, in other words, to have their *tale told*.

BETA.

PONTIFICAL RINGS (3rd S. vii. 136.)—In answer to the enquiries of A. A., I have to state that it has been long customary in this country for Catholics to kneel for a blessing from their bishops; but the custom of kissing the bishop's ring, when kneeling before him for a blessing, is not so

common in England as on the Continent. Canons do not kneel, except to the Pope: to all other bishops they only bow when they receive the blessing, or kiss the pontifical ring. As to the affinity between kissing a bishop's ring, and kissing the Pope's slipper, both are marks of respect and veneration: the latter being more profound, as the dignity of the supreme Pontiff is so much greater.

F. C. H.

TRADITIONS OF AN ANTECEDENT WORLD (3rd S. vii. 95, 141.) It may be useful to note, in addition to the valuable information by MR. PINKERTON, that the absurd book of Isaac de la Perreyre was pretty effectually stifled at its birth by the refutation published by a Professor of Theology at Gröningen, named Desmarais, though La Perreyre wrote a reply to it. He was condemned by the Inquisition in Flanders, but appealed from the sentence to Pope Alexander VII., who received him with kindness. While at Rome he printed a retraction of his book, and retired to the Convent of our Lady of Virtues; where he died, having been converted from Calvinism to the Catholic faith. (See Bergier, *Dict. de la Théologie*, art. "Preadamites.")

F. C. H.

BAZUBEND (3rd S. vii. 113.)—Your correspondent is right in supposing that *bazu-bend* is an article of dress. It is used in Persia, and, I may add, in India. The word is good Persian, adopted also in Hindustani, from *bāzu*, the arm; and *band*, a band or fastening, and signifies an armlet worn above the elbow.

EDMUND BELL.

DRAGON IN HEREFORDSHIRE (3rd S. vii. 133.)—Mordiford is a small village near the junction of the rivers Lugg and Wye, four miles and a half south-east of Hereford. It is celebrated in a traditional history as the scene of a furious combat between a winged serpent and a condemned malefactor, who was promised pardon on condition of his destroying this monster, who had spread terror and destruction all around. The contest was of some continuance. At length, however, the serpent was killed, but his poisonous breath proved fatal to his destroyer. In memory of this event, a large green dragon, with expanded wings and web-footed, is (1808) painted on the west end of the church. (*Hereford Guide*, Wright, 1808.)

But the Rev. John Duncumb gives a more probable version of the legend:—

"Soon after this period (A.D. 448) Uther, surnamed Pendragon, was chief of the Silures; the cognomen was probably acquired by some signal exertion of valour under the insignia of the dragon, which was common to the banners of all the British chiefs, and was a sacred symbol amongst them, and many other nations of antiquity. The dragon is not only often mentioned in various records, but respect has been shown towards it in several places by particular customs, some of which exist even at this day (1804). Thus the supposed form of a dragon has been described and renewed on the west end of the

after whom C. J. R. makes his inquiry. I shall be glad to know more of these Fortescues. C. P.

DONKEY (8th S. vii. 165).—There is one appellative of this interesting quadruped not noticed by O. A. L. In Nottinghamshire an ass is called "Bunkus:" witness the following speech from a stable-boy, who saw a lad beating a donkey in the yard: "What's thee arter, bensilling Bunkus a' that how?" A. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Historical Studies. By Herman Merivale. (Longman.)

When a sound scholar, who thinks for himself like Mr. Herman Merivale, puts forth in a collected form his published and unpublished Essays in the wide fields of History and Literature, he is sure not only to add to our stores of pleasant reading, but to do good service to the great cause of historical truth. The interesting *Historical Studies* contained in the present volume are devoted—first, to the illustration of "Some of the Precursors of the French Revolution," in biographical sketches of Joseph the Second, Catherine the Second of Russia, Pascal Paoli, Voltaire, Rousseau, and Goethe, &c. Next, to "Studies from the History of the Seventeenth Century," which are devoted to the Streets of Paris at that period, and to visits to Lutzen and Marston Moor. Lastly, some pleasant papers on "The Scenery and Antiquities of Cornwall," "The Landscape of Ancient Italy, as delineated in the Pompeian Paintings," and a "Visit to Malta in 1857," complete a volume of very varied interest and character, the contents of which the author modestly describes as "the attempts of a learner to assist fellow-learners with himself."

A Catalogue of the Collection of Tracts for and against Popery (published in and about the Reign of James II.) in the Manchester Library, founded by Humphrey Chetham, in which is Incorporated, with large Additions and Bibliographical Notes, the whole of Peck's List of the Tracts in that Controversy, with his References. To which are added a Tabular Index to the Tracts in both Editions of Gibson's Preservative, and a Reprint of Dodd's Certamen Utriusque Ecclesie. Edited by Thomas Jones, B.A. Part II. (Printed for the Chetham Society.)

This ample title-page will show what a valuable contribution both to the history and bibliography of the times of James the Second, the learned Librarian of the Chetham Library, has here given to the world. An inspection of the book itself can alone show how much information Mr. Jones has thrown into the notes and extracts, with which he has diversified the monotony of a long enumeration of Tracts, and the pains which he has taken, lest, through any inadvertence on his part, anything should creep in calculated to give reasonable cause of offence to any reader, whatever his faith may be.

The Soldier's Pocket Bible. Printed at London by G. B. and R. W. for G. C. 1643. Reproduced in Facsimile, with an Introduction by Francis Fry, F.S.A. (Willis & Sotheran.)

The Christian Soldier's Penny Bible. London, Printed by R. Smith for Samuel Wade, 1693. Reproduced in Facsimile, with an Introductory Note by Francis Fry, F.S.A. (Willis & Sotheran.)

Two more of Mr. Fry's admirable facsimiles of rare and early tracts. The first is a facsimile of the Pocket Bible

with which the soldiers of Cromwell's army were supplied; and of which only two copies are known to be now in existence. The second is a somewhat altered and enlarged work having a different title, and the extracts being taken from the Authorised instead of the Geneva Version. We hope Mr. Fry will be encouraged to continue his most useful labours.

CHARLES DICKENS'S WORKS.—A new and cheap edition of Mr. Dickens's matchless pictures of English life is announced by Messrs. Chapman & Hall. It will appear in Monthly Volumes, the first two of which will contain his earliest and almost his best story, *Pickwick*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

A BALLAD IN MACARONIC LATIN, ENTITLED RUSTICA DESCRIPTIO VISITATIONIS FANATICÆ. By John Allibond, D.D. The Oxford edition of 1634 required.

Wanted by Mr. James Yeowell, 4, Minerva Terrace, Barnsbury, N.

GUIDON OF THE EPISTLE TO THE HEBREWS.

THE WAY OF LIFE. By Charles Hodge, D.D.

Wanted by Rev. C. S. Ward, Brenchley, Staplehurst, Kent.

Notices to Correspondents.

CANON DALTON will find, on reference to the Indexes to our First and Second Series, that his communication on the MSS. used for the Complutensian Polyglott has been anticipated.

J. D. CAMPBELL. Oliver Cromwell's dying prayer is printed by Carlyle, iii. 373.

S. TUCKER. The Register of Burials at Bunhill Fields is at the College of Arms. See our Notices to Correspondents on Feb. 1864.

E. W. E. L. He was thrown when hunting. Full details of the accident will be found in the Gentle Mag. for Feb. 1865, p. 169.

T. G. C. (Newcastle-on-Tyne.) The Rolls of Parliament are printed in six vols. folio, and extend from 6 Edw. I. to 19 Hen. VII. There is a very copious index, which forms an additional volume.

L. B.'s Queries being purely scientific should be addressed to one of the scientific journals.

OXONIENSIS is referred to our 2nd S. iii. 206, 238, 257, 355, 471, for information respecting the First Actress.

ACHÆ. Irby, of Boston—Argent, a fretty sable, on a canton gules, a chequer or. The Epitaph on Dean Bull is printed in Dart's Westminster, vol. i. 109.

A WYCKHAMIST will find Swift's Epitaph on Schomberg in our 1st. S. vii. 341.

G. E. N. The legend on which Roger's Ginevra is founded is very widely spread.

W. R. G. E. "Vine Henri Quatre."

A READER OF "N. & Q." (Kettering.) It is impossible from the description given to ascertain the artist by whom the pictures were painted, or whom they are intended to represent.

T. F. The print is certainly not by Hogarth. If left at the Office of "N. & Q." for a few days, we might be able to give our Correspondents information respecting it.

T. G. STEVENSON will accept our best thanks for the list of the contributors to The Lounger; but we find it has already been printed in Alex. Chalmers's British Essayists, vol. xxx.

E. B. The passage in the Burial Service is from a Latin antiphon. See "N. & Q." 3rd S. v. 177.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVEN COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 23, WILKINSON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

MORE CURES OF COUGHS, COLDS, AND HOARSENESS, BY DR. LOOOCK'S PULMONIC WAFERS.—From Messrs. Ferguson & Son, Auctioneers, Leek: "Sir,—The beneficial effects we have derived from your PULMONIC WAFERS, make us feel it a duty to offer you our grateful testimony to their superiority over any other remedy we have ever tried, for colds, coughs, and hoarseness, so peculiarly troublesome to our profession." They have a pleasant taste. Sold by all Druggists at 1s. 1d., 2s. 6d., 4s. 6d., and 11s. per box.

daughter Isabella. She possessed certain burgage subjects, besides property held under a long lease, which had belonged to her uncle John, and also some moveables, derived from her father James, all of which she conveyed, in February, 1821, to her husband Alexander Martin, residing in Laigh Craighmore. She died in May 1821, leaving no issue.

Agnes Kerr, the admitted daughter of John Kerr by Mary Bone previous to her marriage with Taylor, asserted that by reason of her father's subsequent marriage with her mother, she was legitimate in the eye of law, and entitled to the estate real and personal that belonged to her deceased father. Proceedings had been adopted by her and her husband, M'Robert, against Martin the husband and disponent of Agnes' cousin Isabella. He in his turn brought a reduction of a cognition of certain burgage subjects which Agnes had procured from the magistrates of Stranraer. In this proceeding he was successful, and the cognition and sasine following upon it were set aside. There was a cessation of litigation for some time, and the interlocutor of the Lord Ordinary was allowed to become final; but in 1834 Agnes was induced, with consent of her husband, to institute new proceedings, which came to depend before Lord Cunninghame, and in which the only question substantially agitated was that of the lady's legitimation, which her opponent contended was barred by her mother's intermediate marriage with John Taylor. The case was deliberately considered, and the opinion of the whole judges of the Court of Session taken. The authorities for the presumed fiction were carefully examined and sifted, and although a minority of the Judges clung with great tenacity to it, the majority thought otherwise, and were of opinion that, as both by the civil and canon law there was no qualification adjoined to the imperial edict which had been incorporated into the canon law, legitimation must be taken unconditionally, and must be held in all cases absolute unless some *fatal* mid-impediment intervened.

This decision at the time startled many eminent lawyers, who having been accustomed to receive the fiction as conclusive, could not at first be reconciled to a judgment decidedly adverse to preconceived notions. Time and consideration led ultimately to the proper result, and we believe that the judgment is considered as in every way sound. Indeed, if the edict of Justinian and corresponding authority of the canon law, rule the point, as to which we presume there can be now little question, our only surprise is, that the fiction which owed its origin to fanciful theorists, could so long have held its place as an unassailable legal axiom.

A difficulty has been suggested, which merits attention. It is this: what place is the person so

legitimated to assume in the succession of his parents? Is he to take according to seniority of birth, or from the period when he was first legitimated? We venture to think that it must be from the period of his legitimation. Neither the edict nor the canon law fix this; but if the fiction we have noticed be only a fiction and not a reality; then as the child was not made legitimate until the marriage of his parents, he had no title, either in law or equity to take a higher position than from its date. The subsequent marriage of his father and mother was an accident; but the antecedent marriage was a reality, and the birth of children, resulting from *bona fide* espousals, ought not, and we believe could not be injured by any such subsequent occurrence.

The object of these remarks has been to ascertain whether in any Christian country excepting England and its dependencies, the doctrine of legitimation *per subsequens matrimonium* has been repudiated. It would be also desirable to know what is the rule in foreign countries as to mid-impediments? for instance, if cohabitation between persons within the forbidden degrees can, by a papal ordinance, be legalized to the effect of removing the stain of incest; and if an intervening marriage excludes the legitimation of previous offspring by individuals subsequently becoming husband and wife?

It is but right to mention that the legal victory achieved over the prejudices of Scotch jurists was effected by the historiographer of her Majesty for Scotland, George Brodie, Esq., the learned editor and continuator of Stair, and Robert Robertson, Esq., now Sheriff-substitute of Stirling.

J. M.

THE "ÉCOLE DES CHARTES" AND THE SCIENCE OF PALEOGRAPHY.

It has often struck me, and I speak from experience, that the correspondents who supply "N. & Q." with extracts from old literary muniments must very often be stopped in their researches by the difficulty of making out a crabbed piece of handwriting, and the still greater one of determining whether the piece in question is authentic or not. You alight upon a curious letter, a scrap containing the key to some interesting historical problem — a bull, an edict, a decree; you purchase it at a very high price, and while you are rejoicing at the idea of possessing a treasure, you discover, to your utter dismay, that the document is a forgery, and therefore utterly worthless. Perhaps you may have seen in some collection what appears to be an autograph of Luther, or of Corneille, or of Leo X. You get it printed; and, the next day a critic tells you that a word which you had overlooked, the crossing of

with architecture. That it has been generally applied to the south-western hill (on which part of the city stands) is certain, but in and from the time of Constantine this has not been universal.

Eusebius, in his *Life of Constantine*, seems to make Zion the south-western hill; but he appears to do this by mystically applying the name to the side of the valley opposite to the Temple Mount. I rely on him as a witness that the hill on which the Temple had stood was then known as identical with Zion. Eusebius says (*In Esaiam* xxii.), — *Σιών μὲν γὰρ ὅρος ἐστὶν ὑψηλὸν, ἐφ' οὗ δὲ νεὺς τοῦ θεοῦ ὠκοδόμητο.* (Montfaucon, *Collectio nova Patrum*, ii. 442^b.)

Epiphanius, in the latter part of the fourth century, thus identifies Zion with the eastern hill on which the fortress (ἄκρα) had stood (north of the Temple, on the same ridge, be it remembered). In speaking of Golgotha he says, — *ἀντικρυς γὰρ ἐστὶ τὸ τοῦ Ἐλαιῶνος ὅρος ὑψηλότερον, καὶ ἀπὸ σημείων διττῶν ἡ Γαθαῶν ὑψηλοτάτη· ἀλλὰ καὶ ἡ ἄκρα ἡ ποτὲ ἐν Σιών, νῦν δὲ τμηθεῖσα, καὶ αὐτὴ ὑψηλότερα ὑπῆρχε τοῦ τόπου.* (Epiph., *Panarium*, ed. Petavii, i. 394^a, ed. Dindorf, ii. 415.) Probably for σημείων διττῶν we should read σημείων πέντε (ἐ instead of ἡ); for this would be about the distance to Neby Semwil, the only place it seems that could be intended. It may be worth mentioning that Origen in the third century identified Zion with the Temple mountain. He says (*In Johan.*, tom. xiii. 12), οἱ δὲ Ἰουδαῖοι τὸ Σιών θεῶν τι γενεομύκτες . . . καὶ διὰ τοῦτο ἐν αὐτῷ ὠκοδομῆσθαι τὸν ναὸν ὑπὸ τοῦ Σαλομῶντος λέγουσι. (Ed. De la Rue, iv. 222^d.)

As every locality connected with Jerusalem is so earnestly discussed, every contribution in the way of evidence has its value. I believe that the passage from Eusebius and that from Epiphanius have never been brought forward before on this subject; at least I do not remember to have seen them, and I noted them in the course of my own patristic studies.

Many who do not at all agree with Mr. Ferguson in his strange theory as to the site of the Holy Sepulchre being where the Mosque of Omar now stands, fully hold that the Zion of Scripture was the eastern hill, the fortress ("City of David"), occupying the northern part; amongst these I may mention the Rev. J. F. Thrupp, in his *Antient Jerusalem*, 1855, and Mr. Lewin, in his *Sketch of Jerusalem*, 1861. Has Mr. Lewin published any more recent work on the topography of the Holy City?

S. P. TREGELLES.

Plymouth.

[Mr. Lewin has since published, "*The Siege of Jerusalem by Titus*, with the Journal of a Recent Visit to the Holy City, and a general Sketch of the Topography of Jerusalem from the earliest times down to the Siege." With a Map. Lond. 8vo, 1863.—ED.]

JACOBITE BANK NOTES.

At a recent meeting of the Scottish Society of Antiquaries in Edinburgh, there was exhibited an engraved copper plate, found near the west end of Loch Laggan, which was one of those engraved by Sir Robert Strange for Prince Charles Edward shortly before the battle of Culloden. It is engraved for notes of "one penny," "two pence," "three pence," and "six pence." Each note has a background of a trophy of arms, with the letters "P. C." in the centre, surmounted by a crown and three feathers; and, although slightly engraved, is marked by the graceful manner of the engraver. This interesting relic seems to have been lost in the retreat from Culloden, and was found near the west end of Loch Laggan. In the brief paper of Memorabilia of Sir Robert Strange, dated 1797 (and in the possession of Sir Patrick Murray Thripland, Bart., of Fingask, whose grandfather, Sir Stuart, was his comrade in arms, and friend in their consequent exile), these notes are mentioned as follows:—

"During this period that the army were stationed in and about Inverness, the first battalion of the Life Guards, commanded by Lord Elcho were billeted upon Culloden House. One evening, after I had retired to rest, an express arrived from Inverness between eleven and twelve, acquainting me that the Prince was desirous of seeing me as soon as possible. I that instant got up, and my horse being saddled, I made the best of my way to town. Upon my being announced at the head quarters, I was desired to be shown into the Prince's bed-chamber. There was this evening a ball. After having waited but a short time, the Prince, accompanied by Sir Thomas Sheridan and Mr. Murray, the secretary, came into the room. Sir Thomas Sheridan took the lead, and, addressing himself to me more particularly, told me that His Royal Highness was desirous of taking my opinion, relating to a circulation of one species of money or another, which it had been thought expedient to issue for the service of the army in general, but more particularly amongst the soldiers, and that they were desirous of knowing what plan I could recommend as the most eligible. I answered Sir Thomas that the subject was entirely new to me; that, so far as regarded my own profession, I thought everything of the kind exceedingly practicable, but that it was a question with me whether or not the town of Inverness could afford me what assistance would be necessary in executing a work of this kind, particularly a rolling-press, which would be indispensable on the occasion; but, if they would indulge me with a few hours the next day, I should then have put my thoughts together upon the subject, have considered it in every point of view, and give my opinion of course. It was agreed upon that I should return the next evening between eight and nine. I attended soon after eight, and was again shown into the same apartment as I had been the night before. Soon after the Prince appeared, accompanied as the preceding evening, with the addition of a third gentleman. Sir Thomas Sheridan again accosted me, and asked me what I had done. I answered, that it was just as I had apprehended, for that there was no such thing in the town of Inverness as a rolling press; but, that I had had recommended me a very intelligent man of a carpenter, and an excellent mechanic, who had entered into my ideas, and perfectly comprehended the construction of what was re-

exceeds belief, in these more prosperous times. I will give the history in the author's own words:—

"In one of the trials arising out of the outrages committed by the Luddites, who broke into manufactories and destroyed all lace frames of a construction which they thought oppressive to working men, an *alibi*," he said, "had been concocted; which was successful in saving the life of a man notoriously guilty, and which had therefore added to the disrepute of this species of defence. The hypothesis was, that the prisoner, at the time when the crime was committed, at Loughborough, sixteen miles from Nottingham, was engaged at a supper party at the latter place; and the prisoner having the sympathy of a large class in his favour, whose battle he had been fighting, no difficulty was experienced by his friends in finding witnesses willing to support this hypothesis on their oath; but it would have been a rash measure to have called them into the box unprepared. And when it is considered how readily a preconceived story might have been destroyed by cross-examination, the task of preparing the witnesses so as to elude this test was one requiring no ordinary care and skill. The danger would arise thus:—Every witness would be kept out of court, except the one in the box. He would be asked where he sat at the supper? Where the prisoner sat, and each of the other guests? What were the dishes, what was the course of conversation?—and so forth. The questions being capable of multiplication, *ad infinitum*: so that, however well tutored, the witnesses would inevitably contradict each other upon some matters on which the tutor had not foreseen that the witness would be cross-examined, or to which he had forgotten the answer prescribed. The difficulty was, however, surmounted.

"After the prisoner's apprehension, the selected witnesses were invited to a mackerel supper, which took place at an hour corresponding to that at which the crime was committed; and so careful was the ingenious agent who devised this conspiracy against the truth, that, guided by a sure instinct, he fixed upon the same day of the week as that on which the crime had been committed; though without knowing how fortunate it would be for the prisoner that he took this precaution. When, on cross-examination, it was found that the witnesses agreed as to the order in which the guests were seated, the contents of the dishes, the conversation which had taken place, and so forth, the counsel for the crown suspected the plot; but not imagining that it had been so perfectly elaborated, they inquired of their attorneys as to whether there was any occurrence peculiar to the day of the week in question; and were told that, upon the evening of such day, a public bell was rung, which must have been heard at the supper if it had taken place at the time pretended. The witnesses were separately called back, and questioned as to the bell. They had all heard it; and thus, not only were the cross-examiners utterly baffled, but the cross-examination gave tenfold support to the examination in chief: that is, to the evidence as given by the witnesses in answer to the questions put by the prisoner's counsel on his behalf.

"The triumph of falsehood was complete. The prisoner was acquitted."

T. B.

THE CLEMENCY OF THEODOSIUS.—Many weekly newspapers give a column of interesting scraps, in which the newest *factiæ* of *Punch* are mixed with jokes and anecdotes which have been used for similar purposes from the times of Hierocles and Plutarch till now, with no change but in the

names. George Selwyn and Wilkes being succeeded by the Prince of Wales and Charles Fox, and they by Sydney Smith and Theodore Hook. Sometimes real history is so changed that it cannot be identified. Here is an example; which, on first reading, I cut out as a piece of pure fiction with an ill-chosen hero; as Theodosius was not very merciful to the traitorous or seditious.

"A WISE MONARCH.—The Emperor Theodosius ridiculed the idea of *laws for treason and sedition*, and passed a decree to this effect:—'If any person commits an offence against us, let him escape punishment. If he does it from levity of disposition, he deserves our contempt; if from madness, our compassion; if from malice, we pardon him, as having done the greater injury to himself.'—*Reynolds' Newspaper*, January 1, 1865.

Yet this is founded on a rescript, cited with approbation, and translated by Montesquieu, *Esprit des Loix*, liv. xii. c. 12. The original is:

"Si quis modestiæ nescius, et pudoris ignarus, improbo petulantique maledicto nomina nostra crediderit lacescenda, ac temulentia turbulentus obrectator temporum nostrorum fuerit, cum pœna nolumus subjugari, neque durum aliquid nec asperum volumus sustinere: quoniam si id ex levitate processerit, contemnendum est; si ex insania miseratione dignissimum; si ab injuria remittendum, unde integris omnibus, hoc ad nostram scientiam referatur, ut ex personis hominum dicta penseamus, et utrum præmitti an exquiri debeant censeamus."—Cod. ix. t. 7.

On this Gibbon says:

"Montesquieu praises one of the laws of Theodosius addressed to the prefect Rufinus, to discourage the prosecution of treasonable or seditious words. A tyrannical statute always proves the existence of tyranny; but a laudable edict may only contain the specious professions, or ineffectual wishes, of the prince or his ministers. This I am afraid is a just though mortifying canon of criticism."—*Decline and Fall*, c. xxix. note f.

I never heard of a monarch or state which went so far as to repeal the laws against treason and sedition.

FITZHOPEKINS.

Garrick Club.

HOURS OF SUNDAY SERVICES IN LONDON, A.D. 1714.—Paterson, in the introduction to his *Pietas Londinensis, or the Present Ecclesiastical State of London*, which was published in the year 1714, says:—

"In all Parish Churches especially, and Chapels, within my Compass, Morning Prayers and Sermon begin every Sunday at ten, and between two and three in the Afternoon. . . . And, moreover, on all Sacrament Days the Morning Service begins commonly a quarter of an Hour sooner, and in the Evening [*i. e.* the afternoon] as much later than the usual Time."

This is the reason in all probability, why, at St. Paul's Cathedral, where there is every Sunday a weekly mid-day celebration of the Holy Communion, the morning service commences at 9.45 A.M.; whereas at Westminster Abbey, which has not I believe a weekly mid-day celebration, the morning service begins at 10 A.M.

About the time of Queen Anne, our forefathers

Does Mr. Malan's volume contain any juvenile dramas, dialogues, &c.

1. F. P. Wilmsen, of Berlin, died 1831, author of *The Children's Friend*. 2. C. T. Thieme, author of *Gutman's Children's Friend in Saxony*, 4 vols. 1794. Can any of your readers inform me whether these collections contain any dramas for children?

Who is the author of a French translation of the Latin tragedy of *Freewill*, by Franc. Negri Basantinus, of which there is an English translation by H. Cheke, son of Sir John Cheke? The French translation was published about 1558. Is the translator named by Barbier?

In Brunet's *Bibliogr. Manual* there is the title of a French drama on the subject of the Triumph of the League, 1607, Leyden. (Anon.?) The author said to be R. J. Nerce. Wanted, some account of this writer. Was he a French Protestant?

There is a Latin translation of Beza's tragedy of *Abraham*, by Joannes Jacomotus Barennes, Geneva, 1598. Can you tell me anything regarding the history of the translator?

Can you give me the dates of the German translations of Racine's *Esther* and *Athalie*, and the names of the translators, as given in Ersch's *Lexicon of German Bibliography*?

Wanted, biographical particulars regarding—1. Sixtus or Sextus Betterlejus, or Birch, Principal of the College at Augsburg, who died about 1554. He was author of Latin Dramas. Was he of the Romish or Protestant party? 2. Vincent Boltz, author of the *Mirror of the World*, a Play, acted at Basle in 1550, and one or two other dramas.

Has F. Gerstaecker, a living German novelist, and well-known author of *Travels*, &c., written any dramatic works? R. I.

ALVOISE CONTARINI.—When was he doge of Venice? I have a ducat having the legend "S. M. V. Aloysius Cont. D."

Only five Contarini were doges, and their names were Francesco, Nicolo, Carlo, Dominico, and Luigi. The only doge having the Christian name of Alvoise (since 1413) is Alvizzo Moncenigo, 1763.

I suppose the list I have is not correct. Where shall I find a better one? I have taken mine from "Sketches of Venetian History," *The Family Library*, vols. xx. and xxx. 11.*

JOHN DAVIDSON.

EXECUTIONER OF CHARLES I.—In 2nd S. ix. 41, I read:—

"The burial register of St. Mary Matfelon has the

[* On referring to Antonio Nani's *Serie dei Dogi di Venezia* (2 vols. 4to, Ven. 1840), we failed to discover any doge of the Contarini family bearing the Christian name of Alvoise. Has our correspondent correctly read the legend on his coin?—ED.]

entry on the 21st [June, 1649]: 'Buried in the church-yard, Richard Brandon, a *ragman* in Rosemary Lane;' to which has been added: 'This R. Brandon is supposed to have cut off the head of Charles I.'"

In Ellis's *Letters* (2nd Series, vol. iii. p. 343 n.), the entry on the register is given, on the authority of the Rev. D. Mathias, the rector of Whitechapel, as follows:—

"1649. Buriall, June 21st. Rich. Brandon, a *man* out of Rosemary Lane."

The marginal addition is stated by Mr. Mathias in the words you quote. Which is correct—the "man," or the "ragman"? J. B.

GRINLING GIBBONS.—Lysons, in his *Environs of London*, iv. 87, mentions that at Valentines in Barking, Essex, "a large mansion built by James Chadwick, son-in-law of Archbishop Tillotson," there "was some fine carving by Gibbons." And in the Supplement (p. 342) that Valentines was purchased in 1808 by Charles Welstead, Esq., and that "the carving by Gibbons had been removed." Where is this carving? And what is known about it? M. C. J.

THE IGELER SÄULE.—Has any illustrated account ever been published of the sculptures on the "Heidenthurm" or Igeler Säule in Rhenish Prussia? J. WOODWARD.

KELLAWAY, CO. DORSET.—In Harl. MS. 1165, fol. 75, Visitation of Wilts, A.D. 1623, it is recorded that Thomas Weston, son and heir of John Weston, of Canings (Bishops Cannings), co. Wilts, and then living, married Anne, daughter of Thomas Weston of Kellaway, co. Dorset.

Was this Kellaway a tenement, an estate, or a hamlet, and where was it situated? Neither the *Index Villaris* nor Potts's *Gazetteer* makes mention of it, nor have local inquiries resulted in aught satisfactory. G. W.

WORKS ON SATAN, HIS OFFICE AND ABODE.—Thomson's *Vindication of Eternal Punishment in Hell*.

Bailey on *The Extent of the Kingdom of Hell*.

I found these titles in sale catalogues, but have failed in the attempt to identify the writers. Can any correspondent assist me?

The date of the second edition of Tobias Swinden's *Enquiry*, of which the full title is given by MR. DUNKIN (3rd S. vii. 144), is 1727. It was published after the author's death, and I wish to learn the name of the editor, who made considerable additions to it, and also of the writer of a letter appended to the volume signed "Philaletes."

"A gentleman of Wadham College, Oxford" (a MS. note in Museum copy says "Swinton") published in 1738 a letter on a kindred subject entitled *A Critical Dissertation concerning the*

Words ΔΑΙ'MΩΝ and ΔΑΙΜΟ'ΝΙΟΝ. It is signed "Philaethes." Who was he?

An *Enquiry into the Scripture Meaning of the Word Satan*, &c. London: J. Wheble, 1772, in 8vo.

In the Museum copy a MS. note assigns the authorship on hearsay "to one Barker, a curate of Dr. Hershaw's at Leeds." Is this correct? Note that one Thomas Barker wrote on *The Nature. . . . of the Demoniacks in the Gospels*, &c. London: B. White, 1783, in 8vo.

A. CHALLSTETH.

1, Verulam Buildings.

STALE MATE.—Can any of the chess-players who read "N. & Q." inform me the French technical term for what we call in English a *stale mate*? in German it is *schach-matt*, in opposition to *schach-matt*, our check-mate. The French consider a game so concluded a drawn one (*remis*). The Germans allow no defeat: in England alone do we punish the generally superior power of the antagonist whose inattention drives his adversary into an immovable position. The technicals for the same condition in any other language are also requested.

WILLIAM BELL, Phil. Dr.

6, Crescent Place, Burton Crescent.

ABBEY OF STRATA MARCELLA.—Why was this abbey so named? Are any views or drawings of it or its ruins extant? In Dugdale's *Monasticon*, it is said to have been a timbered structure. In some of the neighbouring churches some relics of it are preserved. In Buttington church there are some fragments of stained glass and a font, and in the chancel of Guilsfield church a carved oak roof.

M. C. J.

SUNDEY QUERIES.—1. In the *British Critic*, vol. xix. p. 252, occurs a striking passage, cited by Coleridge from some Anti-Romanist publication of Spanzotti. What are the titles of the known works of this author? and are there copies of them in the British Museum or Bodleian Catalogues?

2. Desiderius, the last King of the Lombards, had a son Adalgisius. Is anything known of his descendants? and what is the title of the Drama written by Manzoni, of which Adalgisius is the subject?

3. In a small *History of England*, much used in schools some forty years ago, I remember a note, in which were quoted the first lines, in Latin and English, of some singular verses, to which (if I recollect rightly) some popular tumult had given rise. The commencement of each of these lines will perhaps enable some of your readers to revive the facts, and to furnish the pages of "N. & Q." with an authentic copy of the whole. I regret that I cannot recall more than one line of each

"Watte vocat, cui Thoma venit," &c.

"Watt cries, Tom flies, while Tib stands grinning by."

4. In M. Bouchot's *Histoire du Portugal* (Paris, L. Hachette, 1854) p. 62, the celebrated hero Dom Nuno Alvarez Pereira—whom our own Southey had signalised as "a perfect example of patriotism, heroism, and every noble and lovely quality above all others of any age or country"—is said to have resembled his patron, King John, in the character of his birth. He is described as "Bâtard comme don Juan." In a beautifully printed folio life of D. N. A. Pereira, by Frey Domingos Teixeyra, published in Portuguese at Lisbon, he is represented as one of the very large progeny of sons born to Dom Alvaro Gonçalves Pereira, Prior of Crato, whose wife was a person of distinction, Eyria Gonçalves de Carvalho, principal Lady of the Bedchamber to the then queen, Dona Brites. I do not remember, throughout the entire work, that there is any reference to the illegitimacy of Nuno Alvarez Pereira's birth. I should be glad to know on what authority M. Bouchot's statement rests.

5. Can any correspondent supply information respecting the pedigree and armorial bearings of the late Dr. Jonathan Pereira, F.R.S.?

6. Required, the arms of Fretwell, of Hellaby, co. York.

7. In Gilbert White's *Natural History of Selborne*, notes, it is stated that Hugh Tybbs was rector of Selborne A.D. 1411. Can any reader of "N. & Q." oblige me with information respecting this clergyman's family and armorial bearings?

H. W. T.

PORTRAIT OF TAYLOR, THE PLATONIST.—Mr. W. Meredith, the person who furnished Thomas Taylor the Platonist, with money to pay for printing several of his translations, had a portrait of Taylor by Sir Thomas Lawrence. I am anxious to know where this picture is now.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE ORIGIN OF VALENTINES.—In Bailey's *Dictionary* we have this word under two headings:—

"VALENTINES (in England). About this Time of the Year, the Birds choose their Mates, and probably thence came the Custom of the young Men and Maidens chusing Valentines, or special loving Friends on that day."

"VALENTINES (in the church of Rome). Saints chosen on St. Valentine's day as Patrons for the Year ensuing."

In that curious Dictionary (*sine not. aut ann.*) I have referred to before, we get this explanation:

"VALENTINES, saints chosen for special patrons, for that year, or (among us) men and women chosen for special loving friends."

I have heard of the custom of selecting a special patron saint every year in Roman Catholic countries. In fact, I remember being told by a lady at

Naples, that a friend, who had just taken leave of her, had stated she thought this year she should change from Santa Lucia to Santa Catarina, the reasons for which I do not remember; but I never heard such a thing took place *de rigueur* on St. Valentine's Day. If this really were the case, it might readily be understood how one custom slipped into another. The probable way to unravel this mystery, which has puzzled antiquaries for many years, would be, if the correspondents of "N. & Q." would give what information they can, first, as to the custom of choosing patron saints *annually*; second, Whether such choice be, or be not, on the 14th of February; and third, how early we have notice that the choice is recorded as that of "special loving friends."

A. A.

Poets' Corner.

ABP. WHATELY'S FAMILY.—Thomas Whately, of Norwich Park, the Archbishop's grandfather, married Mary, daughter and heiress of Joseph Thompson, Esq., a cousin of Lord Haversham.

I should be greatly obliged to any of your correspondents who will favour me with a clue to the name of the father of Thomas Whately, and his relationship to the "painful preacher of Banbury," who died in 1630, and who is believed to have been a member of the same family; and also for any clue to the relationship of Joseph Thompson to the Haversham Thompsons.

INVESTIGATOR.

ST. CATHARINE'S WHEEL.—In the table of authors at the commencement of the first volume of *Le Martyrologe des Chevaliers de Malthe* (Paris, 1643), par Mathieu de Goussancourt, is a passage which has puzzled me. It is (*verbatim et literatim*) as follows:—

"Cahorsi Vice-Chancelier de Malte, en ses commentaires du siege de Rhodes l'an 1480. Il portoit d'argent à une rotte de sainte Catherine de gueulles, de six rayons, qui est celle des hommes; celles des Dieux est de huit, celles des demons est de quatre."

Can any of your correspondents inform me what is the meaning of the passage in italics?

T. WOODWARD.

New Shoreham.

Queries with Answers.

THOMAS EARL OF EFFINGHAM, 1775.—In Mason's *Correspondence with Walpole*, vol. i. p. 194, Mason says:—

"You are always telling me of your additional noble authors, and do not mention one worth all the rest of the Bunch: I mean my neighbour here, Lord Effingham. Was there ever anything, ancient or modern, better either in sentiment or language, than his late speech?"

Thomas, Lord Effingham, was also the author of a "celebrated Whig Song," to which I have seen frequent references.

Can any reader of "N. & Q." say where I can see, at length, the above speech and song, or refer me to any other production of Lord Effingham?

T. S. B. E.

[Mason's allusion is probably to the speech of the Earl of Effingham on the debate in the Lords on the Memorial of the General Assembly of New York, May 18, 1775, printed in *The Parliamentary History*, xviii. 686—688. The Earl was bred to arms, and held a captain's commission in the twenty-second regiment of foot. As a peer in parliament, he uniformly opposed the whole system of measures pursued against the Americans, and finding at length that his regiment was intended for the American service, he thought it inconsistent with his character, and unbecoming of his dignity, to enforce measures with his sword which he had so utterly condemned in his legislative capacity. He accordingly forwarded a letter of resignation to the Secretary at War, for which he received the thanks of the cities of London and Dublin. The Earl also published anonymously *An Essay on the Nature of a Loan, being an Introduction to the Knowledge of the Public Accounts*. York, 1782, 8vo.]

"RUSTICA DESCRIPTIO."—I have now before me in MS. in rhyming Latin, a squib on the Reformation at Oxford, of which I can decipher only a very little beyond its title, as follows:—*Rustica Academia Oxoniensis nuper Reformata Descriptio*, &c. An. Dom. 1648. What is it? At the end is the signature, J. Alibourn.

QUERIST.

[The author of this satirical work was John Allibone, D.D., Vicar of Bradwell, in Gloucestershire—"a witty man of Magdalene College," says Antony Wood. John Allibone, with other wits of the University, found some solace for their woes, or some vent for their indignation under the persecution of the triumphant Puritans in 1648, by exhibiting the *dulmanity* of their persecutors in literary attainments, and their ruthless *immanity* in matters of right, property, and personal liberty. On the visitation to Oxford by the parliamentary visitors, he put forth his "Seasonable Sketch of an Oxford Reformation," a poem of considerable humour.

"When rakes reforming tracts compose,
And sober blockheads read 'em,
Oxford, beware of godly foes,
And doubly guard thy freedom!"

"Lest pious knaves and canting fools
Should crow o'er men of letters,
And once more turn thy public schools
To sanctuaries for traitors."

The *Rustica Descriptio* was so popular, that, in spite of the visitors' orders against printing and publishing abusive pamphlets, it was printed on a single sheet twice in the year 1648. It was reprinted at London in 4to, without date (about 1700), and in 8vo, with an English version in 1717. The best edition is the one printed at Oxford, 8vo, 1834, with a "Preface and Notes, the verses being done into Doggrel in usum Parliamenti Indoctorum ejusdem nominis secundi."]

"TENTAMEN MEDICINALE."—I possess a small volume, entitled—

"A Short Answer to a late Book entitled *Tentamen Medicinale*. With which are reprinted several papers formerly published, touching the Rise, Growth, and Usefulness of the DISPENSARIES erected by the College of Physicians for the benefit of the Sick Poor in and near London. London: Printed for A. Roper at the Black Boy against St. Dunstan's Church in Fleet Street, 1705."

Can any of your readers give me any information as to the *Tentamen Medicinale*? T. B.

[The work is entitled "*Tentamen Medicinale*;" or, an Enquiry into the Differences between the Dispensarians and Apothecaries: wherein the latter are prov'd capable of a Skilful Composition of Medicines, and a Rational Practice of Physick. To which are added, Some Proposals to prevent their Future Increase. By an Apothecary. London, Printed and sold by John Nutt, near Stationers' Hall. 1704, 12mo." In the Preface, the author states, that "The principal reasons that put me upon this undertaking were to vindicate the Apothecaries from those unjust reproaches which of late have been cast upon them by such whose private interest has induc'd to be their enemies, I mean the *Dispensarians*, and to remove those infamous obloquies which the profession lies under by the admission of several into it almost altogether unqualified."]

THE IRON CROWN.—Have we any certain authority for believing that Napoleon crowned himself with the iron crown at Milan in 1805?

QUERIST.

[It was in March, 1805, that a deputation of the consuls or senate of Italy proceeded to Paris, to request Napoleon to accept the ancient iron crown, the crown of Italy, with the condition that the two crowns of France and Italy should remain united only on Napoleon's head. On the 26th of May, 1805, the ceremony of the coronation was performed in the Cathedral of Milan, by the archbishop of that city. Napoleon seized the iron crown of the old Longobard kings, and placed it on his brow, saying, "God has given to me; woe to him who shall attempt to lay hands on it." After his coronation at Milan, Bonaparte instituted a new order of knighthood for Italy, entitled "The Iron Crown," on the same principles as that of "The Legion of Honour" for France. An account of his coronation will be found in the *Gentleman's Magazine*, lxxv. (1.), 569—572; and an engraving of the iron crown in Chambers's *Book of Days*, i. 673.]

THE REV. JAMES SCOTT was one of the ministers of Perth from 1762 to 1806, when he resigned from age and infirmity. He was author of *History of the Lives of the Protestant Reformers in Scotland*, 1810; *History of John, Earl of Gowrie*. Edinb. 8vo, 1818. The latter work was posthumous. He was the founder of the Antiquarian Society at Perth, and made considerable MS. collections relative to the history of "the fair city." These, after his death, were purchased by the Faculty of Advocates, Edinburgh.

I presume Mr. Scott's death took place between 1811 and 1818. Can any of your correspondents supply the correct date? S. Y. R.

[The Rev. James Scott, late senior minister of Perth, died at the advanced age of eighty-five on April 27, 1818. Mr. Scott was ordained minister of Kinfauns in 1759; admitted minister of Perth 1762; and resigned his charge, in consequence of the infirmities of age, in 1807.—*Scots Magazine*, New Series, ii. 597.]

"CONFESSIONS OF A METHODIST."—By whom were *The Confessions of a Methodist* written? They were published in 1810, and originally appeared in *The Satirist*. I am also desirous of knowing when this Magazine was commenced, and at what time was it discontinued. Also by whom edited? C. K.

[A copy of *The Confessions of a Methodist* in the British Museum contains the following MS. note: "This work was bought up by the followers of Huntington, and the publication stayed. Not more than three hundred were printed, the greater portion of which were destroyed."—*The Satirist*, or *Monthly Meteor*, commenced on Oct. 1, 1807, and we believe was discontinued with the number dated Dec. 1, 1813, making 13 vols. The last three volumes were called a "New Series."]

"CALAMY'S ABRIDGMENT," CHAP. IX.—Walker, in his *Sufferings of the Clergy*, Part II., p. 240, in his account of Fullham —, D.D., says:—"The Right Reverend Bishop of Worcester, in some short Manuscript Notes of his on Mr. Calamy's *Abridgment*, saith, &c." Have these manuscript notes ever been published? If not, is it known whether they are still in existence?

JOHNSON BAILY.

[There is a copy of Calamy's *Abridgment*, 8vo, 1702, with manuscript notes, in the Bodleian Library. Bishop Kennett, in a letter to the Rev. Thomas Baker, dated June 13, 1728, says, "I have delivered to our good friend Dr. Knight, your second volume of Dr. Calamy's *Abridgment*, with your exact notes upon it; and thank you for the use of that and many like favours." (*Nichols's Lit. Anecdotes*, i. 383.) Consult also *Masters's Memoirs of the Rev. Thomas Baker*, 1784, 8vo, pp. 75—77.]

SIR ROBERT DOUGLAS, of Glenbervie, Bart., well known as the author of the *Peerage of Scotland* (published before his succession to the baronetcy) was dead in 1798, when his *Baronage* was published, but appears to have been alive when the 18th page of that work passed through the press. The exact date of his decease will oblige.

His only son, Sir Alexander Douglas, M.D., died 28 Nov. 1812, although his name continued on the list of the London College of Physicians till 1822.

S. Y. R.

[Sir Robert Douglas, Bart., died at Edinburgh on April 24, 1770, in the seventy-seventh year of his age. See *Scots Magazine*, xxxii. 230.]

Replies.

LADY TEMPEST'S JURY.

(3rd S. vii. 136.)

A correspondent under the initials C. H. has three queries: 1. Who was Thwing? 2. Who was Lady Tempest? 3. To what circumstance allusion is made in the extract he gives from Woolrych's *Memoirs of Judge Jeffreys*?—To the first,—Thwing was the Rev. Thomas Thwing, a Catholic priest, who was executed at York, October 23, 1680. Mr. Salmon, in his *Examination of Burnet's History of the Reformation*, p. 880, observes that the encouragement given to Titus Oates and Bedloe occasioned others to profess to discover plots in various parts of the kingdom. One of these was laid in Yorkshire, and Mr. Thwing was accused by two discharged servants of Sir Thomas Gascoyn, of having conspired with Sir Thomas, who was his uncle, and with Sir Miles Stapylton, Lady Tempest, and others, to kill the king. The others were acquitted; but Mr. Thwing, being a priest, did not meet with equal justice, but was condemned upon the testimony of the same two miscreants, whose evidence had not been admitted when the others were tried upon the same indictment. He was sentenced to death on the 2nd of August, but reprieved till the 23rd of October, and then hanged, drawn, and quartered, having solemnly protested his innocence in a noble speech at the gallows. The following inscription was placed over him when interred by his friends:

"R. D. Thomas Thwing de Heworth, Coll. Anglo-Duaceni Sacerdos, post Annos 15 in Missione Anglicana transactos, Eboraci condemnatus et Martyrio affectus est Octob. 23, 1680.

"A duobus falsis testibus, ob crimen conspirationis tunc temporis Catholicis malitiose impositum."

To the second,—Who was Lady Tempest? I can give no more direct answer than that she was a Catholic lady well known in Yorkshire, and most probably of the Tempest family of Broughton.

To the third,—by "Lady Tempest's Jury," Mr. Thwing evidently meant the jury on her trial. He petitioned the Court that he might be tried by the same jury which had been impanelled at the trial of Lady Tempest, who had been tried on the same evidence, and acquitted; but this request Judge Dolben refused, in the words quoted by C. H. (See Dodd's *Church Hist. of England*, vol. iii., and Challoner's *Memoirs of Missionary Priests*, vol. ii.)

A piece of the rope with which Mr. Thwing was hanged is preserved in one of the Catholic colleges in England, and has been often seen by

F. C. H.

Thomas Thwing was tried at York for high treason, 24th July, 1680. A jury had acquitted

Lady Tempest the day before. "Mr. Justice Dolben, taking notice of a gentleman near the prisoners, demanded, 'What is that gentleman?' We are all beset; he was one of the jury yesterday."

He afterwards says to the prisoner: "Really methinks you that are priests should be more dextrous. My Lady Tempest managed her business much better, and had her witnesses in more readiness." (*State Trials*.)

Thwing was convicted and executed. His trial is one of the most monstrous of the time. Sir Thomas Gascoigne, my Lady Tempest, and others agree to kill the king, and in hopes it will take effect, they will erect a nunnery at Dole Bank, of which Thwing shall be chaplain! E. G.

The passage quoted by Woolrych is from the trial of Thomas Thwing and Mary Pressicks for high treason at York in 1680. (See *State Trials*, vol. vii. p. 1163.) "Lady Tempest," it says in a note, "was probably the daughter of Sir Thomas Gascoigne. No report of her trial has been found." Sir Thomas had been previously tried in the King's Bench for high treason (p. 959), in which she perhaps was in some measure implicated. He was acquitted, and no doubt her trial and acquittal immediately preceded that of Thwing, who naturally, therefore, wished to be tried by the same jury, and the judge as naturally refused the request. Poor Thwing was convicted and hanged.

EDWARD FOSS.

SIR WILLIAM WESTON,

LORD PRIOR OF THE ORDER OF ST. JOHN OF JERUSALEM, temp. HENRY VIII.

(2nd S. vii. 317, 405, 496.)

The late MR. PISHEY THOMPSON in his reply to P. S. C. regarding the knight above named, refers to Cromwell's *History of Clerkenwell* for a representation and description of the very fine and curious monument to the memory of the last Lord Prior of the Knights Hospitallers in England, which adorned the old church of St. James's at Clerkenwell prior to its demolition in 1788, when, as recorded by MR. PINKS (2nd S. vii. 496), to the eternal disgrace of the parties concerned, it was sold to the Rev. Sir George Booth, and conveyed to Burghley, co. Lincoln [?]. Cromwell speculates at some length (pp. 189-191) on the signification of the extraordinary motto *ARY BONE* on the scroll beneath the sculptured arms of Sir William Weston; and premising that it had given rise to some antiquarian discussion, supposes it to be a corruption arising perhaps from the ignorance of the sculptor of *SANE BARO*, "Truly a Baron!" or "A Baron indeed!" and infers that it was the motto borne officially by the Grand

Prior of the Order of St. John, as Premier of the Baronage of England.

I question the correctness of this assumption for the following reason:—In the Heralds' College is preserved "A Description of the Standards borne in the Field by Peers and Knights in the Reign of Henry VIII." compiled between 1510 and 1525; and in it is delineated the standard or *VERT* of Sir Richard Weston, brother of the Lord Prior, on which in transverse, diagonal, countercharged bars, the motto *ANI BORO* twice occurs.

Sir Richard Weston was not a Knight of St. John; but even had he belonged to the Order, his brother, whose banner figures in the same MS., was at the time Grand Prior and bearing a like motto. Sir Richard, then, must have borne, and the heralds must have recorded, the motto of his family.

Major Whitworth Porter, in his notice of Sir William Weston (*History of the Knights of Malta*, vol. ii. p. 323), states that the Grand Prior of England ranked as premier baron, and describes the distinctive dress worn by him and barons generally; but he makes no mention of any distinguishing motto, which he undoubtedly would have done had he been satisfied that such was borne *ex officio* by that officer.

Can any of your readers adduce evidence in support of the view taken by Cromwell? Can any suggest a more probable meaning to *ANI BORO* than that assumed by him, or can any of them bring forward proof of another motto having been borne by Sir William and Sir Richard Weston and their family in the time of Henry VIII.? W.

ADVERBS IMPROPERLY USED.

(3rd S. vii. 152.)

I apprehend Mr. Bartlett is wrong, at least as to the use of many of the adverbs he appears to refer to; and that it can be shown without relying on Shakespeare's authority. In answer to the common question, "How do you do?" it is quite correct to answer, "I do well, or ill;" as in the Bible, "He shall do well." Now "well" and "ill" are adverbs, and correspond to "how." But the other common phrase shows the double usage most clearly when one says, "I am well," in answer to "How are you?" I say the double usage, for, of course, it is equally correct to say, "I am healthy," or "sick," using the adjectives. No doubt in colloquial usage "well" as much as "ill" is almost regarded as an adjective, as is shown by the derivative "unwellness," though "well" is never used as an adjective, while "ill," of course, is: "it is an ill wind," &c. As is continually the case in English it may not be easy to draw the precise line, or so define the rationale. But I

apprehend for practice the rule might be found from what I have indicated. Wherever in a question the adverb can be used, another adverb can be used in the answer, and that, whether the question is asked or not. No one would say, "How do you become?" for "What do you become?" it would mean something quite different. Nor, I think, would one say, "How does it seem?" for "what does it seem to be?" except by a very loose colloquialism. But we should say, "How do they look?" or "How do they feel?" "He feels warmly" is different from "He feels warm," because the verb is used as a transitive, and elliptically. It means "he has or entertains (*certain feelings*) in a warm manner," or "to a great degree of warmth."

The quotation from *Julius Cæsar* shows the double usage, unless "fresh" is used adverbially.

LYTTELTON.

Hagley, Stourbridge.

Your correspondent, S. W. P., quotes from Shakespeare the phrases—

"You look merrily,"
"Looks he as freshly,"
"Look fresh and merrily,"

in order to defend such expressions as "I feel very badly," "You look charmingly," against the censures of Mr. Bartlett. Now he must allow me to point out a distinction where a real difference exists. Our word "to look" may be equivalent either to *εσκεῖν*, or to *βλέπειν*; and as it is wrong to say *φαιδρῶς δοκεῖς*· *ιλαρῶς δοκεῖς*, so is it wrong to say "You look merrily," if we mean "You appear merry." The expression "You look charmingly," evidently means "You have a charming appearance," and is therefore *incorrect*. But as it is right to say, *φαιδρῶς βλέπεις*, *ιλαρῶς βλέπεις* (Cf. Mel. in *Anth.* xii. 159, *ιλαρὸν βλέπειν*, and Xen. *Memor.* iii. 10, 4, *ἀρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας*;) so is it right to say, "You look merrily," if we mean "When you look at me you do so merrily." *Βλέπειν*, "to look," in this sense has an active signification, and the action is properly qualified by an adverb. This active force of *βλέπειν* is still more strongly seen in an idiom common in Aristophanes, and familiar to ourselves. Compare Aristoph., *Ἰεσπ.* 455,—

..... ἀνδρῶν τρόπος
δεξιόμων καὶ δικαίων, καὶ βλεπόντων κάρδαμα,
with our expression, "He looked daggers at me."
Cf. also Soph., *Œd. Col.* 319,—

..... φαιδρὰ γοῦν ἀπ' ὀμμάτων
σάλπει με προστείχουσα.
"She cheers me with the glad radiance of her eye," where we are usually told that *φαιδρὰ* is used adverbially. Here, however, as often elsewhere, the neuter adjective is far more expressive than the

simple adverb. The idiom *συνει με φαιδρὰ ἀπ' ὀμμάτων* is very nearly akin to *καρδᾶμα βλέπειν*.

The distinction which I have attempted to point out above, holds with regard to the word "to feel," and Mr. Bartlett is aware of the distinction. "He feels warm" means "he experiences a sensation of warmth"—"he knows by his sensations that he is warm," and we accordingly use an adjective, and we condemn as incorrect the phrase "He feels badly," because an adverb is employed to convey a precisely similar notion. For as "he feels warmly" means "he is one who when he experiences sensations, does so in a warm manner;" so "he feels badly" should strictly mean, "His sensitive faculties are impaired;" a signification which we never intended the words to bear.

FABRIS OXONIENSIS.

MISTLETOE.

(3rd S. vii. 76, 157.)

That J. A. P. should have followed Wächter in his very erroneous deduction of this word, and thence too followed up the argument to ascribe to the Druids its origin from so despicable a word as *mist*, dung, shows that he has not consulted Pliny in the original. The passage he cites from Pliny after Wächter is from lib. xvi. cap. 93, in which three sorts of viscus are given: *Stelin*, *Hyphear* (called also *Dryos Hyphear*, *copiosissimum in quercu*) and *Viscus*; and then follows the quoted passage, which is more in relation to the mode of its propagation than to the derivation of its name. Had either J. A. P. or Wächter gone on to the next chapter but one, xcv., their error as to the derivation would have been very plain; and it would show a wonderful proof of the enduring powers of language, and of Pliny's knowledge of German and British, that his translation of our indigenous term should be still perfectly recognisable. This Teutonic lore of Pliny had already been recognised by Sir Francis Palgrave, in his translation of *Bodenlos* by *fundo carens*. But I will give you the principal portion of this chapter, in which, as Britons regardful of our ancestry, we have even a domestic interest:—

"Non est omittenda in ea re (nempe Visco) et Galliarum admiratio. Nihil habent Druides (ita suos appellant Magos) visco, et arbore in qua gignatur, si modo sit robur, sacratius. Jam per se roborum eligunt lucos nec ulla sacra sine ea fronde conficiunt, ut inde appellati quoque, interpretatione Græca, possint Druides videri. Enimvero quicquid adnascatur illis e cælo missum putant, signumque esse electæ ab ipso Deo arboris.—*Omnia sanantem appellantes suo vocabulo*, sacrificiis epulisque rite sub arbore preparatis duos admovent candidi coloris tauros, quorum cornua tunc primum vinciantur. Sacerdos candida veste cultus arborem scandit; falce aurea demittit; candido id excipitur sago."

Omnia sanantem as translation of the indigenous term is still best retained in the German

mistel, contracted merely from *meist heil(sam)*, and not very dissimilar from our English equivalent, *most heal(ing)*. Even *mist*, German for dung, philosophically considered as nature's balmy restorer, may not be inaptly deduced from the same considerations as producing fecundity, which Pliny, in continuation, makes one of the attributes given to the *omnia sanantem* herb:—

"Fecunditatem eo poto dari cuique animalium sterili arbitrantur; contra venena omnia esse remedio."

It may be doubtful whether superstition has taken or given one of its traits from the mode of the mistletoe's growth, and gathering into the white robe of the principal Druid, to prevent its ever coming in contact with the earth, so that in Shakspeare's days contact with the soil would weaken a charm or invalidate witchcraft. Hecate in *Macbeth*, says,—

"Upon the corner of the moon
There hangs a vaporous drop profound,
I'll catch ere it come to ground,
And that, distilled by magic slights,
Shall raise such artificial sprites
As by the strength of their illusion
Shall draw him on to his confusion.
He shall spurn fate, scorn death, and bear
His hopes 'bove wisdom, grace, and fear;
And you all know security
Is mortals' chiefest enemy."

The peculiarity of growth, coupled with the sanctity attached to the plant, will also give an answer to a question asked in "N. & Q." which I have not seen answered,— "Whence originates the custom of kissing under the mistletoe?" In our merry Christmas time the practice would lose all efficacy was it not *under* the mistletoe, and we therefore very correctly hang it from our ceilings; for in this position it aptly represents the native growth and place of potent vantage. We may fancy that three thousand years ago, if not more, our ancestral tribes in their youthful days of *tryst* and courtship, danced under the gnarled oaks of our primæval forests wherever the outstretched bough bore the sacred emblem, exchanging vows of troth and *oscula dulcia*, and may they continue to do so still for an equal space of time.

WILLIAM BELL, Phil. Dr.

6, Crescent Place, Burton Crescent.

Mr. Prior, in his very excellent little book *On the Popular Names of British Plants*, derives *mistletoe* from the Anglo-Saxon *misteltan*, from *mist*, different, and *tan*, twig, being so unlike the tree it grows on.

W. J. T.

T. C. is of opinion that the presence of *mistletoe* is "probably the consequence and not the cause of the unhealthiness" of the trees on which it is found. If he will consider how the mystic plant is propagated, I think he will be ready to change his note. One of the most exhaustive articles on

the mistletoe which I can now call to mind, appeared in *Once a Week* for December 31, 1864. In it the writer, Mr. Walford, makes the following quotation from a paper read by Dr. Harley before the Linnæan Society in March, 1863. After the seed of the parasite has been deposited and has begun to germinate —

"the branch still struggles vigorously with its enemy, but as fast as one generation of roots are dying off, a later and more numerous progeny attack it in another place. The affected branch moreover assumes various contortions, in the hope of escaping, being twisted sometimes in one direction and sometimes in another, and frequently being bent at right angles to itself; but it wrestles in vain as with a veritable hydra, which having killed its centre, spoiled and occupied its bark, and invaded anew the living wood that remains, now gradually completes the work of destruction."

Thus far Dr. Harley; Mr. Walford continues —

"It is to this power of the mistletoe to seize on one branch of a tree after another, and to reduce them to a desolate woe-begone appearance, that Shakespeare is thought to allude when he says of the limes in Datchet Mead. —

"The trees, though summer, yet forlorn and lean,
O'ercome with moss and baleful mistletoe."

Tit. Andr., Act II. Sc. 3.

ST. SWITHIN.

A curious practice illustrating the properties of this strange plant was communicated to me, now many years ago, and is, I think, note-worthy, although it may not throw any light on the peculiar epithet used by Shakspeare. In the palmy days of "Cranborne Chase," the season for killing "dry" does began at Martin's tide (Nov. 11) and ended at Candlemas (Feb. 2). Now it was customary with the keepers to produce the effect of natural sterility by inducing abortion in the female deer, and this they did by laying branches of mistletoe in their feeding grounds some two or three months before the season commenced. The plan succeeded, but it was said that the venison in such cases was deficient in flavour. I was likewise informed that mistletoe would produce the same effects in the canine race. This property of the plant is not, I believe, generally known; for the practice founded on it was a piece of woodcraft probably confined by traditional usage to the district I have named. The fact is singular and suggestive.

W. W. S.

LONGEVITY: MISS MARY BILLINGE (3rd S. vii. 154, 207.) — I am obliged to MR. NEWTON for his courteous reply; but he will, I trust, excuse me saying that I am not yet satisfied as to the exact age of Miss Mary Bilinge. Her brother, who died in 1817, aged forty-seven, must have been born in 1770, nineteen years after Miss Mary Bilinge, a fact which adds to my doubts rather

than removes them. Would MR. NEWTON, as he is a resident on the spot, kindly apply to the Officer of Health for Liverpool, who made the researches, and was satisfied with the result, and request that gentleman to give your readers the benefit of those researches? The question is not an idle one: it involves much of social and physiological interest, and I hope for MR. NEWTON's assistance in settling it.

A DOUBTER.

BARLEY (3rd S. v. 358; vi. 481; vii. 84.) — Among the many conjectures that have been offered as to this expression, may I be permitted to intrude my own humble opinion: that the interpretation furnished by Halliwell in his *Dictionary*, after all, approaches nearest to the truth, viz. that it signifies "to bespeak or claim." This has been well illustrated by T. T. W. in the instance of children searching in company for an object, when the first fortunate discoverer of it calls out in haste, "Barley," or, as the version of P. P. has it, "Barley me," — thus asserting a right to it as his own. I would therefore suggest, that Barley is nothing more nor less than a contraction of the phrase, "By your leave;" as may be perceived by pronouncing it glibly over the tongue, without dwelling upon the labial *ve* at the close. The addition of "me" only serves as a confirmation of the original claim; and is as much as to say, elliptically and hastily, without any unnecessary circumlocution, "It is for me," or "It is mine."

Then more particularly as to "me:" if I may be allowed without affectation of pedantry to employ a classical allusion, I would add, that this little *me* is Nature's most appropriate language of highly wrought hurried excitement, rising at once to the lip on the spur of the moment, and beautifully exemplified by Virgil in his episode of Nisus and Euryalus: —

"Me, me, adsum qui feci." — *Æneid*, l. ix. v. 42.

But, to descend from heroics: — At the hazard of being thought fanciful, I venture to put forward the above interpretation till a better is found; and, if it be admitted, shall assert my right among my fellow-inquirers to the privilege attendant upon the discovery by adopting the expression "Barley me" — "By your leave, it is mine."

U. U.

EDMUND HOYLE (3rd S. vii. 153.) — Your correspondent CAVENDISH will find a short account of Edmund Hoyle, in Chambers's *Book of Days* (vol. ii. p. 282). It is as follows: —

"Of this celebrated writer of treatises on games of chance, including, among others, whist, piquet, quadrille, and backgammon, and whose name has become so familiar, as to be immortalised in the well-known proverb, 'According to Hoyle,' little more is known than that he appears to have been born in 1672; and died in Cavendish Square, London, 29th August, 1769, at the advanced age of ninety-seven. In the *Gentleman's Magazine* of December, 1742, we find among the list of promotions:

'Edmund Hoyle, Esq., made by the Primate of Ireland register of the Prerogative Court there, worth 600*l.* per annum.' From another source we learn, that he was a barrister by profession. His treatise on whist, for which he received from the publisher the sum of 1000*l.*, was first published in 1743; and attained such a popularity that it ran through five editions in a year, besides being extensively printed. He has even been called the inventor of the game of whist; but this is certainly a mistake, though there can be no doubt that it was indebted to him for being first treated of, and introduced to the public in a scientific manner. It first began to be popular in England about 1730; when it was particularly studied by a party of gentlemen, who used to assemble in the Crown Coffee House, in Bedford Row. Hoyle is said to have given instructions in the game, for which his charge was a guinea a lesson."

THOMAS T. DYER.

PHILIPPINES: "VIEL LIEBCHEN" (3rd S. vi. 458, 501; vii. 24, 104.)—In explanation of the term Philippines, as referring to the double kernel of a nut, it was suggested in "N. & Q." (Queries with Answers, vi. 458), that the name of Philippines may have been connected with the two Philippinæ, daughters of St. Philip, who were interred in one burial-place.

A correspondent, however (vi. 501), offers what he thinks is a more satisfactory explanation of the name than that contained in your "editorial suggestion." In many parts of Germany, he says:

"The fixed salutation is 'Guten morgen, viel liebchen,'—'Good morrow, well-beloved;' and the similarity of pronunciation between 'viel liebchen' and 'philippines,' the English substitute, is quite marked enough to account for the name."

Your "editorial suggestion" is thus set aside. The term Philippines, as employed in reference to two kernels in one shell, is not traceable to the two Philippinæ laid in one burial-place; but is an "English substitute" for the German "viel liebchen."

But let us look a little further. Granting that "viel liebchen" is the phrase now commonly used in German, does it follow that Philippines is merely an English substitute? Far from it. On the contrary, your learned correspondent HERMENTRUDE informs us (vii. 104) that Philippe, or Philippine (as the case may be), was the term connected with the twin kernels which she heard employed in French by a native of Austria.

It would appear then that Philippine, so used, is no merely English term. And it may be remarked in support of this conclusion, that Philippine, though not a common, is a well-known German Christian name, as in the case of Philippine Welser.

On the whole, then, I would offer this suggestion. Philippine and "viel liebchen" have undeniably so much "similarity of pronunciation," that, in their common application to the case of twin kernels, one of them is in all probability the other's "substitute." But which? Is Philippine the

mere English substitute for "viel liebchen"? We have already seen reason for concluding that this view is untenable. May we not rather, then, suppose the reverse?—Namely, that "viel liebchen" is after all a German substitute for Philippine?

Give but precedence to the sainted Philippinæ who were laid in one burial-place, your original explanation will then stand good, and we shall at once perceive the connexion with the two kernels in one shell.

INVESTIGATOR.

ADULATION OF BUONAPARTE (3rd S. vii. 136.)—The profane adulation of Buonaparte ("the Almighty having created Napoleon rested from his labours") cited in the *Manual of Political Ethics* of Lieber, as attributed to the *mandement* of the Bishop of Amiens, has also been ascribed to the Prefect La Chaise, who is stated to have inscribed under a portrait of the emperor, "Dieu créa Napoléon et reposa," which elicited two contemptuous French lines allusive to his name, marked by wit and point, but unsuited for general perusal. Did one of these plagiarise the impious parody from the other, or was it one of those inspirations in which "*les beaux esprits se rencontrent*?" That there is nothing intrinsically improbable in the servile incense stated to have been in this, as in other instances, offered to the first emperor, will be admitted by the contemporaries of the advent to presidential and imperial power of the third. Authentic instances of this abject prostration of self-respect in reference to both, would supply a singular and instructive chapter to "N. & Q." As antidote to the bane, curious notices might also be contributed of the satires, both pictorial and literary, of which the first emperor, now within the domain of historical criticism, was the object. Of these pictorial satires, I cite from a German work the following notice of a political caricature in reference to the murder of the Duc d'Enghien:—

"Nach des Herzogs von Enghien schändlichem Mord erschien eine Karikatur. Napoleon, den Kopf des Gemordeten in der Hand, besprengte Joseph, Ludwig und Murat mit dem Blute: '*Je vous fais princes du sang*.' Bruder Hieronymus konnte die Bluttaufe noch nicht empfangen, und Lucian verschmähte sie, doch sagte er dem Königsmacher bei weiterem Andringen: 'Nun ja! so will ich König von England sein.'"

Is there any proof of the publication of this caricature?

JOHN HUGHES.

INFANTRY IN LINE (3rd S. vii. 154.)—I can give your correspondent, FUSILIER, some information on the subject of his inquiry, having been instructed from the lips of Colonel M'Murdo, C.B., the late Inspector-General of Volunteers, and now Honorary Colonel of the Inns of Court ("Devil's Own"). Colonel M'Murdo told us (the "Devil's Own" aforesaid) that the Duke of Wellington, in the Peninsular war, noticed how the French advanced under fire in column, and ~~that~~

addressed solely to the other sentiments and emotions, but provides us with habitations, and with other structures required by the common affairs of life. There must have been in Martial's days, as there are in ours, many builders, successful, wealthy, respectable, who yet, as their works sufficiently testify, have the slenderest pretensions to taste or genius, and to whom it is no disparagement to be classified with auctioneers, skilled in the value of goods and the credit of persons, and finding their calling most lucrative. I see nothing then incongruous in the ideas of the epigram, which may be thus paraphrased:—"Whatever you do with your son, do not let him pursue poetry or eloquence, which are unprofitable. If he wishes to make much money, let him become a great musician, if he can. If he is incapable of any such pursuit, he may still get rich if you make him an auctioneer or a builder." K.

FIGHTS WITH DRAGONS (3rd S. vii. 159.)—A correspondent of "N. & Q." alludes to the authority of the "late naturalist and antiquary, Colonel Hamilton Smith, who was of opinion that many of the local traditions of encounters between knights and dragons may have had their origin in fact, and that in all cases the so-called dragon was a crocodile." However this conjecture may be applicable to the mythic chivalry of Egypt and the East, it can hardly reach the difficulty of explaining such traditions in Great Britain, where the crocodile was not indigenous.

A more probable solution may possibly be found in the encounters between the native chieftains of these islands, and the Norsemen and Vikings, who gave to their war ships the name of "Dragons." This term occurs constantly in the Sagas. In the Frithiof Saga, Thorstein, when setting out to recover the golden armlet, which Soté the pirate had carried off to Britain—

"Mounted his *dragon-bark*, and steered to the place o'er the ocean."

Again, amongst the heirlooms of Thorstein which descended to Frithiof—

"Ellida, the war ship, belonged to the family treasures; Fair was the ship to behold, for the open planks of its structure

Grew into one of themselves, and had never been bolted together:

It was framed like a huge sea-snake o'er the stem, which loftily tow'ring, Lifted its grisly crest, and breathed gilt flames from its nostrils.

Rose o'er the stern its glittering tail, all scaly with silver.

Filled with warriors in arms, 'twas as though some kingly castle

Or fortress embattled, were sailing abroad on the ocean; Black were its wings, with a border of red, and when they were extended,

It rivalled the tempest in speed, and distanced the following eagle."

Muckleston's *Translation*, p. 35.

Again, when Frithiof asks Ihgeborg in marriage—

"Then Frithiof his *dragon-bark* unmoor'd,
And the breeze blew fresh, and the billows roar'd,
As northward she flew
Toward Bele's Cairn o'er the waters blue."

Ib. l. 43.

Is it not probable that a combat and conquest of one of these formidable craft, with its ominous name, may have conferred on the vanquished the distinction of having slain the dragon?

J. EMERSON TENNENT.

SPANISH AND PORTUGUESE FAMILIES (3rd S. vii. 134.)—I am happy in being able to supply H. W. T. with some of the heraldic information which he desires:—

Alvarez.—Huit points d'azur équipollés à sept d'arg. (Chequy of 15 panes, az. and arg.)

Carvajal or *Caravaial* (= *Carvalho*?).—D'or à la bande de sa; au chef cousu du champ, chargé d'un tourteau de sin., surchargé d'un croix d'or. (Or. a bend sa., on a chief of the field a pomeis charged with a cross or.)

De Haro.—D'arg., à l'arbre de sin. accosté de deux loups pass. de sa. (et portants la proie), à la bordure de gu. chargée de huit flanchis d'or. (Arg., a tree vert accosted by two wolves passant sa. on a bordure gu. eight saltires or.)

De Castro.—D'arg. à six tourteaux d'azur. (Arg. six hurts 2, 2, 2.)

Padilla.—D'azur à trois poëles à fire, rangées et mises en pals, adextrées chacune d'un croissant contourné, surmontée chacune d'un croissant versé, et soutenues chacune d'un croissant montant, le tout d'arg.

Ponce de Leon.—Parti de Leon et d'Arragon, à la bordure de Bidaure. (Party per pale—1st, arg. a lion ramp. gu.; 2nd, or, four pallets gu. All within a bordure az., charged with eight escutcheons, or, a fess azure.)

Mendez.—D'arg. au lion de gu., chargé de trois bandes d'or. (Arg. a lion ramp. gu. charged with three bendlets or.)

De la Cerda.—Ecartelé aux 1 and 4, parti de Castille et Leon; aux 2 and 3, de France. (Quarterly, 1 and 4, per pale, gu. a castle or. (for Castile), and arg. a lion ramp. gu. crowned or. (for Leon); 2 and 3, az. three fleurs-de-lis or, for France.)

I have not been able as yet to find the arms of Villarinho, Coelho, or Forjaz. J. WOODWARD.
New Shoreham.

SIR WALTER SCOTT (3rd S. vii. 156, 211.)—When Mrs. Beecher Stowe was in Scotland, she and her party felt themselves in duty bound to visit Melrose by "pale moonlight," and she says (*Scotch Memories*, p. 79):—

"In the course of the evening came in Mr. —, who had volunteered his services as guide and attendant during the interesting operation. 'When does the moon rise?' said one. 'Oh a little after eleven o'clock, I believe.'"

Barons and Churchmen during Edward the First's subjugating tour through Scotland in 1296.

Of the Orthographie and Congruitie of the Britan Tongue. A Treatise, noe shorter than necessarie, for the Schoole. By Alexander Hume. Edited from the original MS. in the British Museum by Henry B. Wheatley. (Early English Text Society.)

This early treatise on English Orthography, written by Alexander Hume, who was at one time Head Master of the High School, Edinburgh, is printed from the MS. copy which the author dedicated to James I. It is a very fitting Essay to have been printed by the Early English Text Society.

A Biographical Memoir of Samuel Hartlib, Milton's familiar Friend; with Bibliographical Notices of Works published by him, and a Reprint of his Pamphlet entitled "An Invention of Engines of Motion." By H. Dircks, Esq. (J. Russell Smith.)

By this little book Mr. Dircks has done good service both to literary history and to the history of mechanical progress in this country.

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Notices to Correspondents.

Among other articles of interest which are in type, and will be inserted in an early number, are—

Death caused by drinking Cold Water; Breakneck Steps; Assumption of Arms; On a Passage in Pericles, by Dr. Bell; Daniel Defoe, the News-Writer, &c.

E. S. LASCELLES will find articles on the "Nixean Barks" in "N. & Q." 3rd S. iii. 287, and v. 269.

THE GREEK CHURCH. We are compelled for obvious reasons to discontinue the discussion of this question.

H. P. G. will find the "Colon Jack" treated of in "N. & Q." 2nd S. iii. 11, 70, and in a very recent number.

Z. The motto "Min, Sicker, Reag," is Irish, and means "Gentle, Prudent, Really."

W. W. The following works on writing in Cipher may be consulted: La Cryptographie Dévoilée, par Ch. Fr. Vrain (Bruxelles, 8vo, 1848); Martens's Guide Diplomatique, p. 576, et seq., and the Works of Dr. John Wallis, iii. 659. It is probable that the cipher occasionally seen in newspapers may be a regular code arranged between the corresponding parties. Vide "N. & Q." 1st S. xii. 112, 305, 413.

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LONDON, SATURDAY, MARCH 25, 1865.

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Notes.

BREAKNECK STEPS IN A LITERARY "LONDON FOG."

The London, Chatham, and Dover Railway, a work which will be of wonderful use when completed, has nevertheless caused a great gap in the City: a "breach in nature" as it were. Pistol-like, the London, Chatham, and Dover Railway is having "incision" in the Civic bosom, and in this cut-and-thrust performance, I am afraid the London, Chatham, and Dover Railway has not merely thrust on one side, but has entirely cut away, the Breakneck Steps of Goldsmithian reputation. Upon this interesting point, and upon sundry other points thereabout, some citizen, whose words are of credit, though at present his name may not be one of renown, might very well employ himself in re-surveying whatever is left undisturbed by the interesting line of railway, three times named in full already.

I lately tried to discover Breakneck Steps, but every lane or alley I went down, and every street I went up, I came upon the London, Chatham, and Dover Railway works, so that in many cases former thoroughfares were transformed into "No-thoroughfares," with Turn-back-again Lanes in all directions. I found hoardings "awest my pwo-gress" such a number of times, that I felt compelled, as the saying is, "to fly away," and in despair give up my search for this famous flight of Steps.

A certain reference in *London and its Environs Described*, published by R. and J. Dodsley, 1761, in six volumes, was the cause of my attempt to survey this Breakneck locality, now so completely cut through by this almost-everywhere-to-be-handily-met-with railway. Of this locality, however, thank heaven! master John Strype, of laborious memory, has, in his edition of old Stow, 1720 (Book III. p. 280, vol. i.), laid down the following map-like description:—

"On the North side is *Seacoal lane*. This Lane is very ordinary, both as to Houses and Inhabitants. Out of this Lane is a passage to *Snow Hill*, another into *Green Arbour*, and a third into *Bishop's Court*; the two last ascended up by a great many Steps, or a pair of Stairs, made through *London Wall*; but having their chief Entrance out of the *Little Old Bailey*, shall be here taken Notice of. On the West side of this Lane are these *Allies*, which fall into the *Ditch side*; viz. *George Alley*, or *Yard*, an open Place, and unbuilt, except the *George Brewhouse*, and the end next this Lane, and that is but ordinary. *Bear Alley*, an indifferent open Place, and reasonably built and inhabited. On the South side of this Alley, is another small one, called *Little Bear Alley*, very ordinary. *Goose Alley*, indifferent good, but narrow. And against this Alley is a small Place called *Ford's Rents*."

In *London and its Environs Described*, 1761, we are directed to "BREAKNECK alley, in the Minories," and also to "BREAKNECK court, Blackhorse alley, Fleet Street." Both alley and court are followed by this note mark ||, and all places so marked, we are informed, derive their names "from ridicule." The Breakneck Court, which, in 1761, was to be found by those who dived into Blackhorse Alley, may possibly have been the narrow passage to be observed in 1865, leading from the aforesaid alley into Farringdon Street. From the end of this little passage, in days of yore, there existed great facilities, no doubt, for tumbling into the Fleet Ditch, when that once smiling rivulet was open to the public view, from the silvery Thames, through the Holborn Hill valley, right away to the vicinity of old St. Pancras Church, and elsewhere.

Of these probable Fleet Ditch dangers we have a peep or two in *A Survey of the Cities of London and Westminster, Borough of Southwark, and the Parts Adjacent*, 1734-5, by one Robert Seymour, concerning whom, and his book, the following note from Henry G. Bohn's enlarged edition of Lowndes' *Bibliographer's Manual*, is worth being "made note of" in these pages:—

"The real author of this work was John Motley: Some copies are dated 1736, others 1754. A collation, with some curious particulars respecting the work, will be found in Upton's *Bibliographical Account of the principal Works relating to English Topography*, p. 620, and in *Chronicles of London Bridge*, p. 393."

Robert Seymour, at page 795 of his first volume, speaking of "Black-horse-alley," calls it "ordinary," and further adds:—"Out of this Alley is

a Passage to Fleet-ditch," which passage might, with great propriety, have been called, once upon a time, and for the sake of "ridicule"—"BREAK-NECK COURT." Strype, who seems to have poked his antiquarian nose into every hole and corner with great earnestness, remarks, "*Black-horse-Alley*, ordinary, and nastily kept. Out of this Alley is a passage to *Fleet Ditch*." Robert Seymour further tells us of "*Eagle-and-child-alley*, narrow, hath a Passage into *Fleet-ditch*, down Steps." Brewer's-yard, George-alley, Currier's-alley, and Harp-alley, are all mentioned as making their way to Fleet-ditch, but without any notice of doing so "down Steps." Stone-cutter-street is a way "good and open." He records, however, "*Queen's-arms-alley*, but narrow, with a Free-stone Pavement, which leads to the Ditch-side, down Steps." Originally, perhaps Breakneck Court had a few steps down to, as it was called, the "Ditch-side"; though we are not called upon to suppose that at any time, Oliver Goldsmith, Bishop Percy, or anybody else, had to "climb from the brink of Fleet Ditch,"—which, by-the-bye, was covered in to a point beyond the south corners of Ludgate Hill and Fleet Street, and occupied by the old Fleet Market, as early as 1737, full twenty years before Goldsmith went to reside above the Breakneck Steps of our own times. When there were ways to the Ditch-side, "down Steps," the chance of danger to those ascending or descending seems to have been confined to the immediate possibility of a tumble and a broken neck, without the cruel addition—supposing a tumble and *no* broken neck—of a roll over the "brink of Fleet Ditch," with a watery-grave; or, in this case, to use Queen Gertrude's apter words, a "muddy death." This view of the matter may be prettily observed by another extract from the book of Robert Seymour, otherwise John Motley:

"The *Ditch-side*, called *Fleet-ditch*, is a spacious Place, with good Buildings on both Sides of the Canal, so made since the Fire of London, and has on both Sides a broad Passage for Carts to the Wharfs next the *Thames*; this Canal is railed in, for fear of Danger of People's falling into it."

Messrs. R. and J. Dodsley having kindly directed the Stow-ically inclined antiquary to Breakneck Alley, and Breakneck Court, while Lord Macaulay, according to the extract sent by J. E. J. ("*N. & Q.*" 2nd S. ix. 280), chose poetically to exclaim—"Goldsmith took a garret in a miserable court, to which he had to climb from the brink of Fleet Ditch by a dizzy ladder of flagstones called Breakneck Steps. The court and the ascent have long disappeared; but old Londoners well remember both;"—I was led to dive into divers old "Londoners" for references to *Breakneck Steps*, but could find no mention of them by that name.

Strype, in 1720, as we have seen, speaks of Bishop's Court, and Green Arbour Court, as being

reached "by a great many Steps, or a pair of Stairs, made through *London Wall*." Robert Seymour, in 1734, observes, "*Green-arbour-court*, at the upper End is a very good Square with tolerable good Houses, and Inhabitants answerable. Out of this Court is also a Passage down Steps into *Seacoal-lane*."

In *The History and Survey of London*, 2 vols. 1756, "By William Maitland, F.R.S. and Others,"—the title-pages of which further affirm that it was published "By the KING's Authority,"—the "Others," I fancy, assisted William Maitland by thieving pretty freely—"convey the wise it call"—from Robert Seymour, otherwise John Motley. Not only do the "Others" give Seymour's words about Green Arbour Court, even to "Out of this Court is also a Passage down Steps into *Seacoal-lane*," but the "Others" at page 963, of their *History and Survey of London*, quaintly observe:—

"The *Ditch-side*, called *Fleet-ditch*, is a spacious Place, with good Buildings on both Sides of the Canal, so made since the Fire of London, and has on both Sides a broad Passage for Carts to the Wharfs next the *Thames*; this Canal is railed in for fear of Danger of People's falling into it."

And thus it is our merry-minded surveyors of Stow's London go on ringing the changes against each other, without remorse, for these words used by the "Others" in 1756, when (for nineteen years) the Fleet Ditch had been filled up and made of market-able value, are the very words spoken by Robert Seymour in 1734, at which time Fleet Ditch was a *real* ditch, as we learn from Maitland's original edition of his *History of London*, published in 1739. At page 352 thereof he observes:—

"But this new and spacious Canal filling with Mud and Dirt as formerly, the Charge of Cleansing it above *Fleet Bridge* amounted to more than its annual Produce; wherefore 'twas again neglected, and the Rails on each Side being decay'd, many Persons perish'd, by falling therein by Night, and Beasts by Day; so that it was become a very great and dangerous Nuisance: which occasion'd the City to apply to Parliament for a Power to arch over and level that Part of it above *Fleet Bridge*, which being readily granted, the Work was begun about the Beginning of *March*, Anno 1734."

This filling up, or ditch-arching-over "consummation devoutly to be wished," was finally effected in 1737, in which year, according to Maitland, "*Fleet-Market* was open'd on the Thirtieth of *September*." But all these varied sayings—first of Strype, then of Seymour, next of Maitland, and those "Others" who helped him, are necessary to be studied for the slight purpose of endeavouring to ascertain *when* Breakneck Steps were first called "Breakneck Steps" *in print*. Also whether it was likely that Oliver Goldsmith, when he repaired to his "Smoky, miserable one-pair-of-stairs room in Green Arbour Court, near the Old Bailey"—as a writer expresses it in *The*

Westminster Magazine for April, 1774—was under the dangerous necessity of having to “climb from the brink of Fleet Ditch”—a very poetical idea, but not exactly correct.

In such “Londons” as I have been able to consult, I get no glimmer of Breakneck Steps, by that name, until David Hughson, in 1806, published a work entitled *London; being an accurate History and Description of the British Metropolis*. This work extends to six goodly octavo volumes, and in the third of them, speaking of Green Arbour Court, David Hughson (otherwise E. Pugh) remarks:—

“In the latter court, at the top of BREAK-NECK STEPS, stands a house in which Goldsmith dwelt when he composed the *Vicar of Wakefield*, the *Traveller*, &c.”

And so—in this neighbourhood—with the exception of the Dodsley “Breakneck court” in 1761, it is not until 1806 that I find (as yet) a mention of anything Breakneckish in name. However, from all these “Londons” there is something to be gained, notwithstanding the wholesale re-churning up of each other to be observed in them all. As for instance—of the “something to be gained”—during the summer of 1864 I was baffled many times in attempting to copy the crumbled inscription to Amey Constable on the monument erected to that lady’s memory in old St. Pancras churchyard: but in Robert Seymour’s *Survey of the Cities of London and Westminster, Borough of Southwark, and the Parts Adjacent*, 1734-5, I find Amey Constable’s monumental inscription accurately and completely given. I come to the conclusion of its completeness from the stray parts I myself recovered with so much trouble. From this circumstance I entertain some respect for Seymour’s title-page announcement, which in part reads as follows:—

“The Whole being an Improvement of Mr. Stow’s and other SURVEYS, by adding whatever Alterations have happened in the said CITIES, &c., to the present Year; and by retrenching many Superfluities, and correcting many ERRORS in the former WRITERS.”

However it may have been with the “former writers” and their doings, I know not, but Amey Constable died in 1731, and Seymour printed her tomb-inscription by 1734-5, whereas Master William Matfield in 1739, and the “Others” in 1756, cut poor old St. Pancras off, as it were, with a literary shilling, for they do not condescend to notice *one* inscription at that, then, out-of-town churchyard. Consequently, as Robert Seymour is the first and only one of these Londoners I can find who gave Amey Constable’s inscription to the printing press, I think we may venture to attach some sort of value to that “*Motley* performance,” as Upcott good-humouredly calls John Motley’s pseudonymic *Survey*. As John Motley, ~~alias~~ Robert Seymour (who nineteen years afterwards was to be met with as a “Gentleman of

the Inner Temple”), has been so often mentioned, the following note, taken from page 620 of Upcott’s *Bibliographical Account of the principal Works relating to English Topography*, may here be deemed interesting:—

“The real author of this book was John Motley, the more celebrated compiler of *Joe Miller’s Jests*. He also wrote a *Life of Peter the Great*, as well as some pieces for the stage; and was the son of Colonel Motley, who fell at the Battle of Turin, 1705, in the service of Louis the Fourteenth.”

To deprive antiquity of its dry, high-top baldness, is a very desirable consummation; while to infuse the spirit of poetry with *inch-measured truth*, is to produce that juiciness of being, so observable in the more renowned of our worthies.

Old Weever, when recording of rebels, exclaims about the “distorted visage of Plebeian fury,” while the venerable Stow, when his heart was troubled over demolished monuments, cried out against the “bad and greedy men of spoil.” But to talk as Lord Macaulay talked—according to the extract given by J. E. J.—of Oliver Goldsmith clambering from the brink of the Fleet Ditch by a dizzy ladder of flagstone steps, when that ladder of steps was a good quarter of a mile from the spot where the brink of the Fleet Ditch *had* been, is a process of poetry destructive to truth. Poetical expression is the life of antiquarian discourse, dry words the way to its “dusty death;” but in the midst of the most poetical of antiquarian discourse, inches must be measured by inches, feet measured by feet, or truth, “white-robed truth”—to use the words of the immortal Milton—becomes at once as dirty as Ditch-water.

EDWIN ROFFR.

Somers Town.

LETTER TO R. B. SHERIDAN.

Perhaps the following unpublished letter, containing a strange jingle of words, addressed to the late Mr. R. B. Sheridan, may amuse the readers of “N. & Q.” It is signed “W. R. Spencer,” a son of Lord Charles Spencer. He was the author of *Leonora*; a translation from the German. *Urania, or the Illuminé*; a comedy. *The Year of Sorrow*, and other poems, 1796-1811:—

“I only write you a few words by way of apology for not having sent, and for not sending now, those foolish things you were so good to desire. You shall have them all as soon as I have them myself, and you cannot desire them sooner. I hope you scolded Pitt confoundedly, and your friends still more than him, if they made themselves fools, which they were very likely to do. Dr. Parr begs you will cut Pitt’s throat without loss of time, and destroy all the worshipers of *Baal* without distinction. Pray drive the dog and all his whelps to the D—l, and purge the House of C’s of its filth, for it is an Augean stable of muck and nastiness Do send us some account of what you are doing or not doing, saying

NOTES AND QUERIES.

to. &c., and whether Pitt trembles on the treach. We drank your health yesterday, and various orthodox toasts, and will drink it again to-day. By day, please God, *dum spiritus hos regit artus*. Good bye, God bless you and yours, and do punish me for mingling you with these hieroglyphics by sending me your own to decipher.

"Yours sincerely,

Without dissimulation,
With the greatest admiration
Of your rank and station,
Which, without ostentation,
In my estimation
Is the first in the nation;
So with due consideration
And perfect adoration
Of your Foxite situation,
And the truest execration
Of the damn'd simulation
And curst speculation,
Of which long observation,
And keen penetration,
And investigation,
And deep speculation
On the scheme and formation
Of Pitt's administration
Have giv'n me confirmation,—
With argumentation
And ratiocination,
Severe accusation
And quick refutation,
Which this generation,
From infatuation,
To my consternation
And heartfelt vexation,
Have giv'n his Brogation
And vociferation,—
So to Pitt here's damnation,
To Fox exaltation,
To you recreation
Beyond all numeration
Or multiplication,
With which supplication
Here ends my Rhymation.

"Yours, &c. &c.

"W. R. SPENCER."

B. S.

DEATH CAUSED BY DRINKING COLD WATER.

A fact which, although apparently well known in the East and in some parts of Europe, appears to have escaped the notice, or at least not to have occupied the attention, of writers on physiological subjects, seems worth making a note of in the "N. & Q."

To the believer in the Christian faith, the subject derives additional interest from the connexion it has with the most awful mystery of our religion, the Crucifixion. The commentators on those parts of the Gospels which relate our Lord's sufferings on the Cross do not mention the fact, probably unknown to them, that drinking cold water whilst suffering very severe pain, produced by torture, causes immediate death.

As has been noticed, most commentators on the Gospels pay but little regard to the incident of the Crucifixion; but in a

very rare and little known work (*Nov. Test. Cathol. expositio ecclesiastica, auctore A. Marlorato, 1559*), the commentator on Matth. c. xxvii. remarks that the writer of the Gospel—

"Loquitur tanquam de re usitatâ: ac probabile est genus potionis fuisse confectum ad mortem accelerandum quum miseri homines satis diu torti essent."

General Kleber fell by the hand of a fanatic at Cairo, June 14th, 1800. The assassin was soon secured, and sentenced by the French to be impaled alive. This horrible sentence was carried out, and borne by the criminal with that fortitude and stoicism which is so often witnessed among the barbarous or semi-barbarous nations of the East or the extreme West.

"Fine tamen laudandus erit; qui morte decorâ
Hoc solum fecit nobile, quod periit."

In the French account of this execution it is stated that, after the assassin had been impaled alive, he asked for drink. A French soldier who was about to give the wretch some water, was prevented by the chief of the Mamelukes, who said, "Gardez-vous en bien; vous feriez mourir à l'instant ce criminel." The unhappy man remained alive upon the stake for four hours; at the end of which time, the executioners having departed, a French soldier, moved by a sentiment of humanity, gave a cup of water to the tortured wretch, who immediately expired. Moore had probably some such history as this in his remembrance when, in the "Veiled Prophet of Khorassan," he wrote the following lines:—

"Such treacherous life, as the cool draught supplies
To him upon the stake, who drinks and dies."

Cotterell, in his *Recollections of Siberia*, states that prisoners who are allowed to satisfy their thirst after suffering the severe punishment of the knout immediately die. J. V.

PASSAGE IN "PERICLES,"

In the following beautiful death oration of Pericles over the corpse of his Queen Thayasa, who had just died in child-birth, and whose body the superstition of the sailors insisted on being thrown from the ship in which they were sailing into the ocean, I find an additional proof to the many I have already published, in my *Shakespeare's Pack*, of our great poet's intimate knowledge and consequent residence in Germany. For it is only explainable from a very popular but peculiar fallacy in natural history of our neighbours of Fatherland, still fully prevalent among them. The following is the passage (Act III. Sc. 1):—

"Per. A terrible child-bed hast thou had, my dear:
No light, no fire: the unfriendly elements
Forgot thee utterly; nor have I time
To give thee hallow'd to thy grave, but straight

NOTES AND QUERIES.

8

er eleven Apostles, I cannot conjecture, unless Hagiology had already given these other eleven their final resting places. For this view of the shells connected with the coffins of the dead, I surmise that the epithet *simple* is here cited, to distinguish between one which would have the orthodox ornament and that in which the queen lay, with only the natural shells of the ocean around it.

WILLIAM BELL, Phil. Dr.
6, Crescent Place, Burton Crescent.

LETTER OF OUR LORD TO ABGAR.

Among the very ancient and interesting documents in the recently-published posthumous work of the late Canon Cureton, the letter said to have been written by King Abgar to our Lord, and that of our Lord to Abgar in reply, are now I believe for the first time printed in the original Syriac. It is well known that the learned Canon entertained a strong conviction of the genuineness of these letters; but the grounds on which he mainly rested this belief, so contrary to the opinion generally maintained at the present day, can unfortunately never be made known. The discussion of this, and of many other highly interesting matters, having been reserved for a preface, which his untimely death prevented him from adding to the volume; which although, with the exception of the last sheet, it was printed under his own intendment, he did not live to publish. In the notes which accompany the English translation of these letters, we find a curious bit of "folk lore," which may be worth recording in "N. & Q." After alluding to the fact (mentioned by Procopius) that the people of Edessa, firmly persuaded of the genuineness of this letter of our Lord, had a copy of it affixed to the gates of their city, which was supposed to act as a sort of phylactery, Dr. Cureton adds:

"Nor did the belief in the protecting power of this letter of our Lord prevail in the East only; for we find, at a later period also, that it obtained even in our own times by a reference to an old Syriac text, now lost."

and devotion regard it as the word of God, — genuine Epistle of Christ."

Dr. Cureton adds, finally: "I have a recollection of having seen the same thing in cottages in Shropshire."

CURIOUS PAMPHLETS. — In lately turning over a pile of old books which have been bequeathed to me, I have met with three which seem to be rare. One is —

"The Secret History of the Most Renowned Queen Elizabeth and the Earl of Essex. By a Person of Quality. Cologne: Printed for Will-with-the-Wisp, at the Sign of the Moon in the Ecliptick. 1695." Pp. 115.

It has an engraved frontispiece of a rather indelicate character; but there is nothing in the contents to correspond with the insinuation conveyed in the engraving. Is it of any value?

Next I have a small pamphlet, pp. 39 — "White Ladies; or, His Sacred Majesty's most miraculous Preservation after the Battle at Worcester, September 3, 1651. Faithfully imparted for the Satisfaction of the Nation by Eye-witnesses. By Special Command of the Nation for the Author, and are to be sold at the Royal Exchange, and at Westminster. 1660."

It has an engraved portrait of Charles II., arrayed in crown, ermine mantle, and collar of the Garter. The publisher promises that this "first part only of his Majesty's Preservation" will, "if it find a favourable acceptance," be followed by the "narration of the residue of his dangers." Is anything known of this pamphlet? And did the "residue" ever appear?

The third is — "Honesty the best Policy" (no date). Dedicated by Is. Pinckney, "to His Grace John, Duke of Marlborough, Captain-General of His Majesty's Forces."

It is a ranting defence of the Duke against — "The high Ingratitude, and most unparallel'd Inhumanity of the monstrous, savage, and brutish wild Beasts of our British forest; Who have thrown their most horrid Indignities, and vile Aspersions, on this great Hero (you know)."

It is abundantly larded with texts of Scripture and Latin phrases; and, as well as the other two, may be of interest to some of your readers — to any of whom I shall be glad to lend them for a time.

Union Grove, Clapham, S.

AUTHOR OF A "VIE DE CÉSAR." —
"Vie de César b
Commandance Bel
mentally d

THOMAS BILBIE. — Can any of the readers of "N. & Q." inform me when a bellfounder of this name flourished in Bristol, and where he resided? In 1746 he set up a foundry at Collumpton. Any other particulars will oblige.
H. S. W.

BIOGRAPHICAL QUERIES. — Can you help me to any information about the following? —

1. Thomas Windsor, son of Sir Thomas Windsor, who married, *ante* 1630, Anne Carey.

2. Dudley Weld or Wild, of co. Kent, who married about the same time Mary Carey. She subsequently became the wife of Sir Alexander Fraser, Bart. (query, ob. 1681?); and by him had a daughter Carey, who married Charles Mor-daunt, the great Earl of Peterborough.

3. Henry Picks, of Crayford, co. Kent, who married Dorothy Carey. (A Sir Edward Picks, of the city of Westminster, Knt., died in 1681, leaving his widow Dorothy sole executrix. He had property in Kent, Sussex, and Hants.)

4. Bevil Skelton, Groom of the Chamber to Charles II., and husband of Simona Carey.

5. Who was Catherine, wife of Sir Francis Rogers, of Cannington, co. Somerset, living (a widow) in 1629?
C. J. R.

MARCHIONESS OF CORNWALLIS. — In the Ninth Report of the Deputy-Keeper of the Public Records, p. 195, Augmentation Office Grants, the Marchioness of Cornwallis is set down as a grantee of monastic property. There is no date, but the reference to the late monastery of Dartford makes it probable that the time was that of Henry VIII. Who was the Marchioness of Cornwallis? Or if a clerical error, will some of the record officers oblige us with its correction?
C.

CINNAMON. — Whence comes the phrase —

"Cur moriatur homo, qui sumit de cinamomo?"*

J. G. T.

THE REV. SAMUEL ELSDALE, sometimes Fellow of Lincoln College, Oxford (B.A. 1803, M.A. 1809), published —

"Death, Judgment, Heaven, and Hell: a Poem, with Hymns and other Poems," 8vo, 1812, 3rd edit. 1813.

In 1814 he was elected Master of the Free Grammar School at Moulton, Lincolnshire. He was alive in 1818. When did he die?

S. Y. R.

MEANING OF "FLOWERMEN." — The first entry in the church book of the parish of Plympton-Maurice, in Devon, dated "Anno Dni. 1650," records the election of "a churchwarden for the year following by the old warden." Then follow the

[* This phrase is thus noticed in Thomas Cogan's *Haven of Health*, 4to, 1596, p. 109: — "I have read in an old author of Phisicke this meeter following, —

"Cur moriatur homo, qui sumit de cinamomo?"

See "N. & Q." 1st S. x. 454.—ED.]

names of "sydemen" (two), "flowermen" (four), "seattsetters" (two), and "waywardens" (two). Can any reader of "N. & Q." inform me what was the office of the "flowermen"? I can find nothing about them in any of the glossaries that I have had opportunity of searching. The title (in later entries written "fourmen") continues until 1700. After that date it does not appear, but in 1702 for the first time, and in following years, there are chosen four "rators." Was their office the same as that of the "fourmen"?

It has occurred to me that the title of the latter may have been derived from the word "fowe," to clean ("to fowen out an old diche," *Beves of Hamtoun*, quoted by Halliwell), and that their duty was to superintend the cleaning of the streets. Scavengers were elected annually in Plympton to a recent time, but I believe that they were elected at the "mayor-choosing," and that their office was municipal, not parochial. It is possible that the name may refer only to the number of the officers — four men.

As regards the "seattsetters," I may mention a note made in 1764, that the sum of two shillings and sixpence had been paid by the ancient custom of the parish by the inhabitants for their sittings. At the beginning of the eighteenth century and afterwards the title is written "seat sitters," the true meaning of the word (*set*, to let, still used in leases) being probably at that time forgotten.

J. SHELLY.

OLD INNS OF HOLBORN, ALDGATE, AND BISHOPSGATE. — May I ask if any thing has been done to illustrate the old inns in Holborn, Aldgate, and Bishopsgate? They are, I think, some of the most interesting relics left us of Old London; and as they are fast disappearing, I should be glad to know if there are any descriptions and illustrations in the way of engravings, water-colour drawings, or photographs, of the following old inns, viz.: The Old Beil; Black Bull; Blue Boar, afterwards called the George and Blue Boar Inns, in Holborn—this latter inn was pulled down in 1863; The Bull and the Three Nuns, in Aldgate High Street; and the Bull, Green Dragon, Four Swans, and Vine Inns, in Bishopsgate Street. The Bull Inn has just been sold to the City Offices Company, and is now being demolished. The following extract from the *Herts Guardian* of Saturday, March 11, relative to the demolition of the Bull Inn, Bishopsgate, may at this time be interesting to some of your readers. It states that —

"Under the yew-tree, against the steeple of All Saints' Church, Hertford, is a small ordinary looking gravestone, having the following quaint inscription: 'Here lyeth Black Tom of the Bull Inn, in Bishopsgate, 1696.' The Bull Inn was one of the oldest of the many hostalries for which London was noted. It had a special license granted for the performance of theatricals. Here some of our earliest actors played, and Black Tom was probably one of them. The stage was erected across the Inn yard, at

the side of which there is a room still called the Shakerspere Coffee-room."

If there are no drawings in existence of the above old inns, I think that photographs should be taken of those remaining before they are demolished. I may state that the Vine Inn, Bishopsgate Street, was pulled down last year: and we are, I am informed, shortly to lose the Old Spread Eagle Inn, in Gracechurch Street. W. D.

INSCRIPTION ON A TOMBSTONE.—Will any of your readers say what author the following line, which I found on a gravestone in a Highland churchyard, is taken from, if it is not original? —

"Homo fugit rapide lethumq; invadit inermes."

It is intended for an hexameter, but as it stands there is neither "rhyme nor reason" in it, though if we read "Hors" for "Homo," the scansion and the sense will be made out. STELE.

THOMAS OUGHTON, a proctor in the Court of Arches published —

— Ordo Judiciorum; or, Method of Proceedings in the Ecclesiastical Courts of England and Ireland, relating to the Canon and Civil Law, with large Notes and Observations." Lond. 2 vols. 4to, 1728, 1738.

Where can any account be found of the author of this learned and valuable work? S. Y. R.

POLITICAL SATIRES: "NEW TORY AND WHIG GUIDE."—In the year 1819 there appeared two exceedingly clever works of a satirical description, the *New Tory* and the *New Whig Guide*. The former is perhaps the best of the two, although the latter is exceedingly good. In a leading article in a number of the *Standard* published last year, it is asserted that the admirable squib denominated "The Trial of Henry Brougham for Mutiny," in which the future chancellor is charged with calling the Right Honourable George Ponsonby, the leader of the opposition, "an old woman," was written by Lord Palmerston. Is this the case? I know from positive testimony that the *English Melodies* were written by the late Sir Alexander Boswell, Bart.

From an entry in the sixth volume of Moore's *Journal*, we learn, p. 178, that Paul Methuen, Esq., afterwards Lord Methuen, was the "author of almost all those [in the *Tory Guide*] about the Rat Club, which are certainly some of the best." It would be very desirable to ascertain the respective authors of the other articles in these very amusing volumes, which merit a place in the library of those who collect facetiæ. J. M.

WESTON, EARL OF PORTLAND.—Where can I find any detailed account of the descendant of Richard Weston, first Earl of Portland, and particularly of Thomas, the fourth and last Earl,

[* In the Catalogue of the British Museum it is stated that the articles in the *New Whig Guide* were written by R. J. Temple, Viscount Palmerston, and others.—ED.]

who died A.D. 1688; whereupon, as Banks states in his *Extinct and Dormant Peerages*, the title became extinct for want of heirs male of the first Earl surviving? HISTORICUS MINOR.

"PRIMITIVE HISTORY FROM THE CREATION TO CADMUS."—Some years ago I purchased at an obscure book-stall a portion of this work in sheets, comprising the first 200 pages, the margins of which are literally covered with additions and corrections in the hand of the writer, evidently with a view to its future republication. Subsequent to this I obtained the remainder of the work also in sheets but without any writing on it, and had the whole carefully bound so as to preserve the notes. It was published at Chichester in 1780, and dedicated by the writer, "W. Williams, Esq., formerly of St. John's College, Cambridge," to the Prince of Wales; but this dedication has been crossed over, and on the blank side of the leaf another appears in MS. addressed, "To the Members of the University of Cambridge in General; To the Members of St. John's College in Particular." As the work contains an immense amount of research and much recondite learning, I would be glad to obtain some information respecting the writer, for whose name I have searched several biographical dictionaries in vain. T. C. SMITH.

QUOTATION WANTED.—Christopher Love being brought to trial on a charge of High Treason in 1651, made a long defence, in the course of which he said —

"It is a maxim in the Law (I have read it in Divinity-Books), *Amplandi sunt furcores, et in parvis benignior interpretatio facienda*."—See *State Trials*, folio, 1742, vol. ii. p. 138.

Where is the foregoing maxim to be found?

MELETES.

READING POINTER.—Some years ago a person was convicted of stealing a *reading-pointer*, an instrument in the form of a hand and finger extended, used by the readers of the Hebrew Scriptures. Can any reader of "N. & Q." give a reference to the trial? E.

SHELVES IN WILTSHIRE.—Mr. Cobbett, in his *Rural Rides* through the down counties, refers to "the thousands and thousands of acres of ploughed lands in *shelves*, in Wilts alone." "The side of a steep hill," he tells his readers, "is made into the shape of stairs; only the rising *parts* more sloping than those of a stairs, and deeper in proportion" (p. 437). On these *shelves* Mr. Cobbett founds his hypothesis of population, which he contends was as great in the early days of England as in the present; and he adds:

"The fact is, I dare say, that the country has never varied much in the gross amount of its population; but formerly the people were evenly spread over the country, instead of being, as the greater part of them now are, collected together in great masses; where, for the greater part, the idlers live on the labour of the industrious."

I will not trouble you with a refutation of Mr. Cobbett's hypothesis of population in England; but shall, on the present occasion, confine myself to an inquiry of the origin of the *shelves* in Wiltshire. I have not access to the local histories of that country, save *The Beauties of England and Wales*. The author does not mention the *shelves*; nor, so far as I remember, are they referred to in any article in the *Quarterly*, or any other reviews, on the history of counties in which downs prevail. May I ask the favour of any of your readers conversant in the history of the down counties to give me, through the medium of your journal, the origin of these *shelves*, and any information which he may think will be useful to be made known of them?

I cannot conclude without expressing my desire to see a new edition of Cobbett's *Rural Rides* published; but stripped of all the abusive epithets of men, and of political and religious questions, which disfigure the *Rides*. I am persuaded it would become a very popular book in this day.

FRA. MEWBURN.

Larchfield, Darlington.

SUPERSEDEAS. — Will any of your readers oblige me by explaining this word? A reviewer in *The Athenæum*, Feb. 18, p. 226, writes:—

"We suspect that college terms are sometimes irrecoverably lost. It appears in Newton's private account-book, that while at Cambridge he bought, for a few shillings, a *supersedeas*. But all our inquiries, both in and out of Trinity College, have failed to discover what this was."

F. PHILLOTT.

Queries with Answers.

WHEN WAS CANNON FIRST MADE? — I have cut the following from the Miscellaneous paragraph column of a newspaper, but, as is too often the case, it gives no date, nor does it quote the authority on which the statement is made. It originates an inquiry of some importance—What is the actual date of the first cannon made, and which was the first battle in which they were employed? —

"A small brass cannon has been found at the bottom of a deep well of the Castle de Cluey, in France, with the date 1258 upon it. The date of the invention of cannon has historically been assigned to the year 1324, 66 years later."

T. B.

[Artillery was in use much earlier among the Eastern than the Western nations. Chased, the Hindú bard, says, "Oh! Chief of Gajné, buckle on your armour, and prepare your fire-machines," and he adds (stanza 257), that the culivers and cannons made a loud report when they were fired off. As this took place about A.D. 1200, during the Ghorian dynasty, the fact of cannon balls having been propelled by means of gunpowder in India,

at that early period, appears to be established. With the exception of certain weapons, called by John Barbour, Archdeacon of Aberdeen, "crakys of war," which Edward III. had during his campaign against the Scots in 1327, the use of artillery in Europe appears to have been confined to Spain till about the year 1339, when ten cannons were prepared for the siege of Cambray by the noble Chevalier Cardaillac. It has been stated that Edward III. owed his great victory at Cressy in 1346 to the effect produced by some pieces of artillery placed in front of the army. This important circumstance appears to rest chiefly on the authority of Villani (see "N. & Q." 1st S. x. 584). For some interesting historical notices of the early use of cannon, consult Col. Chesney's *Observations on the Past and Present State of Fire-Arms*, 8vo, 1852.]

"IVANHOE." — This novel has been dramatised in England and France. Can any one tell me where I shall find the English adaptation? Also, is there any trace of Sir Walter Scott ever having passed any time in or near Rotherham, Wentworth, Doncaster, or other spot in or near the Valley of the Don, in which the action of *Ivanhoe* principally takes place?

T. S. B. E.

[The English adaptation is entitled "*Ivanhoe*; or the Knight Templar"; adapted from the novel of that name. First performed on March 2, 1820, at Covent Garden. The music selected by Dr. Kitchener: the Stage management and the whole piece produced under the direction of Mr. Farley. Lond. 8vo, 1820." A copy is in the British Museum. *Ivanhoe* was dramatised by Mr. Daniel Terry, the actor, to whom Sir Walter Scott wrote from Abbotsford on Nov. 10, 1819: "I go to town on Monday, and will forward under Mr. Freeling's cover as much of *Ivanhoe* as is finished in print. It is completed, but in the hands of a very slow transcriber. When I can collect it, I will send you the manuscript, which you will please to keep secret from every eye. I think this will give a start, if it be worth taking, of about a month, for the work will be out on the 20th of December. It is certainly possible to adapt it to the stage; but the expense of scenery and decorations would be great, this being a tale of chivalry, not of character."

Of the French adaptation of *Ivanhoe*, Sir Walter subsequently remarked, "It is an opera, and of course the story sadly mangled, and the dialogue, in great part, nonsense."

Scott certainly paid a short visit to Sheffield, and the district referred to in September, 1815, but the dates show it must have been a hurried one. It is, however, probable that he had been there previously, although there is no positive record of the fact.]

MATTHEW HOPKINS, THE WITCH-FINDER. —

"Who after proved himself a witch," &c.

"These verses (says Dr. Hutchinson, *Historical Essay*, p. 65) relates to that which I have often heard, that Hopkins went on searching and swimming the poor creatures till some gentlemen, out of indignation at the barbarity, took him and tied his own thumbs and toes, as he used to tie

others; and when he was put into the water, he himself swam as they did. *This cleared the country of him*, and it was a deal of pity that they did not think of the experiment sooner." — *Hudibras*, Grey's edition, note to part II. c. iii. v. 158.

How did it clear the country? Did Hopkins run away, or was he tried and executed? Is any more known about him? J. M. K.

Malvern.

[In the account of Matthew Hopkins printed in the *Anthologia Hibernica*, i. 427, it is stated, that "the experiment of swimming was at length tried upon Hopkins himself, in his own way, and he was upon the event condemned, and, as it seems, executed as a wizard." The writer, however, gives no authority for his conjecture. Mr. G. BLESCOWE in our 1st S. x. 285, discovered the following entry in the register of the parish of Mistley-cum-Manningtree in Essex: "Matthew Hopkins, son of Mr. James Hopkins, Minister of Wenham, was buried at Mistley, August 12, 1647." This is supposed to refer to the noted witch-finder general of the associated counties. It is not known that any writer has made any mention of Hopkins after 1647. In whose library is the manuscript account of this notorious impostor formerly in the possession of the late Mr. W. S. Fitch of Ipswich?]

QUOTATIONS.—The following lines are taken from the mottoes of Sir Walter Scott's works. Who is the author, and what is the name of the book?—

"Away! our journey lies through dell and dingle,
Where the blithe fawn trips by its timid mother;
Where the broad oak, with intercepting boughs,
Chequers the sunbeam in the greensward alley.
Up and away! for lovely paths are these
To tread, when the glad sun is on his throne,
Less pleasant and less safe, when Cynthia's lamp
With doubtful glimmer lights the dreary forest."

Underneath is written "Ettrick Forest." Having but a treacherous memory, though knowing the following lines full well, yet I cannot remember the name of the poet:—

"The warbling woodland, the resounding shore,
The pomp of groves—the garniture of fields,
And all the dread magnificence of Heaven."

I have looked over Milton, Pope, Cowper, and Thomson in vain, or perchance I may have overlooked those lines in my hurry to find them.

DROGO DE M.

[The lines from Scott are prefixed to the nineteenth chapter of *Isabel*. They were written by Sir Walter himself: see Scott's *Poetical Works*, edited by Lockhart, edit. 1848, p. 677. The words "Ettrick Forest" are only one of Sir Walter's mystifications. "Whenever memory failed to suggest an appropriate epigraph," says Lockhart, "Scott had recourse to the inexhaustible mines of 'Old Play' or 'Old Ballad,' to which we owe some of the most capital verses that ever flowed from his pen."

The second quotation is from Beattie's *Minstrel*, book i. stanza 9.]

"AS DRUNK AS DAVY'S SOW!"—What is the origin and meaning of this phrase? Is it only a corruption the idea of the sow returning "to her wallowing in the mire?" R. C. L.

[Capt. Francis Grose, in his *Classical Dictionary of the Vulgar Tongue*, informs us that this saying took its rise from the following circumstance:—"One David Lloyd, a Welshman, who kept an ale-house at Hereford, had a living sow with six legs, which was greatly resorted to by the curious; he had also a wife much addicted to drunkenness, for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequences, turned out the sow, and lay down to sleep herself sober in the sty. A company coming in to see the sow, David ushered them to the sty, exclaiming 'There is a sow for you! did any of you ever see such another?' all the while supposing the sow had really been there. One of the company, seeing the state the woman was in, replied, 'It was the drunkenest sow he had ever beheld.' Whence the woman was ever after called David's sow."]

PAGAN CARICATURE.—I am quite certain that I have met somewhere with the information that at an early period of the Christian era a famous caricature of our Lord represented him as a man with an ass's ears, and one foot hooved, holding in his hand a book inscribed "Deus Christianorum, *δοξαίλον*." My impression is that the note I have of this was taken from some cyclopædia; but I have recently searched right and left in vain for its corroboration. Can you or some correspondent tell me where the assertion is to be found, and whether it is to be relied on? R. C. L.

[The Pagan caricature referred to by our correspondent is doubtless that discovered at Rome in the Palace of the Cæsars in Dec. 1856, and noticed by Garrucci in his *Graffiti de Pompei*. It is described very fully in the *Edinburgh Review*, vol. cx. pp. 436-7, and it is this article, we presume, which our correspondent has seen. The caricature is engraved in Mr. Wright's lately published *History of Caricature and Grotesque in Literature and Art*, p. 39, where also some remarks upon the subject will be found.]

MEN OF GENIUS IN BERNERS STREET.—Can you tell me who De Quincey alludes to in his *Essay on Murder* as the men of genius in Berners Street?—

"To begin with S. T. C. One night many years ago I was drinking tea with him in Berners Street (which, by-the-way, for a short street, has been uncommonly fruitful in men of genius.)"

G. B.

[Cunningham, in his *Handbook of London*, tells us this street was chiefly inhabited by artists, and points out the houses respectively occupied by Sir W. Chambers, Fuseli, Opie, and Bone the enameller.]

MARY DE VALENCE, COUNTESS OF PEMBROKE.—Can you tell me where I can find any historical

account of Mary de Valence, Countess of Pembroke, daughter of Guy de Chatillon, Count de St. Paul in France? She married Audamarie de Valence, second Earl of Pembroke, who was slain at a tournament on the day of his nuptials. She was the foundress of Pembroke Hall, Cambridge.

DROGO DE M.

[Some biographical particulars of Mary de St. Paul, Countess of Pembroke, who, says Fuller, was "maid, wife, and widow, all in a day," will be found in Dyer's *History of the University and Colleges of Cambridge*, ii. 94, ed. 1814; Carter's *History of the University of Cambridge*, p. 62, 8vo, ed. 1753; and *A History of the University of Cambridge* (Ackermann), vol. i. p. 51, ed. 1815.]

Replies.

DANIEL DEFOE, THE NEWS WRITER.

(3rd S. vi. 527; vii. 58.)

In a former article I epitomised the "history" contained in the recently-discovered "Letters of Daniel Defoe," and made some remarks on the criticism of the *London Reviewer*. I reserved for consideration what Defoe did under his engagement, therein mentioned, with the government;—and, the morality, or otherwise, of his conduct.

To form an accurate judgment as to the actions and conduct of men, we must place ourselves, as far as possible, in the midst of the circumstances by which they were surrounded. In 1718, when the Letters in question were written, all authors, of any considerable reputation and standing, had themselves been subjected to a rigid official censorship of the press. It cannot be doubted that the abolition of such censorship tended greatly to consolidate the principles of the revolution, and to establish the freedom we now enjoy; but another century required to elapse before Governors would be able to bear free public discussion of their policy. The Lord Treasurer for the time being was the head of the Government, and exercised some general superior authority; but there was then no Cabinet, as we now know it. The administration often consisted of discordant members, acting in their respective departments as judgment or caprice might dictate. The struggle of the preceding reign, for and against High Church principles, had scarcely ceased; and recently had given place to a fiercer conflict between the adherents of the newly acceded House of Hanover, and the friends and followers of the Pretender. The gaols still contained numerous Jacobite rebels; and more were at large, who did not always conceal their disaffection to the existing Government.

We can scarcely wonder that State authorities of the Home Department should, in such circumstances, evince great jealousy and over-sensitive-

ness as to public criticism; or should, under feelings of official isolation and insecurity, use what they considered effectual means to ward off, or punish, all attacks on their administration. Newspapers and other periodical publications were therefore all examined, and frequently, for offensive comments or opinions (that would not, in our day, excite more than a good-natured smile on the face of a minister), "messengers" were dispatched to search and ransack the premises of the printer and publisher; and to take into custody, not only him, but all persons found there. The zeal of the myrmidons was sometimes excessive to a ludicrous extent: not only compositors and pressmen, with their copy and sheets, but the "devil" and the old housekeeper, and any unfortunate lodger who happened to be under the same roof,—all were seized, and carried before the proper members of the administration. After examination, the innocent were released, the mere instruments discharged with suitable admonition, and the actual delinquent dealt with according to the degree of his political turpitude. For a minor offence, detention for a time in the private dwelling-house of the messenger sufficed, with a subsequent release upon recognizances, which the culprit was compelled from time to time to renew. Graver faults ensured committal and trial, with the punishment of pillories, whipping, fines, and imprisonment. For printing a pamphlet stating that James was the rightful king, a young man named Matthews was, in the following year, (1719) sentenced to be hanged, drawn, and quartered.

This will show that the conduct of a public journal was attended with much and continual danger to its proprietor; especially if it ostensibly took the side opposed to the Government.

Defoe knew, by sad experience, what it was for "an unhappy author" to suffer the displeasure of Government; and, on entering into the engagement we have now to consider, urged that the setting up a Weekly Paper to answer scandalous attacks on the Government, would be inadequate either to prevent such attacks, or, to avert the punishment of the offenders. He therefore too readily agreed to lay that aside, and accept the proposal of Lord Townshend, that he might be more serviceable by writing as if "under the displeasure of the Government, and separated from the Whigs." His great talent as a writer made him an acquisition to any journal, and his connection with its management would enable him, on the one hand, to serve the Government, by suppressing the treasonable or seditious papers of contributors, and on the other, to save the owner of the paper from fines, imprisonment, and, the common result, absolute ruin.

The details of the arrangement were left to the direction of a subordinate officer, Mr. Buckley. The journals in which Defoe was to write were

"to seem to be on the same side as before, to rally the *Flying Post*, the Whig writers, and even the word 'Whig,' &c., and to admit foolish and trifling things in favour of the Tories."

The "recently discovered Letters" show that he insisted on these conditions with the owner of one of the papers in which he was to write. When Mr. Mist did not faithfully adhere to the compact, Defoe threatened not to "serve him any farther, or be concerned any more."

That I might be qualified to state what Defoe did under this engagement with the Government, and, to form a judgment on the morality or otherwise of his conduct, it became necessary to examine the publications referred to in his Letters—namely, *Mercurius Politicus*, *Dormer's News-Letter*, and *Mist's Journal*. I intended at first only to make such an investigation as would enable the readers of "N. & Q." to say, *Guilty*, or, *Not Guilty*, on the indictment against Defoe in the *London Review*. My manuscript of his hitherto unknown writings has, however, now grown to the capacity of an ordinary octavo volume; and I must, therefore, after a few brief illustrations of what he did, incur the risk of pronouncing a somewhat dogmatic judgment on his moral and political conduct: promising, that if all be well, the whole shall be laid before the public for final decision.

I. Mr. Buckley had directed—"Seeming to be on the same side as before."

With respect to the condemned rebels, especially in Scotland, he says, in *Mercurius Politicus* May, 1716:—

"It has been a mightily disputed case amongst the Parties here, whether JUSTICE, so it is call'd as respects the Publick; or REVENGE, so it is call'd as respects Parties, should be extended against the Rebels in general; or whether MERCY should interpose to the saving them from the Hand of the Executioner?"

"It is not the business of these Collections to enter into the debate, neither does it consist with the Impartiality profess'd in the Introduction, and to which we resolve steadily to adhere," &c.

In the same number, however, he finds nearly eight pages octavo, to print in full an able memorial by Sir David Dalrymple, Lord Advocate of Scotland, pleading for mercy towards the Scotch rebels. In *Mist's Journal*, Oct. 4, 1718, he says:—

"Our Scout employed in the districts of Long Acre, Covent Garden, and Drury Hundreds, writes us an account that a Parrot in Henrietta Street, having spoken very Seditious and Scandalous Words, a neighbouring Justice of De Peace had consulted several of his Brethren, in what manner they should proceed against the Parrot, or his Master."

In the same Number is the following characteristic anecdote:—

"They write from Edinburgh, that by a Commission of Obedience and Assize at Perth, several Bills of Indictment were drawn up, and presented to the Grand Jury there, against several that were supposed to have been in the

late Rebellion, and came home from France, and the Bills were all returned Ignoramus; upon which the Prisoners were discharged, and the Cryer, thereat standing up, proclaim'd it in Court; at the end of which, as usual, he spoke, with a loud Voice,—God save the King and the Judges. At which a Gentleman standing by added, and this Jury: The Cryer hearing it, and thinking it was a Direction to him, he likewise bawl'd out, AND THIS JURY."

II. The papers under Defoe's management were to "rally the *Flying Post*, the Whig writers," &c. In *Mist's Journal*, July 19, 1718, is a communication as to the general incredulity of some persons, and especially of a Whig whom he had recently met. He says:—

"I quoted the *Flying Post*, and ask'd him if he believ'd that? He told me, with a sneer, I had clench'd it now, by asking him if he believ'd a Paper that no body believ'd."

In the *Journal* of April 18, 1719, was inserted the following paragraph of false news:—

"On Monday last died Mr. Cibber, an Actor at the Theatre in Drury Lane; he was notorious for his late comedy called the *Nonjuror*, which was calculated to triumph over the misfortunes of those unhappy Gentlemen, who lately fell under the Displeasure of the Government for their attempt in favour of the Chevalier, and by which he lost himself much of the Reputation he acquired by his former Performances."

In the *Journal* of May 2, Defoe corrects the error as follows:—

"It seems, by an Advertisement published last Thursday se'nnight, that *Mr. Flying Post* is very angry that *Mr. Cibber*, who was reported to be dead, is alive; and appears to Act upon the Stage again, and a great Triumph he makes over *Mr. Mist* for having been wrong inform'd, to which *Mr. Mist* answers—

"1. As to Mr. C——, he says, as the famous Tatler said of old Partridge, the Almanack maker, that if he was not dead, he should ha' been dead, for any good he was like to do while he was alive.

"2. If *Mr. Mist* has gained *Immortal Honour* by believing a Lie of another Man's making, how many Immortalities of Praise are due to *Mr. Ridpath*, that has made so many for other People to believe?"

"All this is upon a Supposition that Mr. C—— is alive; he does not indeed know but he may be so, and should have been inclin'd to ha' believ'd it, hadn't it been publish'd in the *Flying Post*."

On the same day that he wrote the third of the letters to Mr. De la Faye, "recently discovered" in the Record Office, namely, May 10, 1718, he "rallied the Whigs," in *Mist's Journal*, thus:—

"One *Mr. Oliver Testy* has sent us a very good-natured peevish Letter, wherein he threatens *Mr. Mist* to write a Satyr on him shall make him go hang himself; and all this for taxing the Whigs with being the Chief Favourites of Curlicism, or Bawdy Books; but, by the way, does not deny the Thing to be true, so we need say no more of that."

III. As to his manner of dealing with the High Church and Jacobites, and the suppression of sedition and treason.

The *Journal* of the date just quoted contains an instance:—

"We heartily fall in with the opinion of the Reverend Mr. Jonathan Cassock relating to the Government of the Church; but, it being too tender a point for us to meddle with, we desire to be excus'd."

This must have been merely a questionable communication. The following reply, in *Mist's Journal* of March 20, 1718, probably relates to the subject of his Letter to Mr. De la Faye, dated April 12, 1718:—

"Among other Letters, we have lately received two from Mr. Paul Fogg, we should say, two Treasonable Papers; we hope, if he expects we should publish them, he will first come and set his Name to them, which, if he thinks fit to do, in the cause of Murder and Assassination of Kings, he may hear farther; but we cannot but wonder to what purpose any Man should send Letters to be put into a Publick Paper, when he must needs think, whoever should Print them could expect nothing but to be try'd for *High Treason*, and sent to the Gallows. However, we are bound to thank our Cozen Fogg for his good will, and take our leave of him in the terms of an Old Parliament Satyr, which may serve to answer him and those of our loving Friends who desire we should hang for them, viz. —

'Mist, at this time, having no need,
Thanks you as much as if he did.'

IV. His impartiality in writing the foreign and other news.

In *Mist's Journal* of July 5, 1718, after deprecating the exaggerations, untruthfulness, and contradictions of the Foreign Affairs in other newspapers, he says:—

"In this Madness we shall endeavour, as we have hitherto always done, to relate the events of this approaching War, which we believe will be very obstinate and bloody, with the utmost Exactness, and with a perfect Impartiality. We are utterly ignorant of the Necessity there is to lessen Things on one Side, or double them on the other, to please one side or other. We do not see that it is of such a mighty consequence to us which Popish Prince prevails over the other, that we should be afraid to give a full and true Account of any Action, let it fall how it will. The giving true Intelligence is the business before us, and we resolve to favour neither one side nor the other."

The above are fair examples, from the mass of manuscript now in my possession, of what Defoe *did* under his engagements with the Whig Government and with the Tory newspapers, respectively mentioned in his Letters "recently discovered." In other papers, Whig and Tory, of the same period, I have observed much pandering to the prurient passions of readers; but not in any of the papers with which Defoe was connected. The continual tendency of them was to promote religion and virtue. With respect to politics, he constantly aimed at impartiality; and I have not found that he actually wrote, in any Tory journal, anything contrary to the liberal principles he had all his life professed. He was undoubtedly restrained by his position from writing in such journals directly in favour of his own political views; but it is right to add, I have discovered that those principles were freely expressed and

advocated in another journal, established in September, 1718, under the management of Defoe, and published thrice a week; and also, in a daily paper established the following year.

In connection with Tory journals Defoe had to meet continually persons very uncongenial to him, and to suppress, or remodel, Tory advices, essays, and letters, often of most objectionable character. He had further to contend against the prejudice, bigotry, and *quasi* loyalty of his printers and publishers; and to bear, in silence, the most virulent personal odium from two of the contemporary Whig journals. His motives and his conduct in so trying circumstances appear to have been upright, and the consciousness of this sustained him; but he had certainly placed himself in an irksome and a questionable position, and I cannot doubt he felt it most bitterly, when he wrote the words—"Thus I bow in the house of Rimmon."

The proper name of Mist's paper was, *The Weekly Journal, or Saturday's Post*; and as far as it was concerned I am able to add, in further proof of Defoe's strict integrity—that he firmly adhered to his determination of suppressing all offensive articles, or ceasing to be connected with the journal. In October, 1718, when a letter to which he objected was inserted, he added a long note replying, and disavowing its principles in the name of Mr. Mist, and at once severed himself entirely from the management of the paper.

Mr. Mist discovered his mistake by finding himself and his servants shortly in the custody of government officials; and after his liberation, on security given for future good behaviour, he very soon further discovered, by a rapidly declining circulation, that the good genius of his journal had departed. Self-interest compelled him to seek, and put himself again into the hands of, Defoe, who resumed its management at the end of January, 1719, on his own absolute terms; and it so continued for several years, exhibiting nothing of Toryism in its character beyond the mere pretension of adherence to its past reputation.

My judgment, after more than two months' careful investigation is, that in his connection with the Government, and the several Tory journals mentioned in his "recently discovered Letters," Daniel Defoe unwisely consented to place himself in a very questionable position; but that, in such position, he did nothing to disparage, positively, his moral character as a man, a patriot, and a Christian.

W. LEE.

LOPE DE VEGA.

(3rd S. vii. 114, 167.)

Sismondi says of Lope:—

"A temps perdu il ait encore écrit vingt-un volumes en 4to de poésies, parmi lesquelles cinq poèmes épiques. Ces derniers ouvrages ne méritent point une analyse; il suffira de les indiquer. Il y a une *Jerusalem Conquistada*,

The Whigg's Supplication, by Sam. Colvill, a neat 24mo, published by them in that year. At the end of this is a list of "Books lately printed by and for them," in which is one in the same line of literature, *The History of Sir Eger, Sir Grahame, and Sir Gray Steel*, a copy of which I should like to hear of. Your correspondent is no doubt right about the improbability of two *Davie Lind-says* having issued from the Belfast press in 1714. The copy in the British Museum corresponds exactly with the one he describes. J. O.

S. DECHARMES (3rd S. vii. 133.)—I do not find the date of Simon Decharmes' arrival in England, but in 1696 a Simon Decharmes was married at the Chapel of Le Quarré to Elene Dieu. In 1725 a Judith Decharmes was married at the French Chapel in Hungerford Market to Jean La Sage. The name is very uncommon, and must not be confused with the numerous *Deschamps*. Should G. G. desire Simon's parentage or place of business he had better look at the Register of Le Quarré, at Somerset House. JOHN S. BURN.

The Grove, Henley.

MUNGO AS A CHRISTIAN NAME (3rd S. vii. 135.) I think that some of the Glasgow readers of "N. & Q." must be rather surprised at seeing this name mentioned as if especially belonging to the Highlands. The name Mungo is formed from the epithet by which St. Kentigern, the patron saint of Glasgow and founder of that bishoprick, is often known. This Kentigern is, according to the British or Welsh spelling of his name, Cyndeyrn; he was the son of Owain the son of Urien Rheged. The designation which he received because of his amiable disposition was Mwyngu (gently dear), which has been converted into Mungo.

"When he grew up he founded the bishoprick of Glasgow, or as the Welsh writers term the place, Penryn Rhionydd; but after a time the dissensions of his countrymen forced him to retire to Wales, where he was kindly received by St. David. While he remained in Wales he founded another bishoprick at Llanelwy (St. Asaph) in Flintshire, about A.D. 550."—Professor Rees's *Welsh Saints*, 261-2.

Cyndeyrn was afterwards recalled to Glasgow, which see he resumed after resigning Llanelwy to one of his companions called Asaph, whose name remains as the permanent English (and Latin) designation of the see, which the Welsh still know as Llanelwy. In the sixth century the language of the south of Scotland was certainly Cymric, a dialect cognate with the Welsh, if not identical. Thus there can be no surprise that Cyndeyrn Mwyngu should be equally at home as to language in Wales as in his own native Scotland. Of the Welsh authors of the sixth century Aneurin and Merddin Wylt belonged to what is now Scotland, and Llywarch Hên was a Cumbrian.

It is in connection with the north that Cyndeyrn is mentioned in the Triads. May I venture

to correct an expression used by the Editor of "N. & Q." (p. 136) who calls the Triads "metrical"?—they are plain prose, and many embody historical facts of great value. Besides the Triads, in the remains of early Cymric literature, there are several collections of *metrical triplets*, but these things are wholly distinct from each other.

LÆLIUS.

LANCASHIRE: OLD TIMBER HALLS (3rd S. vii. 76, 144.)—Your correspondent, H. FISHWICK, has incorrectly stated the succession to the property of Clayton Hall. It passed to Mordecai Greene in right of his wife, Miss Chetham, and was inherited by their only child James Greene, at whose death the lands at Clayton Hall and elsewhere were divided amongst his daughters; and Clayton Hall fell to the lot of Arabella (the second daughter), wife of Peter Richard Hoare, of Kelsey Park, Kent, in whose possession it still remains.

GEO. E. FREERE.

Roydon Hall, Diss.

LORD WILLOUGHBY (3rd S. vii. 96.)—Collins, in speaking of Robert Bertie, who, in 1715, was created Duke of Ancaster, expresses himself as follows:—

"His Grace married to his first wife, July 30th, 1678, Mary, daughter to Sir Richard Wynn, of Gwedder, in the county of Caernarvon, Bart., who dying September 20th, 1689, left issue two sons and two daughters."—*Peerage* (1812), vol. ii. p. 21.

This Robert, afterwards Duke of Ancaster, was the eldest son of Robert Bertie, third Earl of Lindsey, and at the time of his marriage with the daughter of Sir Richard Wynn, he bore his father's second title, that of *Lord Willoughby of Eresby*.

The foregoing statement will, I think, enable SIR THOMAS WINNINGTON to extricate himself from the manifold inaccuracies with which he has been perplexed.

I avail myself of the opportunity of drawing the attention of your readers to a singular circumstance in the descent of the title of Lord Willoughby of Parham. Charles, the second baron, who died in 1603, had six sons. The title descended in the line of the eldest son till the death of Charles, the tenth baron, in 1670. The line of the eldest son of the second baron having then become extinct, Thomas Willoughby, who traced his descent from the *fifth* son, was allowed the barony on the supposition—which turned out to be erroneous—that the issue male of all the elder brothers was extinct. The title, however, descended in the line of the *fifth* son, till that line became extinct on the death of Hugh, *fifteenth* baron, in 1765.

On his death, Henry Willoughby, who traced his descent from the *third* son of the second baron, claimed the dignity, which was ultimately adjudged to him, and he took his seat in the House of Peers, April 25, 1767.

It thus appears that the issue of the *third* son had been kept out of their right for nearly a century. What was there to prevent their making their claim during that time?

STAFFORD CAREY.

ARUNDEL OF LANHERNE (3rd S. vi. 248, 523; vii. 167.)—TRETANE, in his note last referred to, mentions Humphry Arundell, the leader of the Cornish Insurgents of 1549, as the brother of Sir John Arundel of Lanherne, and the son of Sir Thomas, by Catherine daughter of Sir John Dinham. This is unquestionably a mistake. He was the son of Roger Arundell, of Helland, near Bodmin, by Johanna, daughter and heiress of Humphry Culwoodleigh of East Stodleigh, and of Culwoodleigh in Devon, son and heir of Thomas C. by the daughter and heir of Otho Colyn of Helland. Humphry Culwoodleigh died 15th Nov. 12 Hen. VIII., when Johanna, the wife of Roger Arundell, was declared to be his heir (her brother, William C. having died previously). (*Inq. post mortem*, 12 & 13 Henry VIII.) Roger Arundell died 12 June, 28 H. VIII., when Humphry Arundell was declared to be his heir, and to be of the full age of twenty-three years and more. (*Inq. p. m.* 27 & 28 H. VIII.) Johanna, widow of Roger Arundell, died Sept. 29 H. VIII., when her son Humphry Arundell was declared to be her heir, and to be of the age of twenty-four years and more. (*Inq. p. m.* 30 H. VIII.) The Manor of Culwoodleigh, in Devon and Hellands, and other manors and estates in Cornwall held by Humphry Arundell were, of course, forfeited upon his attainer, and were granted to Sir Gawen Carew for his zeal in suppressing the rebellion. (*Pat. Rolls*, 4 Edw. VI. p. 6.) Hals says that Humphry Arundell was of the Lanherne family. I should be very glad if TRETANE can connect Roger A., Humphry's father, with that family; and I shall be pleased to hear from him privately, if he will do me the favour to write direct.

JOHN MACLEAN.

Hammersmith.

CONFIRMATIONS OF ARMS (3rd S. vii. 65.)—I must apologise to MIDDLE TEMPLAR for not complying sooner with his request. In the first case, the party wants his arms confirmed and his crest altered. Dalton, Norroy, recites the arms and crest hitherto used, and changes the crest. In the second case, the applicant wants his arms confirmed and a crest granted, he not having one. Dalton confirms the arms and grants a crest without any make believe that he is only confirming that appendage. Both documents are dated 1580, and both families are registered as bearing arms in the *Visitation* of 1533.

Heralds required positive proof, when this could be given. If the first grant had been lost, a confirmation would be the next best thing. And as

the original grant, if existing, would be with the head of the family, confirmations would be of great importance to the younger branches, as saving them from the trouble of going over all their proofs again whenever the Herald went his rounds. Hence the number of these documents.

P. P.

DUKE OF BUCKINGHAM (3rd S. vii. 94.)—In the Gallery at Hampton Court Palace, your correspondent X. will find two portraits of the Duke of Buckingham, described by the late Mrs. Jameson in her *Guide to the Public Galleries*, 1845, as No. 197:—

"The family of George Villiers, 1st Duke of Buckingham, by Honthorst. The Duke is seated; on his right is his Dutchesse (Lady Katherine Manners), and another lady in a rich dress (probably his sister Lady Denbigh), on the left his mother (Mary Beaumont, widow of Sir Geo. Villiers, created 1618 Countess of Buckingham for life). Two men in black are standing by. There are three children, the youngest of whom is his son, afterwards the witty Duke of Buckingham, the favorite of Charles II., who was born 1627, consequently this picture must have been painted just before the Duke was assassinated by Felton, 1628.

"It was in King James's Collection, and is engraved in Jesse's *Memoirs of the Stuarts*."

The other picture is described as "No. 652 by C. Jansen; Villiers, 1st Duke of Buckingham, half-length in the robes of the Garter."

ALBERT BUTTERY.

TITHE BARNs (3rd S. vii. 137, 163.)—

"The Devil's Barns in Hell are filled as full of the damned souls of those that have defrauded God's ministers of their maintenance as the Tythe-Robber's Barns, Houses, and Purses have bin and are filled with unjust gain."—Richard Culmer, in his *Lawles Tythe-Robbers Discovered: who make Tythe-Renue a mock Tythe-maintenance*. London, 1655, 4to (pp. 39, and one leaf.)

Culmer appears to have been a hot-headed and eccentric man, and he wore blue in opposition to black, and was hence dubbed "Blue Dick of Thanet," and MR. STUART will find the parson's side of the case urged in the above tract with some vigour and more asperity. The "generation and spawn of unconscionable men!" as he terms the farmers, had no doubt something to say on the other side, but for this your correspondent must look elsewhere.

A. CHALLSTEER.

1, Verulam Buildings.

CHURCH OF ENGLAND AND IRELAND (3rd S. vii. 160.)—O. T. D. asks whether the reformed Churches were so designated under Henry VIII.? In Part III. of the valuable *State Papers* of that reign, p. 564, he will find "The Church of Inglande and Ierlande" treated as the official designation of that church, of which the King was "Supreme Hedde in yerthe immediate under Godd."

S. P. V.

This matter has been ventilated with the most satisfactory results. It only remains to embrace

MR. POWER's offer of further references, that shall show how far back the identity of the English and Irish Churches has been assumed.

A reference to the *Bullarium Magnum*, or kindred publications inaccessible here, might possibly prove that in the time of Henry II., or at any period intervening between his date and that of the Reformation, the Popes recognised the Church of the Pale, at least, as one with the Roman Catholic established Church of England.

O. T. D.

CLASSICAL WASHERWOMAN (3rd S. vii. 34.)—My son reminds me that this is a translation of the chorus beginning Ὁκεανὸς τις ὄδωρ in the *Hippolytus* of Euripides, line 121.

E. H. A.

COLOURS IN HERALDRY (3rd S. vii. 191, &c.)—A Nuremberg Wappenbuch (1605) in my possession marks the sable only, and that with lines in any direction; in fact shades the sable, giving no other distinction between the metals or tinctures. When the field is sable the lines are always horizontal, and in one or two cases crossed with a few perpendicular scratches; when an ordinary is sable it is marked by lines which vary according to its size or shape, generally with slanting lines drawn from its dexter to its sinister side.

JOHN DAVIDSON.

HYMNOLOGY (3rd S. vii. 180.)—I have not seen the hymn-book mentioned by D. Y., but from what he quotes of No. 61 there is, I think, reason to suppose that it is taken from No. 19 of the "*Translations and Paraphrases in Verse of several Passages of Sacred Scripture*, made under authority of the Church of Scotland, and used in it and the other Presbyterian Churches in that country." That to which I have referred begins as follows, and is a paraphrase of Isaiah, chap. ix. 2nd to 8th verses:—

"The race that long in darkness pined
Have seen a glorious light,
The people dwell in day, who dwelt
In death's surrounding night;
To hail thy rise thou better sun,
The gath'ring nations come
Joyous as when the reapers bear
The harvest treasures home."

These beautiful translations of the Scotch Church are transferred to various hymn-books used in English Established and Dissenting Churches, sometimes entire, often injured by attempts to improve them, but in no case which I have seen is any acknowledgement made of the source from which they are taken—a want of candour not to have been expected.

G.
Edinburgh.

"HYMNS ANCIENT AND MODERN" (3rd S. vii. 179.)—Hymn 20 is from the Parisian breviary, and is of course many centuries old. The English words are by the Rev. Isaac Williams, but are

somewhat altered from his translation. The tune in the *Ancient and Modern* collection is "Innocents."

D. Y.

JACKSTONES (3rd S. vii. 34, 143.)—In reply to the last query of SIR J. EMERSON TENNENT, the term *jackey-stones* is quite common in Cumberland and Westmoreland. In Yorkshire the pebbles are called jacks and five-stones. The game is played in Durham and Northumberland under the name of chucks, and as to chuck anything in those counties means to throw or toss it, the suggestion in the second query is probably correct. There is, however, a curious application of the word jackey, both in the north of England and in Scotland to a pocket knife, such a knife being called a jackey-legs knife. Do any of your numerous readers know the origin of the expression?

J. WETHERELL.

"WHAT'S IN A NAME?" (3rd S. vii. 115.)—How would our Literary Artillerymen like to call themselves the *Pennyroyals*, or to band themselves together for the defence of their country under the title of the *Press-Gang*, their motto being "All right," or "write," as they might choose to spell it?

ST. SWITHIN.

"MORS MORTIS MORTI," ETC. (2nd S. ix. 445, 513.) The distich annexed, whose author was inquired for in vain some years ago, is inscribed on the tomb of the Twemlow family in Witton churchyard, Northwich, co. Chester; and is said to have been the composition of the late incumbent, the Rev. — Litler. (See Grocott's *Familiar Quotations*.)

There is an immaterial difference between the lines given by W. B. and the subjoined. W. B.'s version reading *dedisset* for *dedisses*:—

"Mors mortis morti mortem nisi morte dedisses,
Æternæ vitæ janua clausa foret."

JOHN WOODWARD.

New Shoreham.

SEA SERPENT (3rd S. vii. 178.)—A friend going some short time ago on a trip in a yacht in the north of Scotland, saw what he thought was the undoubted sea serpent. There was a long succession of undulations of a black substance swimming in the sea, and extending several hundred yards. The motion was exactly like the up and down contortions of a snake or eel, certain portions alternately appearing above, and sinking beneath the waves. His friends smiled, and steered towards the object, which gradually developed itself as a number of porpoises following (as often is their custom) closely in the wake of each other, and swimming in a straight line much as wild ducks fly. Their alternate pitching, head and tail, gave so exactly the appearance of the wriggling motion of a huge snake that my friend says it was a considerable time before he could possibly believe that it was not one long animal. He is firmly of opinion that

similar appearances have given rise to the story of the Great Sea Serpent.

A. A.

Poets' Corner.

HERALDIC (3rd S. vii. 95.)—There is no doubt a misprint as to the first coat. It should probably be "*bordé composé de mesme*." The blason would then be quarterly gu. and or, a fess quarterly counter-changed within a bordure *gobonated* of the same.

It should be remembered in delineation that the bordure should pass round the ends of the fess as well as the sides.

The second coat may be tricked thus—Draw a line across the shield as *per fess*. Below this, at the width of a fess, draw another line *potentée*. The blazon will be—A fess abased *potentée* of Champagne towards the point. The peculiar potent of Champagne may be seen in Bouton, *Nouveaux Traités de Blason*, p. 100 (Paris, 1863.) See also Berry, art. "*Potentée*," and vol. iii. pl. xv. fig. 27.

A. A.

Poets' Corner.

SOBRIQUETS OF REGIMENTS (3rd S. vii. 5, 168.) Perhaps some one of your numerous readers may be able to afford me information, not of the sobriquet, but about the proper patronymic of the 25th regiment of foot. This regiment is said to have been originally raised in Edinburgh, and to have at first borne the name of that city; but, according at least to what I have often heard, the authorities there having prohibited it bearing for recruits within their bounds, Lord George Lennox, who was its colonel for about forty years, felt so displeased that he got permission to change the name. I observe from almanacs in my possession, that it was named "*Sussex*," at least from 1781 till 1807, when it appears as the "*King's Own*," which name it retained till 1818, when it is styled "*The King's Own Borderers*," by which it is still designated; but in 1833 it got permission to wear on its colours the arms of Edinburgh with their motto, "*Nisi Dominus frustra*," and continues to do so.

This shows the probability of its having at first borne the name of the city; and possibly some of your correspondents may have access to Army Lists previous to 1781 (beyond which the almanacs I have do not go back) which may bear on the point, and may be able too to confirm the explanation I have heard, and stated above, as to the reason of the change of name.

G.

Edinburgh.

If MR. WOODWARD will refer more carefully to page 5 of this volume, he will find that the statements there made originated with a General Officer in Her Majesty's service, and not with JUVERNA, who only quoted the General's letter written fourteen years since. The statement relative to the Queen's Royal Regiment, inserted at page 49,

originated with the *Naval and Military Gazette* newspaper, and MR. WOODWARD will find it at p. 652 of the number of that journal which was published on October 8, 1853. According to Mr. Cannon's *Historical Record* of the 2nd or Queen's Royal Regiment, page 2, this regiment "was designated 'the Queen's;' and the Paschal Lamb, the distinguishing badge of Portugal, was placed on its colours, and has ever since continued to be borne by the regiment." I have seen a statement in print that this badge was granted to the regiment in consequence of its having been a Guard of Honour to Queen Catherina, Infanta of Portugal, wife of King Charles the Second, on her progress to London on the occasion of her marriage.

JUVERNA.

THE PASCHAL LAMB IN THE ARMS OF PORTUGAL (3rd S. vii. 5, 168.)—When the arms of Portugal are represented in full, with crest and dragon supporters, the chain of the *Order of Christ* hangs round the shield, from behind which the points of a cross are seen. This is the cross of the Order of Christ, and in all probability has the Paschal Lamb on it; but as I have never seen more than its points, I am unable to say for certain whether it is so or not. The earliest account I can find of this order is (in the words of my book) "*Heinrich der Seefahrer Grossmeister des Christ-ordens, 1415*," son of John I. of Portugal.

JOHN DAVIDSON.

YEW TREES CALLED PALMS (3rd S. vii. 96, 167.) Is there not some little error in CYWRM's communication? Palm Sunday has only preceded the 17th March four times during the last eighty years—viz. in 1788, 1845, and 1856, when it was on the 16th March, and in 1818 when it was on the 15th March.

THOMAS LEWIS.

Dover.

"GOD US AYDE" (3rd S. vii. 153.)—This motto, with the cipher "I. N.," is on one of the bells of Rylstone church. See Canto VII. of Wordsworth's *White Doe of Rylstone*.

CUTHBERT BEDE.

THE QUEEN'S MARIES (3rd S. vii. 69, 166.)—In the latter notice (p. 166) G. gives three verses as the only three verses which are preserved. This seems a mistake. I refer to Robert Chambers's *Scottish Ballads*, printed by William Tait, 78, Princes Street, Edinburgh, 12mo, p. 120, "*Marie Hamilton*." Where many more verses are given, and much information respecting them, and many references to authorities.

J. Ss.

SCARLETT FAMILY OF SUSSEX (2nd S. x. 196; xi. 192; 3rd S. i. 231, 299.)—The first notice of this name is also to be found in the same list of Pevensey freemen, in 1342, as John "*Schakelot*." They remained at Pevensey till the time of Elizabeth, if not later.

WM. DURRANT COOPER.

ST. MARY ROUNCIVAL (3rd S. vi. 320.)—Sundry lands that belonged to the Guild of our Lady of Rouncival were granted by Edw. VI. on Nov. 16, in the sixth year of his reign, to Edward, Lord Clinton, and Lord Saye. In my *History of Deptford* (p. 148), I have given reference to Augmentation Off. Box G. 34.

ALFRED JOHN DUNKIN.

Dartford.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of the Reformation of the Church of England. By Gilbert Burnet, D.D., Bishop of Salisbury. *A New Edition carefully revised, and the Records collated with the Originals.* By Nicholas Pocock, M.A., late Michel Fellow of Queen's College. 7 Volumes. (Oxford: Clarendon Press.)

When Burnet published the first part of this book in 1680, the thanks of both Houses of Parliament were voted to him. Nay, the Commons did more: they desired him "to proceed with, and complete, that good work begun, in writing and publishing 'The History of the Reformation of the Church of England.'" Though it may perhaps be doubted whether a similar vote would now receive the sanction of either Lords or Commons, the work has assumed such a position among Standard Historical Books, as to justify all the pains which a judicious editor could bestow upon it. The Delegates of the Clarendon Press have therefore shown good judgment in issuing a new and carefully-revised edition of it. Seven years have been devoted by Mr. Pocock to a task which he had originally supposed he might have accomplished in two; while every page furnishes evidence of his industry, the list of corrigenda and addenda which appears in the seventh volume shows that, like a true scholar, Mr. Pocock has been more anxious to make the book as complete as possible than "to spare," to use his own words, "his own reputation as an editor." Another point for which Mr. Pocock deserves high commendation, is the facilities which, by means of precise references, he has afforded to the critics to discover whether he has committed any errors either of copying or of any other description. How numerous were the errors in former editions one short fact will show:—In the *Catalogue of Resignations* from the Augmentation Office, the errors averaged one in every line.

The seventh volume of the present edition contains an elaborate preface by the editor occupying nearly 250 pages, in which he exhibits a view of the literary history of the book, its origin, its gradual progress, the various collections of MSS. which Burnet made use of, the assistance which he received, and the criticisms which he provoked—all which points the editor has investigated with much care and patience. This is followed by the *Corrigenda* and *Addenda*, to which we have already referred. We have then a *Chronological Index of the Documents* used by Burnet, an Index drawn up at the suggestion of one who well knows the value of such aids to students, the Rev. J. S. Brewer; and thus by a *General Index* to the whole book (adapted from the good index compiled for the edition of 1829) which occupies no less than 329 pages.

Such is the new edition of Burnet's work, which, though it can never be considered an adequate account of the Reformation in this country, must, with its Records

and Strype's Ecclesiastical Memorials, which are a supplement to it, be used as the groundwork by any one who may hereafter undertake to write the Church History of the period, and be consulted by all who are at all interested in the history of those eventful times. It is scarcely necessary for us to add, that Burnet can only hereafter be safely consulted in the edition for which we are indebted to the learning and industry of Mr. Pocock,—an edition which must at once take its place in every library which claims to be considered as approaching completeness in the department of English History.

The Autograph Souvenir. A Collection of Autograph Letters, interesting Documents, &c., executed in Facsimile by F. G. Netherclift. *With Letter-press Transcriptions, and occasional Translations, &c.* By Richard Sims. Part XII. (Netherclift.)

This twelfth part of *The Autograph Souvenir* contains autographs of the Cardinal de Lorraine; St. Vincent de Paul; Katherine, Duchess of Buckingham; George Villiers, Duke of Buckingham; Henry, Prince of Wales; Louis XIV., and General Delambre. This completes the first volume of this very interesting and ably executed collection. The title-page, index, and dedication to the Prince of Wales, are issued with the present part.

Artemus Ward, his Book. With Notes and a Preface, by the Editor of the "Biglow Papers." (Hotten.)

A series of short papers replete with humour, but disfigured by that intermixture of sacred allusions which characterises the writings of too many modern humorists, especially among our American brethren. Mr. Hotten, who has edited the volume, ingeniously attempts to derive this peculiarity from the old Puritans.

Notices to Correspondents.

MR. KNIGHTLEY'S "SHAKESPEARE EXPOSITION."—We have received another Letter from Mr. Knightley reiterating his assertion, that the publication of this work was a part of the scheme connected with his edition of Shakespeare. But if we insert Mr. K.'s letter, *Messrs. Bell and Daldy* will claim to be heard in reply; and we cannot afford space in "N. & Q." for such a controversy.

T. T. DYER. Similar stories of persons being "kept above ground" are current everywhere.

W. T. should consult vols. vii. viii. and ix. of our First Series respecting the line—

"Could we with ink the ocean fill."

W. R. TATE. The coins are of no value.

P. S. C. will find references to Demosthenes' praise of Action in our 2nd S. vi. 114, 115.

T. C. H. F. "What will Mrs. Grundy say?" is a phrase which occurs repeatedly in Morton's comedy, *Speed the Plough*.

D. will find some notices of artificial teeth among the Romans in "N. & Q." 2nd S. xii. 417, 481.

R. C. L. The book was written in sober earnestness. The author, a man of learning, was convinced of the truth of his theory.

MR. WILKINS will find specimens of early Naval terms in a Military and Sea Dictionary of which the 4th edition was published in 1711.

ERRATA.—3rd S. vii. p. 230, col. i. line 1, for "other sentiments" read "higher sentiments;" p. 221 col. i. line 20, for "Norwich" read "Nonsuch."

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LONDON, SATURDAY, APRIL 1, 1865.

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Notes.

REMARKS ON THE ORIGIN OF "COLD HARBOUR."

In different parts of England, Ireland, and America we still meet with the name of *Cold Harbour* given to places, farms, lanes, &c. Persons not acquainted with the etymology of this expression, and who only think of *harbour* in its more restricted signification of a port for shipping, are generally at a loss to understand how "*Cold Harbour*" can be found in the middle of a wood or on the top of a mountain. This apparent anomaly is, however, easily explained if we trace the word back to its origin and original application.

In old English writers we frequently meet with a place called "*Cold Harbour*," often corrupted into *Coal* or *Cole Harbour*, and which, according to Nares, was an ancient mansion situated in Dowgate or Downgate Ward, London. This place was the residence of Tunstall, Bishop of Durham, in the reign of Henry VIII., when probably it obtained the privileges of a sanctuary,* and was pulled down by Earl Gilbert about the year 1600. At an earlier period, in a grant of Henry IV., it is called "*quoddam hospicium, sive placeam, vocatum le Cold Herbergh*." Now *herbergh* is an old Germanic word, introduced into the English language from the Anglo-Saxon.

* Small tenements being afterwards built on the spot, which let well, being a protection to persons in debt.

In Ettmüller's *Lexicon Anglo-Saxonicum* we find, "*Hereberge, statio militaris, hospitium*." In Graff's *Althochdeutscher Sprachschatz* (Old High German dictionary), we have—"heriberga, from *heri*, an army, and *bergan*, to cover, to shelter—hospitium, statio, castra." In the present German, *herberge* signifies an inn, &c.; with which compare mediæval Latin, *herebergum*; Span. *albergue*; Ital. *albergo*; Fr. *auberge*.

Our English word *harbour*, therefore, meant originally a military station, a shelter, a retreat; and *Cold Harbour*—cold, from Anglo-Saxon *ceald*, *cald*—now signifies nothing more than a cold abode, a cold retreat, the primitive signification of the word *harbour* being still kept up in the present English, as is easily seen by opening Walker, where we find—"Harbour, a lodging, a place of entertainment, a port or haven for shipping, an asylum, a shelter."

The transition form of our word from *herbergh*, as found in the grant of Henry IV., to our present *harbour*, was *herborow* or *herborw*. The Germanic gutturals *g*, *k*, preceded by *z*, softened down under the influence of the Norman-French to *ow* (e. g. Germ. *Mark*, *Sorge*; Eng. *marrow*, *sorrow*); and the form *herborw* is to be met with in Tyrwhitt's note to v. 342 of the Prologue to Chaucer's *Canterbury Tales*, where T. says:—

"St. Julian was eminent for providing his votaries with good lodgings and accommodation of all sorts. In the title of his *Legende*, MS. Bod. 1596, fol. 4, he is called 'St. Julian, the gode herberjour.' It ends thus:—

"Therefore, yet to this day thei that over lond wende,
Thei biddeth Seint Julian anon that gode *herborw* he
hem sende," &c.

The proper name *Cold Harbour* was no doubt brought over to England by our Saxon ancestors, for Germany has also its *Cold Harbours* up to the present day. About four German miles south of Aix-la-Chapelle there is a village called *Kalterherberg*, which is proverbially known in those parts as one of the coldest, most dreary, and dismal places any one can possibly imagine, being situated in the middle of the forest of the Eifel, where snow lies during the whole of the winter.

In the southern part of the Grand Duchy of Baden, in a mountainous country, there is a large farm called *Kalteherberg* situated about 1750 feet above the level of the sea, also a small village, *Kaltenherberg*, near Lörrach, on an elevated spot. Having lived chiefly abroad I am not acquainted with the different *Cold Harbours* in England; but from a passage in Hall, quoted by Nares, the London Mansion *Cold Harbour* was a cold place; and a friend of mine tells me there is a *Cold Harbour* farm near Exeter, situated on the brow of a hill, and much exposed to wind and weather.* The German *Cold Harbours* in the Eifel and Baden,

* On the road to Holscomb Burnell from Ide.

Hag matines.

Their haly *hag matines* fast they [the priests] patter." P. 189.

Can this have anything to do with "Hog-may?"

Foster.

"The sisters gray before this day,
Did crune within their closter;
They feit ane frier their keyis to beir,
The feind reassave the *foster*;
Syne in the mirk he weill culd werk,
And kittil them wantonly."—P. 192.

Query. One who is over pampered, or one who a guardian, or a rogue? See Florio, s. v. "*Bricco*, rogue, a *foist*, a nip."

Tinsell. (Kittie=wench, a name of contempt.)

flthy speich and counsell
That she did heir of sum curst kittie *tinsell*."—P. 244.

Pluckup fair.—The *Sege of the Castel of Edinburgh*, by R. Sempill. "Lanuoy to the Ambassade," p. 299.

Half mark steikis.

"Vpone that spuilzie I will spend na tyme,
Sum gripit gold, and gat the thing he seikis;
Sa gat their handfull of thir *half mark steikis*,
Will have na mair within ane 3eir nor we." *Ibid.*, p. 294.

sedit (is an old word for *fed*, and a common word for *clothed*, but neither makes sense).

[Prelattis] Makand thair godis of warldie gudis and geir,
The flock new *sedit*, and thay in furringis happit." *The Legend of the B. of Sanctandros Lyfe*, p. 303.

Tottis, adj.; *Kelt*, sub.

"Of *tottis* russet his ryding breikis;
Ane hamelie hat, a cott of *kelt*,
Weill beltit in ane lethrone belt."—*Ibid.*, p. 327.

ushmaries. (Query, *Cadge-mary*, possibly a name for a female pedler?)

"Na muletis thair his cofferis caries
Bot lyke a court of auld *cashmaries*,
Or cadyers cting to ane fair."—*Ibid.*, p. 328.

Bryde. (Query, *Brood*, family?)

"Bot ay the mair this smatcher gettis
The closer garris he keip the yettis;
Feidinghis bellie, and his *bryde*
Begging and borrowing ay besyde."—*Ibid.*, p. 340.

Dysertis Dussie: Dussie. *Ibid.*, pp. 312, 317 ("Dussie"), 315.

edene. (Query, Offer, promise, i. e. of thy love to sinners?)

"My lippes, Lord, then louse thou sall,
Whilke closed lang haue beene
From thy louing, sair bound in thrall,
Brekand thy sweet *edene*."—*Ibid.*, p. 119.

I am quite sure of *all* the rest, but my notes are *site* at the service of anyone who finds a difficulty with the interpretations. J. D. CAMPBELL.

LETTERS OF THE STADTHOLDER JOHN DE WITT.

A very interesting and important work has recently been published, in Holland, by way of supplement to M. Groen van Prinsterer's *Archives, ou Correspondance inédite de la Maison d'Orange-Nassau*. It consists of an analysis of the letters in the Royal Library at the Hague, written in reference to the Act of Seclusion and its repeal; and of a very valuable essay, by M. J. W. Van Sypesteijn, on the state of Dutch-English politics from 1552 to 1688. Among the letters given in the Appendix are two, written confidentially, by the Stadtholder John de Witt (which have never before been published) to the Dutch Ambassador in London.

Whatever may be said—and much may with justice be said—of De Witt's complete statesmanship, these letters can scarcely fail to bear condemnatory witness to his time-serving state craft. I append copies of those letters for such of your readers as may feel any interest in a matter which even the researches and industry of Macaulay have not exhausted.

John de Witt to Louis of Nassau, Lord of Beverweerde, Ambassador in England:—

"Monsieur,

"Je m'assure que le Roi de la Grande Bretagne aura eu occasion de pénétrer au fonds de tout ce qui s'est passé à l'égard de l'acte de séclusion de Monsieur le Prince d'Orange en l'année 1654; et qu'il aura trouvé que non seulement l'on n'a donné aucune occasion de ce côté-ci pour disposer le feu protecteur à demander la dite séclusion, mais qu'au contraire les ministres de cet état, tant ceux qui étoient sur le lieu, que ceux qui participoient au maniment des affaires ici, ont fait toute la diligence et tous les devoirs possibles pour détourner cet esprit capricieux d'une si fâcheuse demande, et quoiqu'en ce regard il ne leur peut rester en leur particulier aucune inquiétude ni scrupule, et que Messieurs les E'tats d'Hollande et West-Frise, par une résolution publique se soient expliqués nettement sur la direction de cette affaire et en ayant déchargé absolument les dits ministres; néanmoins, considérant qu'il y a encore des esprits qui par malice ou parceque le soupçon leur est naturel, tâchent de se persuader eux-mêmes, et de faire croire aux autres le contraire, et que l'on a fomenté cette affaire d'ici, ce me seroit une satisfaction particulière comme aussi à tous ceux qui participent au maniment des affaires, et que l'on peut tirer sans le même soupçon s'il plut à sa Majesté, renvoyant l'instrument de séclusion à Messieurs les E'tats d'Hollande, de donner ce témoignage de vérité dans sa lettre de laquelle il accompagneroit le dit instrument. Et si vous trouvez moyen d'obtenir ce témoignage, vous aurez acquis une nouvelle obligation sur celui qui est et demeurera toujours," etc.

Copy of the letter (accompanying the foregoing) which De Witt requested the King of England to send, with the original Act of Exclusion, to the States of Holland. The request was not complied with by his majesty:—

"Hauts et puissants Seigneurs,

"Le Sieur de Beverweerde m'a donné part de votre résolution solennelle par laquelle il vous a plu déclarer

que l'acte de séclusion, touchant l'emploi du Prince d'Orange, mon neveu, dont je vous renvoie ici l'original, selon vos desirs, est et demeurera, à l'avenir mortifié et de nulle valeur, et comme ce m'a été une nouvelle preuve de la bienveillance et de l'affection que vous avez témoignée pour lui en plusieurs autres occasions, aussi ne m'a ce pas donné une moindre satisfaction d'avoir rencontré ici des occasions pour pénétrer au fonds du tout ce qui s'est passé à l'égard de la dite séclusion en l'année 1654; et surtout d'avoir eu cet éclaircissement, que non seulement de votre côté l'on n'a donné aucune occasion pour disposer ceux qui n'étant pas contents d'espérer ici leur domination, la tâchoient aussi d'étendre sur vous, à demander la dite séclusion; mais qu'au contraire vos ministres, tant ceux qui étoient ici sur le lieu, que ceux qui participoient au manement des affaires chez vous, ont fait toute la diligence et tous les devoirs possibles pour détourner ces esprits capricieux d'ici d'une si fâcheuse demande.

"1 Octobre, 1660."

C. H. GUNN.

Municipal Collegiate Institution,
Amsterdam, March, 1865.

ORIGINAL PORTRAITS OF JOHN WESLEY.—In 1790, the year before he died, John Wesley paid his last visit to Sunderland, in the county of Durham, and was the guest of Mr. Lipton, who resided in Green Street, Bishop Wearmouth. During his sojourn, he was prevailed upon by his host to sit for his portrait to Mr. Thomas Horsley, a local artist of considerable eminence (who studied under Romney), and from whose surviving son, Mr. Thomas John Horsley, also a Sunderland portrait-painter, I derive this information. Mr. Horsley, senior, then produced a *replica*, somewhat varied in detail, which now hangs in the large vestry of Sans Street Chapel. The first of these pictures remained in the family for which it was painted till a recent period, when it was presented to the Methodist Institution at Richmond, in Surrey. My father, who knew Mr. Wesley well, used frequently to tell me that the best likenesses of him were Romney's portrait, taken Monday, Jan. 5, 1789, and a bust of black porcelain, I believe by Wedgwood. The portrait made up by John Jackson, R.A., for the Methodist Conference from a series of likenesses of various dates, my father said conveyed no idea of the man. The Conference picture makes him look full-faced, portly, and rather tall; whereas Wesley was meagre in feature, slender, and short of stature. The two Horsley portraits seem to have been the last taken from the life: and the late Mr. George Harrison, shipowner, of Sunderland, who stood at the Great Methodist's side, Sunderland Street, opposite the Pann Field, Bishop Wearmouth, when he preached to several thousands of people on Sunday evening, June 13th, 1790, frequently told me that Mr. Horsley's pictures were striking likenesses. Why not engrave one or both?

G. H. of S.

DR. BISSET, BISHOP OF RAPHOE.—In Mr. Fitzpatrick's *Memoirs of Archbishop Whately*, there is a statement at p. 169, vol. i., which gives pain to the surviving relatives of Dr. Bisset, the Bishop of Raphoe, in 1831. Having referred to a report that the archbishopric of Dublin had been declined by Dr. Bisset, Mr. Fitzpatrick says,—

"No offer of the see had been made to Dr. Bisset at all; but a translation to Derry, which fell vacant at the same time, was tendered to him, but which, owing to advanced age, he declined."

A friend of mine, who was nearly related to the bishop, and who passed some years of her life under his roof, has written to me to say, that there is not the shadow of a doubt but that the archbishopric of Dublin was distinctly offered to Dr. Bisset; and, as indisputable evidence of that fact, the lady has in her possession an autograph letter of the bishop to herself, dated Sept. 24, 1831, mentioning the official letter which he had received tendering to him the see of Dublin, and his feelings that the arduous and important post could be better filled by a younger man, and that he had consequently declined it. The lady has also preserved a newspaper called *Stewart's Despatch*, which thus refers to the death of Bishop Bisset. After deploring the loss sustained by the diocese of Raphoe, the writer adds,—

"When the see of Dublin became vacant by the death of Archbishop Magee, the government offered to Dr. Bisset the vacant archiepiscopal dignity; but his lordship declined it, assigning as his reason the increasing and multiplying infirmities of age, and his anxious desire to spend his days among the clergy whom he knew and loved."

Additional evidence could be produced, but what has been given is probably enough to show that Mr. Fitzpatrick was mistaken when he wrote the paragraph to which I have taken exception; and if you will allow this correction to appear in your columns, you will afford satisfaction to the feelings of my friend, and be doing justice to the memory of a prelate, to the appreciation of whose character such an offer as that of the archbishopric of Dublin, affords a most distinguished testimony.
E. S. S. W.

MANUAL OF PALEOGRAPHY.—Permit me to attach my signature to PROF. MASSON's plea for a Palaeographical Manual for English students. I know Wright's *Court Hand Restored*, which is a useful book; and I also know the two valuable manuals of M. Chassant, the *Paléographie*, and the *Dictionnaire des Abréviations* mentioned by your correspondent. There is also a third work by the same author on the reading of "seals," &c. But we want more than we have—a comprehensive manual, which shall serve as a key to the writing of successive centuries in our own country; and which shall furnish an introduction to French, Italian, Spanish, and other documents not of modern

date. The difficulty of decipherment leads to the neglect and destruction of many important records. I believe, therefore, that the compiler of such a work as M. Masson recommends would be a public benefactor; and if undertaken I shall give my name as a subscriber.

B. H. C.

COSHERING.—*The Times*, in its issue of March 11, says of this word—"Its derivation is more than doubtful." This may be true of London, but elsewhere its derivation is not doubted. The English verb "to cosher" is formed from *cios*, rent, and the offence under the statute was the levy of rent in kind or otherwise by those who had been, or who pretended to have been, dispossessed.

H. C. C.

SHIP v. SHEEP.—The agricultural pronunciation of the word sheep, which is sounded as *ship*, is common, I believe, to most English counties. I had imagined that the proverb about "spoiling a ship for a ha'porth of tar," referred to the sailing vessel; but a farmer, the other day, used it in my hearing, as applying to one of his sheep, and the tarring upon its back of his initials or private mark. "Losing a hog for a ha'porth of tar," is another variation of the proverb, given by Ray, and used in Northamptonshire and Yorkshire—the hog being the yearling sheep.

CUTHBERT BEDE.

POSTAGE STAMPS.—In a notice of the late William Humphrys, the engraver, in the *Athenæum* of Jan. 28 of this year, it is stated that—

"The well-known portraits of Queen Victoria, on the postage stamps, are all produced by mechanical multiplication from the one steel plate originally engraved by Humphrys."

I know not on what authority this statement is made, but it is erroneous. The plate in question was engraved by Frederick Heath, son of the celebrated engraver Charles Heath.

Q.

ST. ANNE'S CHAPEL ON CAVERSHAM BRIDGE.—Tanner, p. 427, ed. 1744, mentions a patent of the 50th of Edw. III., by which was granted to the Canons of Nottely, in Buckinghamshire, the Chapel of St. Anne on Caversham Bridge, in which, says Dr. Landon, one of the visitors in Henry VIII.'s time was a famous relict, being "An angel with one wing, which brought to Caversham the spearhead that pierced our Saviour on the cross."

The foundation of this chapel is still to be seen under the houses upon Caversham Bridge, and one of the arches is likewise remaining. The Canons of Nottely had probably a cell at Caversham, and the church itself was part of the endowment, as appears in the *Monasticon*, tom. ii. p. 154.

The ancient house close to the church now occupied by Mrs. Monck was built by Cardinal Wolsey, and still has great remains of antiquity.

One wing was taken down some years ago; the long gallery was converted into bed-rooms. The chapel I went to see some years ago under the centre arch of the bridge; the boatman kept his oars there, which prevented me going to the east end or ascertaining the length of it.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge.

CÆSAR A GRAMMARIAN.—The following paragraph, quoted by *The Times*, March 23, 1865, may interest some of your readers:—

"We are surprised to find no mention of his [Cæsar's] fondness for grammatical studies. On a point so illustrative of his inquisitiveness and versatility, we are glad to quote the words of Professor Max Müller:—

"We learn from a fragment of Cæsar's work, *De Analogia*, that he was the inventor of the term *Ablative* in Latin. The word never occurs before, and of course could not be borrowed, like the names of the other cases, from Greek grammarians, as they admitted no ablative in Greek. To think of Cæsar fighting the barbarians of Gaul and Germany, and watching from a distance the political complications at Rome, ready to grasp the sceptre of the world, and at the same time carrying on his philological and grammatical studies, together with his secretary, the Greek Didymus, gives us a new idea both of that extraordinary man and of the times in which he lived."

F. PHILLOTT.

Queries.

WYVIL OF CONSTABLE BURTON.

The following queries respecting the ancient Norman family of Wyvil of Constable Burton, in the North Riding of Yorkshire, are asked, from no mere spirit of idle curiosity, or desire to pry into matters that do not concern me, but only to clear up some papers in my hands. I need not say I shall be greatly obliged to any one who can assist me.

Before putting the queries, it will be necessary to prefix some genealogical details.

Sir William Wyvil, fourth baronet of Constable Burton (born 1645), left two sons: Sir Marmaduke, fifth baronet, and D'Arcy. The line of Sir Marmaduke the fifth, failed in his grandson the seventh Sir Marmaduke; who died *s. p. m.* in 1774, when the succession reverted to the descendants of D'Arcy, second son of the fourth baronet as above.

D'Arcy Wyvil had two sons: 1st, William, who settled in America and left a son Marmaduke, *de jure*, eighth baronet, on the death of Sir Marmaduke, seventh baronet above, in 1774; and 2nd, Edward, general supervisor of Excise at Edinburgh in 1737, who married Christian Catherine Clifton, daughter of William Clifton, Esq., Commissioner of Excise there, and left a son, the Rev. Christopher Wyvil, who succeeded to the *estates* in 1774, on the death of Sir Marmaduke the seventh baronet.

My queries are:—

1. Did the eighth Sir Marmaduke ever assume the title; did he marry; and are any of his descendants still in existence? Perhaps some of your Transatlantic correspondents (and they are numerous) can furnish information on this point.

2. If there are any descendants still in America, are they not (being naturalised Americans) debarred from succession to the title; and should it not, therefore, come to the descendants of the Rev. Christopher Wyvil?

3. Of what family was William Clifton descended, whose daughter Christian Catherine was the mother of the successor to the estates in 1774, and from whom the present family is descended? That he was an Englishman I know; and it seems probable that he was a member of the neighbouring family of Clifton and Lytham in Lancashire. I am very anxious to know more of his descent, and where he was settled before going to Edinburgh. He had one son William (?), Vicar of Embleton, in Northumberland; and David Clifton, Clerk of Excise in Edinburgh, 1745, was probably another.

Possibly there may be some monument in the churches at Fingall, Spennithorne, or Masham, which may throw light on the last query. Any notice of such, communicated to me privately, or through "N. & Q.," will confer a great favour.

As the Wyvils were connected with Edinburgh, may not Sir Walter Scott have taken the idea of Waverley-Honour, or Osbaldistone Hall, from Constable Burton?

Finally, Has the novel, *Marmaduke Wyvil*, by H. W. Herbert, published in 1843, any reference to the family?

F. M. S.

229, Clarendon Villas, Plumstead.

AGUDEZA.—If any of the readers of "N. & Q." could offer me an explanation of the "point" of the following *agudeza*, I should be much obliged; as, although I have asked many Spaniards, and among them several Andalucians, to explain it, not one has been able to do so:—

"Acababan de nombrar alcalde de un pueblo muy desmoralizado á un vecino que se propuso por cuantos medios estuviesen á su alcance moralizarlo. Con este fin suplicó al cura que le indicase las mujeres que daban escándalo y que convenia amonestar. Acordaron ponerse juntos en la plaza y que cuando fuesen entrando las susodichas, diria el cura:—Haba. Pero fué el caso que á cuantas entraban decia el cura:—Haba. Señor, reponia el alcalde, si es la mujer de mi compadre. . . . Haba! recalaba el cura. Llegó en esto la mujer del alcalde. Haba! dijo el cura. Señor, si es mi mujer y dice Vd. haba!! Y Tarragona, repuso el cura."—*Fernán Caballero, Cuentos y Poesías Andaluces*.

The joke evidently lies in the "haba—y Tarragona."

ff.

ANNE, COUNTESS OF ARGYLE.—Anne, daughter of Sir William Cornwallis, the second wife of

Archibald Campbell, seventh Earl of Argyle, was living in 1633. The date of her death is required. Her husband died in 1638.

S. Y. R.

FRANCIS DICKENS.—What were the arms and crest of Francis Dickens, Esq., M.P. for Northampton for the fifth time, 1802. Whom did he marry? And had he other issue besides Maria-Isabella, wife to the last Earl Cornwallis; and Mary, married to Samuel Ravenscroft, attorney-at-law?

SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

DE QUEIROS FAMILY.—Your correspondent SCOTUS (1st S. ii. 478) appears to have access to an ordinary of Portuguese heraldry. I should be much obliged to him, or to any correspondent of "N. & Q.," for the arms of the Portuguese family De Queiros.

H. W. T.

GENERAL RICHARD FORTESCUE.—Who was General Richard Fortescue, a Parliamentary officer, who died about 1656 while Commander-in-Chief in Jamaica, as appointed by Cromwell? His will shows that he had a house and land at Bray, houses in Reading, and an estate at Halskott bought from the trustees of the Marquis of Winchester. To what branch of the Fortescues did he belong?

KAPPA.

HAWKE AND BLADEN FAMILIES.—Who was the grandfather of the first Lord Hawke, and where did the family spring from? The father was Edward Hawke, a barrister of Lincoln's Inn, and it is supposed that the family originally came from Cornwall.

Also, What is the origin of the Bladens, and where did they hold property? Col. Martin Bladen, uncle of the first Lord Hawke, at one time held the property of Barmoor Castle, in the parish of Lowick, in Northumberland; and also some property at Alborough Hatch, in Essex; but how these properties were inherited, or parted with, is not known. This Col. Martin Bladen was a Lord of Trade. There was a Col. Thomas Bladen, Governor of Maryland, after whom Bladen county, in North Carolina was named; as the town of Bladensburg, in Virginia, was named after another member of the family. The Governor of Maryland is thought to have married a daughter of a Sir Theodore Janssen, Bart., said to be a grandson of the Baron du Hèze, who was Governor of Brussels in Alva's time. Another daughter married Calvert, Lord Baltimore, and hence the Governorship of Maryland came. A William Bladen is supposed to have been a Lord Mayor of Dublin a long time ago. The Governor of Maryland is supposed to have been a brother of Col. Martin Bladen.

E. W.

Hampstead.

HÆVER, OR AEVER, OR EAYER.—I do not know the exact orthography of the above word, and

hence have made as near an approach to the pronunciation as I could. It is a common Lancashire word, denoting the *direction of the wind*. "What *æver* is the wind in this morning?" is a frequent inquiry; and the answer may be from any point of the compass, as the case may be. What is the etymology of the word? T. T. W.

"IRELAND IN PAST TIMES."—Two octavo volumes, entitled *Ireland in Past Times; an Historical Retrospect, Ecclesiastical and Civil*, appeared anonymously in London, 1826. By whom written? ABHBA.

LOBECK'S "AGLAOPHAMUS."—There is no copy of this work, to my knowledge, in Australia. I have noted references to it in De Quincey's essay on "Secret Societies," and in Mr. W. C. Kent's article on the "Eleusinian Mysteries" in *Blackwood's Magazine* some years ago, which article has since been included in that gentleman's collection of miscellanies, entitled *Footprints on the Road* (Chapman & Hall, 1864).

Will any of your correspondents who have recently been referring to the *Aglaophamus* in your columns be kind enough to inform me where a review, or analytical account, of the work may be found in any accessible book, English, French, or German? D. BLAIR.

Melbourne.

NUMISMATIC QUERY.—I shall be obliged to any correspondent of "N. & Q." who will explain to me the mint marks upon the present French coinage. Taking the copper series for an example, I find on the obverse, on each side of the date, a mint mark: before 1856, it is (almost) invariably a greyhound's head on the right side; but after 1855, an anchor takes its place. The left side is occupied by a bee, an antique lamp, crossed hammer, and pick, &c., apparently without regularity. Has this mark, on the left of the date, anything to do with the number struck on the reverse? Again occurs another mint mark, showing the place where struck: A—Paris; B—Bordeaux; BB—Lille (?); W—Lyons (?); D—(?).

Will some correspondent of "N. & Q." correct and complete this list? M. Huhlmann, who was the Mint Master of Lille (the mint there is now converted into a school, the last coins struck there being some silver *jettons* celebrating the visit of their majesties to the bourse, 1853; and the monument erected in the bourse to Napoleon I., 1864), gave me a list of the mint and their marks, but I have lost it.

I should also like to know how many five or ten centime pieces there are differing in their mint-marks. JOHN DAVIDSON.

PAYLER AND CARY.—Can you afford me any information respecting the persons mentioned in

the following note, taken from the Administration Acts at the General Registry, York?—

"Admon., 3 Dec. 1680, of Dame Mary Cary *alias* Payler, late of Nun Monkton, to James Porter, principal creditor."

She also administered the same day to her husband George Payler of Nun-Monkton, Esq., and to Nathaniel Payler his son—all of whom died intestate.

I can find nothing in Dugdale's *Visitation of Yorkshire*, 1666; or in the brief pedigree of Payler, given in Sir B. Burke's *Extinct Baronetage*.

C. J. R.

MARY PRICE, Spinster, born about 1700, married, in or near London, to one Mr. Reynolds; and died, prior to 1789, leaving a daughter if not more issue. Can any reader oblige by giving any further particulars to William Price, Glannantylan, Llanffwyst, Abergavenny? GLWYSIG.

WARD.—Rev. Nathaniel Ward, who was educated at Emmanuel College, Cambridge, taking the degree of A.M. in 1603, is said to have died in 1653, at Shenfield, in Essex, of which parish he was the minister. Cotton Mather, in his *Magnalia* (ed. 1702, part iii. p. 167), informs us that he was "born at Haverhill, in Essex, about 1670." Subsequent writers have copied this date from Mather; but there is reason for believing it to be too early.

Will some reader of "N. & Q.," residing at Shenfield, ascertain if there is a tablet to his memory in that church giving the exact date of his death and his age? And, if so, copy them for me?

I would like also to obtain the date of death and age of his father, Rev. John Ward of Haverhill, whose quaint Latin epitaph is quoted by Fuller in his *Worthies of England*, edit. 1840, vol. iii. p. 186. MASSACHUSETTS.

Boston, U. S.

Queries with Answers.

"OH! NANNY WILT THOU GANG WITH ME?" (3rd S. vii. 179).—SENESCENS, alluding to a hymn which is sung to music identical with that of the beginning of the beautiful song, "Oh! Nanny, wilt thou gang with me?" inquires by whom each was composed. It is not very clear whether he asks about the words or the tunes; but the editor assumes the latter, and acquaints him with the names of two persons, to each of whom the music has been attributed. Is there any doubt as to the authorship of the words, which in the north of Ireland have always been ascribed to Dr. Percy, the Bishop of Dromore, and author of the *Reliques of English Poetry*? They are believed to have been addressed to his wife, who rests in the same grave

with him in the transept of the cathedral. In Ulster the first line is always written "gang wi" me, thus rendering it consistent with the Scottish idiom which prevails in the county of Down.

J. K.

[Bishop Percy's ballad "O, Nannie wilt thou gang wi' me?" may have been suggested by "The Young Laird and Edinburgh Katy," by Allan Ramsay (*Tea-Table Miscellany*, 1724). We quote as a specimen the second verse from the edition of 1733, vol. i. p. 67:—

"O Katy, wiltu gang wi' me,
And leave the dinsome town a while?
The blossom's sprouting frae the tree,
And a' the summer's gawn to smile:
The mavis, nightingale and lark,
The bleating lambs and whistling hynd,
In ilka dale, green, shaw, and park,
Will nourish health and glad ye'r mind."

The occasion of Bishop Percy's writing this exquisite ballad is thus related by Miss Lætitia Matilda Hawkins, in her *Memoirs, Anecdotes, Facts, and Opinions*, ed. 1824, i. 271: "It is well known that Bishop Percy was the author of the elegant popular song, 'O Nanny, wilt thou gang wi' me?'" And in a note she adds, "Recollections of the tenderest kind are called up by the mention of this exquisite ballad, which I have been told was Dr. Percy's invitation to his charming wife, on her release from her twelvemonths' confinement in the royal nursery, in attendance on her charge, Prince Edward, the late Duke of Kent. 'His Royal Highness's temper as a private gentleman did not discredit his nurse, for his humanity was conspicuous.'"]

SIR THOMAS BURGH, OR BOROUGH, heir-general of Lord Cobham of Sterbury, created Baron Burgh by Hen. VIII. [VII. ?], had a son Edward. I am very anxious to know whom this Edward married. He had also another son William, Lord Burgh; who married Catherine, daughter of the Earl of Lincoln, by whom he had Thomas, Lord Burgh, K.G. I wish also to know to whom this Thomas was married? Whoever she was, she was "famous for charity," and died in Westminster about 1638—1640. The name is now commonly written "Burgh."

C. P.

[Edward Burgh, the second Baron, married Anne, daughter and heiress of Sir Thomas Cobham of Sterborough. William Burgh (son of Thomas, the fourth Baron), who married Catherine, daughter of Edward Clinton, Earl of Lincoln, was the fifth Baron, and was succeeded by his son Thomas, K.G., who died Lord-Lieutenant of Ireland in 1597. We cannot discover the family name of his wife Frances, who, says Fuller, "was famous for her charity, and skill in chirurgery." She died in 1647.]

MANOAH SIBLY.—This man was a short-hand writer and bookseller in London, and the author of several works, which he published between the years 1777 and 1795. Can any of your readers

refer me to any particulars of his life, and when and where he died, &c.?

G. P. O.

[Mr. Manoah Sibly is better known as the Pastor of the New Jerusalem Society assembling at a meeting-house in Friars Street, Blackfriars, where he officiated from the year 1792 until his death on Dec. 16, 1840. The following inscription has been placed on his tombstone in Bunhill Fields burial-ground: "Sacred to the memory of the Rev. Manoah Sibly, who for fifty-two years faithfully, ably, and zealously preached the doctrines and truths of the New Church, signified by the New Jerusalem in the Revelations, from her commencement in the year 1788, and rejoined his beloved conjugal partner in a glorious and blessed state of Immortality, on the 16th of December, 1840, in the eighty-fourth year of his age." For biographical particulars of Mr. Sibly consult *The Intellectual Repository*, and *New Jerusalem Magazine*, for 1841, being vol. ii. of the New Series, pp. 40, 132—139, and 238. Mrs. Sibly died on Oct. 31, 1829, and some account of her is given in the same periodical for 1831, vol. i. p. 45.]

PAINTED WINDOW AT ST. MARGARET'S, WESTMINSTER.—Can any of your correspondents inform me if the fine painted glass at St. Margaret's, Westminster, is of Flemish origin? I have heard it was once in Westminster Abbey.

THOMAS E. WINNINGTON.

[It was presented by the magistrates of Dort to Henry VII., and intended for his chapel at Westminster, but never put up there. It was at Waltham Abbey, and removed by the last prior to a private chapel at New Hall. This estate passed through many hands—Ratcliff, Earl of Sussex, Villiers, Duke of Buckingham, Oliver Cromwell, General Monk; and the window having eventually become the property of Mr. Conyers, of Copt Hall, Essex, was sold by him in 1758 to the parish of St. Margaret's, Westminster, for four hundred guineas.]

ADDISON FAMILY.—Can any one tell me whether the family of which Joseph Addison was a member is extinct, and whether he had brothers or sisters who left issue? Also his mother's maiden name?

R. W. E. L.

U. U. C.

[Joseph Addison's mother was Jane, daughter of Nathaniel Gulston, Esq., and sister to Dr. William Gulston, Bishop of Bristol. Addison's only child, born just before his death, survived her father seventy-eight years, and died unmarried at Bilton Hall in March, 1797. He had two brothers and three sisters: 1. Jane died in her infancy. 2. Gulston died Governor of Fort St. George in the East Indies. 3. Dorothy, who married first Dr. Sartre, formerly minister at Montpellier, afterwards prebendary of Westminster. Her second husband was Daniel Combes, Esq. 4. Anne, who died in early life. 5. Launcelot, Fellow of Magdalen College, Oxford.]

"BIOGRAPHICAL ANECDOTES OF THE FOUNDERS OF THE FRENCH REPUBLIC."—This work was published in the year 1797 in two volumes, and I

should feel much obliged if you could give me information concerning the author of it. At the beginning of vol. i. there is a plate, with the following inscription: "Address of Louis XVI. at the Bar of the Convention, on the 26th of Dec. 1792;" and at vol. ii. "Attack of the Thuilleries, on the 10th of Aug. 1792, sketched by an eye-witness."

T. T. DYER.

[This work is the first literary production of the late John Adolphus, the celebrated common-law barrister. He also assisted the historian Coxe in preparing for the press *The Memoirs of Sir Robert Walpole*, 3 vols, 4to, 1798. Mr. Adolphus died on July 16, 1845, aged eighty.]

BRADSHAW'S "RAILWAY COMPANION, OR GUIDE."—What is the exact title, size, and date, or other distinguishing mark of the first edition?

KAPPA.

[The work was originally entitled Bradshaw's *Monthly Railway Guide*, Manchester, 1842, 16mo, and continued as *Bradshaw's Monthly General Railway and Steam Navigation Guide for Great Britain and Ireland*, Manchester, 16mo. We have only met with one number of Bradshaw's *Railway Time Tables* for Sept. 1842, Manchester, Sm. sh. fol.]

DR. FERNE AND LORD CAPEL.—In the *Catholic Miscellany*, 1825, it is stated that Dr. Ferne, who, after the Restoration, was made Bishop of Chester, was previously chaplain in Lord Capel's family. To this Anthony Wood makes no allusion, neither is it noticed in Ormerod's *History of Cheshire*. I wish to ask, therefore, what documentary, or other satisfactory evidence, is there to substantiate the above statement?

LLALLAWG.

[The statement has probably been made from the fact, that Dr. Ferne accompanied Lord Capel and the other commissioners from King Charles I. to treat with the Parliamentarians at Uxbridge in matters relating to the Church. *Vide* Clarendon's *History of the Rebellion*, ed. 1849, iii. 498.]

"WIRE-IN."—Mr. Hotten, who, in his amusing and interesting *Slang Dictionary*, solves so many difficulties of our London vernacular, has himself met with a poser, as he intimates at p. 271:—

"WIRE-UP, a London street phrase in general use at the present time, the meaning of which I have not been able to discover."

Can any one clear up this difficulty?

SPECTACLES.

[Wire-in and wire-up are Dorsetshire phrases. A friend who in 1863 passed his summer holidays at Weymouth in that county formed the acquaintance of a resident, who occasionally employed one expression or the other, wire-in or wire-up—both, apparently, in the same sense. They seemed to be familiar and conventional terms of invitation, exhortation, and encouragement. Thus, in sitting down to dinner: "Now then, wire-in."]

Replies.

HISTORICAL VALUE OF POPULAR BALLADS: MALBROUGH.

(3rd S. vii. 127.)

There is in the Library of the Sacred Harmonic Society a volume of French *chansons* published at Paris about the year 1842. It is of a large octavo size, has no general title, nor any signatures or paginal or other numbers to indicate the order of succession of its contents, which are printed in sections of eight pages, each complete in itself, and containing one long or two short chansons, and terminating with the printer's name (F. Locquin, 16 Rue N. D. des Victoires), showing the work to have been issued in numbers. Each chanson is preceded by an historical notice, and followed by the music to which it is sung, and each page of the words of the chanson itself is surmounted and bordered by ably-designed and well-executed etchings, many of them of a remarkably humorous kind, illustrating the song.

The first song in the volume is the same which your correspondent A. A. has described. It is here given under the title of *Mort et Convoi de l'Invincible Malbrough*. The introductory notice is so curious and interesting, that I think it better, notwithstanding its length, to transcribe it *in extenso* than to give a condensed account of it. It is as follows:—

"NOTICE.

"La célèbre chanson de *Malbrough* fut certainement composée après la bataille de Malplaquet, en 1709, et non après la mort de Jean Churchill, duc de Marlborough, en 1722, comme l'ont pensé quelques graves commentateurs de cette facétie historique.

"Aucune des circonstances de ce petit poème populaire ne peut se rapporter à la mort véritable du duc de Marlborough. Lorsque cet illustre général mourut, dans sa terre de Windsor-Lodge, le 17 Juin 1722, des suites d'une attaque d'apoplexie, il n'avait point paru à la tête des armées depuis plus de six ans; depuis plus de dix, il ne jouait qu'un rôle obscur et secondaire dans la politique de l'Europe, et les Français, plus légers encore à cette époque qu'ils ne le sont aujourd'hui, avaient en tout le temps nécessaire pour l'oublier. George I., en arrivant au trône, rappela le duc de Marlborough à la cour, dont la reine Anne l'avait éloigné ainsi que sa femme; mais il ne lui demanda plus des conseils qu'il ne suivait pas toujours. Le duc vivait donc fort tristement dans ses domaines, où l'argent lui manquait pour l'achèvement du magnifique château de Blenheim, que la reine Anne et le parlement d'Angleterre avaient voulu faire bâtir, à leurs frais, en mémoire de l'éclatante victoire d'Hochstett: il tomba presque en enfance, et s'éteignit enfin sous les yeux de Lady Marlborough, qui se chargea elle-même de lui faire des obsèques triomphales.

"La chanson est donc antérieure à cette mort, qui n'eut guère d'écho au delà de l'Angleterre, et, à défaut d'autres preuves, nous pourrions citer l'ancienne légende en prose qui accompagne la chanson, et dans laquelle il est dit que Malbrough fut tué à la bataille de Malplaquet, qui se donna entre Mons et Bavay, le 11 Septembre, 1709. Dans cette bataille si glorieuse pour les

Français, de l'aveu même des historiens Anglais, le maréchal de Villars fut blessé au genou, lorsqu'il allait envelopper le duc de Marlborough et l'écraser entre les deux ailes de l'armée Française; en ce moment décisif, Marlborough courut les plus grands dangers et faillit partager le sort de cinq de ses lieutenants-généraux, qui furent tués dans la mêlée.

"Le bruit de sa mort se répandit sans doute, et quelque chansonnier badin lui fit cette oraison funèbre, au bivouac du Quesnoy, le soir de la bataille, pour se consoler de n'avoir pas de chemise et de manquer de pain depuis trois jours: ainsi va l'esprit Français. Le duc de Marlborough, grand capitaine et négociateur habile, avait fait bien du mal à la royauté de Louis XIV: pendant trente ans, il l'avait poursuivie, attaquée et affaiblie sur tous les champs de bataille et dans tous les cabinets de l'Europe; il s'était montré digne élève de Condé et de Turenne à Hochstett, à Oudenarde et à Ramillies: son nom faisant la terreur et l'admiration du soldat. Faute de pouvoir le vaincre, on essaya de la chansonnier, et chacune de ses victoires fut marquée par une nouvelle chanson satyrique. La chanson était encore en France, comme au bon temps du Cardinal de Mazarin, l'expression la plus ordinaire des vengeances et de représailles du peuple.

"Et cependant la chanson de Malbrough ne survécut pas au héros de Malplaquet; elle se conserva seulement par tradition dans quelques provinces, où l'avaient rapportée probablement des soldats de Villars et de Boufflers; elle ne fut pas même recueillie dans les immenses collections des chansons anecdotes qui faisaient partie des archives de la noblesse Française. Mais en 1781, elle retentit tout à coup d'un bout à l'autre du royaume.

"Marie-Antoinette mit au monde un dauphin qui devint le nourrisson d'une paysanne, nommée Madame Poitrine, qu'on avait choisie, entre toutes, à son apparence de santé et de bonne humeur. Madame Poitrine chantait en berçant le royal enfant, qui ouvrit les yeux au grand nom de Marlborough. Ce nom, les paroles naïves de la chanson, la bizarrerie de son refrain, et la touchante simplicité de l'air, frappèrent la reine, qui retint cet air et cette chanson. Tout le monde les redit après elle, et la roi lui-même ne dédaigna pas de fredonner à l'unisson *Malbrough s'en va-t-en guerre*. On chantait *Malbrough* des petits appartements de Versailles aux cuisines et aux écuries; la chanson faisant fureur à la cour, quand elle fut adoptée par la bourgeoisie de Paris, et elle passa successivement de ville en ville, de pays en pays; elle retourna d'abord en Angleterre, où elle fut bientôt aussi populaire qu'en France.

"A Paris, Beaumarchais, dans son *Marriage de Figaro*, fit chanter à Chérubin l'air de *Malbrough*, en remplaçant l'antique refrain *Mironton ton ton, mirontaine*, par ce vers langoureux, *Que mon cœur, que mon cœur a de peine!*

"A Londres, un gentilhomme Français, voulant se faire conduire par son cocher à *Marlborough Street*, et ne se rappelant pas le nom de cette rue, chanta l'air de *Malbrough*, et le cocher comprit aussitôt l'adresse qui lui indiquait la chanson.

"Goethe, qui voyageait en France dans ce temps-là, fut assourdi par un concert universel de *mirontons*, et prit en haine Marlborough qui était la cause innocente de cette épidémie chantante. *Malbrough* donna son nom aux modes, aux étoffes, aux coiffures, aux carrosses, aux ragouts, &c., *Malbrough* revenait sans cesse à propos de tout et à propos de rien. Le sujet de la chanson était peint sur les paravents, sur les éventails, sur les écrans, brodé sur les tapisseries et sur les meubles, gravé sur les jétons, sur les bijoux, reproduit sous toutes les formes et de toutes les manières. Cette rage de *Malbrough* dura plusieurs années, et il ne fallut rien moins que la chute de la Bastille pour étouffer le bruit d'une chanson.

"A présent que nous sommes loin de la chanson et de

Marlborough, qui sont à jamais acquis à la France, nous avons recherchés quelle devait être l'origine de cet air guerrier et mélancolique à la fois, que Napoléon entonnait à haute voix, malgré son antipathie pour la musique, chaque fois qu'il montait à cheval pour entrer en campagne, et nous ne répugnons pas à croire, avec M. de Chateaubriand, que ce pourrait bien être le même air que les Croisés de Godefroid de Bouillon chantaient sur les murs de Jérusalem, pour s'encourager à délivrer la ville sainte et le tombeau du Christ. Les Arabes le chantaient encore, et l'on prétend que leurs ancêtres l'avaient appris à la bataille de Massoure, où les frères d'armes du sire de Joinville le repétaient en choquant leur boucliers et en poussant le cri national, *Montjoie Saint Denis!*

"P. L. JACOB, Bibliophile."

This "Notice" occupies two pages, the next four are devoted to the words of the chanson, the engravings round which represent, 1. The hero in ancient armour on horseback, preceded by trumpeters and drummers, and attended by a numerous train, emerging from the gates of a fortified town; 2. The duchess on the top of her tower, with two ladies; the black-habited page on a terrace beneath, bowing; 3. The funeral procession, the body preceded by the four officers carrying the arms of the deceased; and 4. The ascent of the soul (a very substantial figure crowned with a nimbus, rising from a tomb), the prostration of the soldiers, and their departure, gaping, to their homes. The music fills two pages more.

There are upwards of thirty other chansons in the volume, amongst which are *Le Juif Errant*, *Le Roi d'Yvetôt*, *La Machine Infernale* [de la Rue Nicaise], *Le Comte Orry* (from which the plot of Rossini's opera is taken), *Fanfan la Tulipe*, *Paris à cinq heures du Matin* (which possibly suggested the well-known "London at Five in the Morning," sung by the late Charles Mathews), *L'Enfant prodigue* and *Le Roi Dagobert et Saint Eloi*.

W. H. HUSK.

Five generals had fallen on the field of Malplaquet, and Churchill's completion of the half dozen was too desirable not to be—telegrammed, I was near saying—to Paris without waiting its verification. So the *chanson* was extemporised in the guard-room, and—

"Malbrough s'en va-t-en guerre,"

sung and whistled over Louis le Grand's dominions, while its living subject—*présenti largimur honores*—was knocking his majesty's maréchaux about right and left. So tells us P. L. Jacob, Bibliophile (La Croix).

Like other celebrities "*Malbrough*" had its day, and was heard only in the provinces till "*Madame Poitrine*" (the *nom de lait*, I suppose, of a *βαβυκολπος* paysanne) brought it back to the Tuileries; Louis Seize sang it in the royal nursery, whence it was caught up the courtiers, echoed by the bourgeoisie, and reverberated over France. Silenced by the cannon of 1789, its refrain found a patron in the elder Buonaparte, who, little as he

loved music, sang it at the *overture* of his several campaigns. I wonder, did his biographical nephew hum it at Balacava?

What, however, are these reminiscences to the Orientalism ascribed to this popular tune by Chateaubriand, as having been picked up by Godfrey of Bouillon's Crusaders in the Holy Land? Of a truth, the duke in his chain-mail, the duchess on the top of her tower, and Buttons at the barbican in his black dittoes, as they appear in A. A.'s illuminated broadsheet, have a very troubadourish aspect.

When, why, and from whom will be heard the next revival of "Malbrough"? E. L. S.

Your correspondent A. A. does not seem to be aware that this ballad is a permanent memorial of a false and transient rumour. Neither, indeed, could the writer, who bears the literary name of *Father Prout*, have been aware of its origin when he wrote the remarks which you extract, though I doubt not that he has long ago learned it. After one of Marlborough's battles a report was spread that he, already renowned and dreaded, had been slain. The news ran like wildfire, and for a few days was believed, amongst others by one who vented his feelings in an air and words, which the dissipation of the delusion could not deprive of immortality. The whole subject was treated in an exhaustive article in *Chambers's Journal* of Jan. 20, 1844, in which were given full particulars of the date and occasion of the false report, the authorship of the ballad, and its speedy and continued popularity. K.

The following anecdote respecting the popular ballad of "Malbrough" is related in the Biographical Memoir of the Hon. Wm. R. Spencer, prefixed to his *Poems*, ed. 1835, p. 18:—

"Whilst at Harrow Mr. Spencer frequently visited his uncle at Blenheim, of whom he was a great favourite, as well as of the Duchess of Marlborough. During one of his visits to them, the Duchess received from the unfortunate Queen of France, Marie Antoinette, a present of a very beautiful fan with the well-known song of 'Malbrough' written upon it, and a letter by which it appeared that she supposed it to have been written on the great Duke of Marlborough, according to the general belief. In the discussion that took place as to whether her mistake should be set right, or be left unnoticed, when the Duchess wrote a letter of thanks to her, Mr. Spencer learned that this popular and hacknied song was in fact written on the Duke's father, Charles, second Duke of Marlborough, when he set off from a village in Germany, to take the command of the British forces serving on the Lower Rhine, and that the village barber was the author of it. The author of the music is still unknown."

J. Y.

SIR WILLIAM WESTON,

LORD PRIOR OF THE ORDER OF ST. JOHN OF JERUSALEM,

(2nd S. vii. 317, 405, 406: 3rd S. vii. 224.)

As I ventured in the last number of "N. & Q." to question the accuracy of the interpretation, and assignment by Cromwell (*History of Clerkenwell*, pp. 187-191), of the motto sculptured beneath the arms of Sir William Weston on the once splendid monument of that knight, it may not be uninteresting to consider the correctness or otherwise of the description, and of the engraving given of the armorial bearings themselves. The following remarks, however, chiefly apply to the engraving. After describing the injuries from which the monument had suffered from the ravages of time, the wanton mischief and the thefts of the sacrilegious, and the *beautifying* it received in 1780, Cromwell continues:—

"The other indentations appear to have been made by plates of arms, one of which had evidently been Sir William Weston's coat, as represented among the decorations at top: bearing ermine in chief 6 bezants; quartering 3 camels passant; crest, a Saracen's head on what appears to be intended for a Prior's cap; motto, *ANX BONO*."

Aubrey, in his description of Sutton Race, Surrey, the residence of Sir Richard Weston, says:—

"In the hall is the crest of Weston, viz. a Saracen's head with a black beard, and a wreath of white linen. This does not exactly tally with our crest: but the difference may have arisen from the sculptor's ignorance."—P. 189.

The Westons bore five not six bezants, but the causes above adverted to doubtless led to the inaccuracy. In the "Description of the Standards borne in the Field by Peers and Knights in the reign of Henry VIII." in the College of Arms, Sir William Weston's banner bears—1st and 4th Erm. on a chief Az. five bezants; 2nd and 3rd Ar., three camels statant Sa. The cross of the Order of Knights Hospitallers is borne in chief, and the banner is supported by a camel Sa. crined, hooped, and garnished Or. His crest is not given, but in the same MS. where the standard and arms of his brother Sir Richard Weston are emblazoned, occurs the Saracen's head, not full, but three-quarter faced, bearded, and with protruding tongue, collared, bound with a fillet Ar. and Az. and resting on a wreath Ar. and Sa. The head has all the characteristics of the best type of Arab, with high features, massive brow, flowing hair, full beard and moustache, and rich brown complexion; and the face, in spite of its distortion and fierceness, is not ill-favoured. In the crest on the monument the sculptor fell into the modern and conventional rendering of the heraldic Saracen, the thick-lipped, beardless, black, bloated, woolly-haired negro.

The fillet round the head was converted either by the sculptor, draughtsman, or engraver into the

jewelled or embroidered band of a kind of skull-cap, and in the arms the bezants have, in the first and fourth quarters, been sown broadcast on the field.

In the first quarter they have fallen in two equal and parallel rows, whilst in the fourth they have distributed themselves more artistically in three rows, numbering three, two, and one respectively. The engraver, moreover, has allowed his fancy to run wild in the adornment of the chief in the above bearing, which is far beyond any attempt at heraldic description.

I should be glad if some of your correspondents would reply to MR. PINKS' query (2nd S. vii. 490) regarding the Lord Prior's monument. Is it still at Burghley, and in whose memory has it been erected?
W.

EPIGRAMS.

(3rd S. vii. 97, 117, 147.)

Plus its Laconism, the "Epigram upon an Epigram," recorded by M. N. S., is better conceived and more neatly pointed than Warton's—which of the brothers, Tom or Joe, I forget. Unless it be too familiar for repetition, here it is:—

"One day in Christchurch meadows walking,
Of poetry and such things talking,
Cries Ralph—a merry wag:
'An Epigram, if right and good,
In all its circumstances should
Be like a *Jelly-bag*.'

"'Your simile, I own, is new;
But how dost make it out?' says Hugh.
Quoth Ralph 'I'll tell thee, friend:
Make it a-top both wide and fit
To hold a budget-full of wit,
And point it at the end.'"

Ausonius's "Dodra"—which he relished well enough to give its receipt in two Latin epigrams (*epigraphs* rather), and one Greek—had tempted me to a translation. May I, notwithstanding MR. HAMILTON's note, venture to append it?—

"Men call me *Niner*: bread, broth, water, wine,
Salt, pepper, oil, herbs, honey, make my *Nine*,"—

a mixture, fit only to wash down the classical dinner of Smollet's Antiquarian!

As also one of Martial's, which is eminently terse and poignant:—

"Cum sitis similes, paresque vitæ,
Uxor pessima, pessimus maritus,
Miror, non bene convenire vobis."
Lib. viii. Ep. xxxv.

"So like your tempers and your lives,
The worst of husbands, worst of wives,
'Tis odd, how ill your union thrives."

Before I had seen MR. MACKENZIE's note of the Ausonian "Dodra," I was thinking of its monoliner version. To compress nine ingredients (three of them being impracticable dissyllables)

within an English heroic line, were about as easy as packing Falstaff into a pepperbox: so I tried it with an Alexandrine's *twelve*, which, I need not say, is shorter by *five* than the original Latin; and will be accounted, I hope, at least as condensate as Ausonius's seventeen. No easy task it was; but easier than it would have been to swallow its practical brewage:—

"Men call me *Niner*. Why? Thrice three is nine:
Bread, broth, salt, honey, herbs, oil, pepper, water, wine."

Martial's "*duri ingeni puer*" is simply a *block-head*: fit only to be a town-crier, a costermonger, an auctioneer's or tumbler's touter, or such other brazen-lunged *præco*; or else a bricklayer or hodman. Heraldry and architecture are beyond his blockheadism. The trivial class of these *præcones* was oddly played upon by our grave lexicographer—paronymously, he would term it:—

"If the man who turnips cries,
Cry not when his father dies;
'Tis a proof that he had rather
Have a turnip than his father."

The point of this epigram is, I believe, contemporaneous with Jack Bannister's story.

Dryden uses the term "*hardhead*" as a *street-mêlée* word; wherein the "*roughs*" butt each other in the Taurine fashion—a brutal sort of head-work: yet preferable to the Italian knife. In some old play (I forget its title) there is a parish-constable—a cross between Dogberry and Bumble—by name, Authority *Hardhead*.

Turning, too abruptly perhaps, to a very different view of our subject, long ago I "*made a note of*" a distichon, which we may not term an epigram. What other than *parvaria, animo concepta*, an illustration applicable only by something lower than itself of "*The Mystery of Mysteries*," I know not how to term it:—

"Nix, Glacies, et Aqua; tria Nomina, Res tamen una:
Sic in personis trinus Deus, et tamen unus."

Having common-placed it, in the days when "N. & Q." was not, I unfortunately neglected to set down its authorship; but among the learned contributors to our weekly *necessè est*, it will hardly fail of a reference. I venture this inadequate rendering:—

"Snow, Ice, and Water; one, yet three in name—
Father, Son, Spirit; three, yet each the same."

E. L. S.

I do not think the following are generally known. They are given as original in *The Green Book* (Dublin, J. Duffy, 1845):—

"When I meet Tom, the purse-proud and impudent block-head,

In his person the poets' three ages I trace:
For the *gold* and the *silver* unite in his pocket,
And the *brazen* is easily seen in his face."

Feb. 16, 1830.

On Two Pretty Girls.

" 'How happy could I be with either,' was said
By Macbeath to his wives in the play;
But were two such charmers as you in their stead,
He could not wish either away.
" Oh! no, until death with such angels he'd grapple;
Then both are so temptingly fair,
That, as Adam lost Heaven by eating an apple,
I'd forfeit *my* chance for a pair."

On Miss —

" Thrice happy the man who gets thee for a wife!
Thrice happy, indeed, since he's sure of salvation!
For if Heaven's to be gained, we are told that this life
Must be spent in Repentance and Mortification."
Jan. 20, 1830.

The author of the volume, which is a curious Irish nationalist production, was "John Cornelius O'Callaghan, Esq., a 'literary agitator.'" C. W. 43, Union Grove, Clapham, S.

The maxim "Cœpisse," &c., is certainly older than Ansonius. See Horace, 1 *Epis.* ii. 40 —

"Dimidium facti qui cœpit habet: sapere aude:
Incipe."

Where does the other maxim referred to in the same note come from, "Bis dat qui cito dat"? O. P. Q.

APPLE-PIE ORDER (3rd S. vii. 133, 209.)—A lady has very kindly informed me that she remembers being told by an ancestress, the custom many years ago was to take off the top crust of an apple-pie, to mash up the fruit with sugar and cream, and then to cut the crust into triangular pieces like sippets, and stick them ends downwards into the fruit in various patterns, as circles, crowns, stars, &c. This seems to be a more probable origin for the phrase than any yet offered. A. A.

AN OLD RAPIER (3rd S. vi. 308, 521.)—By a strange oversight I had not observed, until three months after its appearance, MR. W. J. BERNHARD SMITH's obliging reply to my query. I would add that the blade is not flat, but rounded on both sides. What is the meaning of the four perforations in the blade immediately below the hilt? Were they to make the thrust more deadly if it reached as far? Being unskilled in such matters, I will not venture to describe the hilt, but I send an accurate drawing of it, with this further query, and hope it may reach my correspondent's hands. ALFRED GATTY, D.D.

TRUFFLES (3rd S. vii. 167.)—Truffles are plentiful occasionally in Hampshire. In the village of Cheriton, about three miles south of Alresford, when I was a boy, there were two families whose principal means of support depended upon the success of their truffle-hunting; and, remarkable enough, their name—like that of the man said by Mr. M. A. LOWER to come from the West Indies—

was Leach. At present there are three brothers in the village who follow the occupation of their sire. These men do not, as your correspondent says, bribe the dogs by giving them meat to prevent their eating the luxury, but they give them a piece of bread now and then as a reward for their discoveries. Nor do the dogs, as might be inferred from the communication, get possession of the truffles. They find them, and their master digs them up with a pike he carries on purpose. The dogs used by these men are white ones, very similar to the French poodle. The hunting is not limited to any particular places; but in all the hedgerows round, and fir plantations are the truffles found. J. W. BATCHELOR.

MY (3rd S. vii. 164.)—I am very glad to find from MELETES' reply, that the use of the egotistical *my* is not universal; but that it is very prevalent I know by fatal experience; and surely Thackeray's ridicule of the Irish for their adherence to Walker, as I may term it, was proof sufficient of my statement. Let not, however, the neophonists lose courage; they are sure to carry the day; for novelty, however erroneous, always beats old-fashion, however logical and correct. Has not *kerb-stone* nearly driven *curb-stone* out of use? While we write *epigram*, *diagram*, &c., have we not *programme*, *à la Française*? Do we not meet, even in books of some pretence, *to clearly see*, *to truly narrate*, and such like atrocities? I could, of course, find many other instances of the triumph of ignorance over knowledge, but where would be the use? THOS. KNIGHTLEY.

RAGUSA (3rd S. vii. 180.)—Triers, in his *Einleitung zu der Wapen-Kunst* (p. 785), gives the arms of Ragusa thus:—

"In silbernem Felde drey blaue rechte Schräg-Balcken mit dem Worte LIBERTAS, welches mit goldenen Buchstaben quer durch geschrieben ist." (Arg. three bendlets az.; over all, the word "Libertas" in fess or.)

He adds: "Es ist nicht ausgemacht zu welcher Zeit diese Republique entstanden." J. WOODWARD.

HOLY-WATER-SPRINKLE (3rd S. vii. 200.)—This was a weapon of the mace kind, and was another name for the "Morning-star," the head being furnished with a number of radiating spikes. In the Tower Survey of 1547, *penes Soc. Ant.*, is the following entry:—

"Great holly water sprinkles, 118; Holly water sprinkles with gounes in th' ende, 7: Little holly water sprinkles, 392: Holly water sprinkle with three gounes in the topp, 1."

This is no doubt the MS. cited by Grose (ii. 286), and the last item, in all probability, the arm called King Henry VIII.'s Walking Staff, still preserved in the Tower. See Hewitt's *Anc. Arm.* iii. 604. S. D. S.

This weapon is properly a long club of wood; its head armed with iron spikes, standing out in all directions at right angles from its axis. It was a rude implement, mostly used in the defence of breaches and trenches, and sometimes called a "morning star." The name was derived from the resemblance to the "Aspergillum" for holy water, which is much in the form of a bottle-brush. A modification of the weapon was, and perhaps is still used, by the watchmen in Denmark and Sweden. It may be remembered that the late Marquis of Waterford was nearly killed by a Scandinavian watchman, armed with a "morning star." That instrument was, however, described at the time as a long staff with a spiked shoe, and leaden ball at its top. The spiked head was probably thought too formidable to be entrusted to a guardian of the peace. There are examples in the Tower, and elsewhere, of match-lock guns combined with the weapon; but they formed no part of the "morning star" proper, which was simply a thick staff, or club, studded with iron points.

W. J. BERNHARD SMITH.

Temple.

BURIAL IN COFFINS (3rd S. vii. 113.)—It would seem from the apparently studious avoidance of any mention of coffins in the Burial Service of the Church of England, that at the period of compilation of that service, uncoffined interments were common. "Corpse" or "body" alone is spoken of. Sir Henry Spelman says in his *Works*, interments without coffins were common amongst the humbler classes even so late as the year 1650. Some decent involucra, or coverings, were deemed to be necessary, but this was all.

GEO. VICKERS.

Shimpling, Bury St. Edmunds.

KING OF JERUSALEM (3rd S. vii. 202.)—My query, what present or more recent potentates call themselves by the above title, awaits an answer. In proclamations, or coins, I see that the King of Sardinia, King of Naples, Queen of Spain, and Grand Duke of Tuscany, all claim the title. Have the rulers of Austria, Germany, Turkey, France, or any other kingdom, since Frederick II. in 1229-39, in public deeds or coins, been so styled?

E.

The only reigning sovereigns of Europe who use this title, and habitually quarter the arms of Jerusalem with their own, are, I believe, the Emperor of Austria and the King of Italy. The other potentates who have, or have had, pretensions to the sovereignty are, the Pope, the King of Spain, the King of France, the King of the Two Sicilies, the Duke of Lorraine, and the Duke of Mantua. The Republic of Venice, on the involuntary abdication of the throne of Cyprus by Catarina Cornaro, the last queen, annexed her dominion to the Republic; and at her decease,

whatever rights she possessed over the throne of Jerusalem, escheated to the state of which she was an adopted daughter, and the arms of Jerusalem, with those of the kingdom of Cyprus, were incorporated with those of the Venetian Republic.

JOHN WOODWARD.

New Shoreham.

In answer to the latter half of E.'s question, think that at the present time no potentate bear the title of King of Jerusalem. The title was born by the kings of Sardinia, and on their coins generally ran as follows (legend of a Doppia in full 1773)—"Victor Amadeus Dei Gratia Rex Sardiniae Cypriae et Ierosolymae."

The arms of Jerusalem are in the first quarter of the full Sardinian shield quartered with Cyprus, Armenia, and Luxemburg—rather a funny combination.

A year or so ago the King of Sardinia changed his title to Re d'Italia, and then I should imagine dropt the inferior titles.

JOHN DAVIDSON.

SEALS OF GEORGE ABBOT, ARCHBISHOP OF CANTERBURY (3rd S. vii. 179).—MR. HOWARD wishes to be referred to an impression of the archiepiscopal and personal seals of Archbishop Abbot. Among the muniments of Lord Willoughby de Broke at Compton Verney in this county, I found some years ago the appointment of his ancestor, Sir Robert Heath, to be one of the Governors of the Charter House, signed and sealed by this Archbishop, January 26, 1 Charles I. (1625); in others, his personal seal, of course, is used, and I enclose a very rough sketch of it; it is a plain shield, bearing a chevron between three pears.

E. H. SHIRLEY.

PASSAGE FROM "MACBETH" (3rd S. vii. 51.) In old English Dictionaries, probably in Bailey's, the word *blonket*, which means a thunder-cloud, is given. It may be that this is the original reading of the passage.

B. T.

WORKS ON SATAN AND HIS DWELLING-PLACE (3rd S. vi. 533; vii. 144.)—I have now before me two editions of the work of Dr. Swindon, one being the second ed. 1727, described by your Kentish correspondent, and the other an anonymous edition of 1724; full title, *An Enquiry into the Nature and Place of Hell*. London: Printed by W. Bowyer, for W. Taylor at the Ship in Paternoster Row, and H. Clements at the Half-moon in St. Paul's Churchyard, 1714. Frontispiece of the sun taken from Kircherus and Scheinerus. Are these works scarce? The edition of 1727 only is mentioned in Bohn's *Lowndes*, and not as a second edition.

A. B. MIDDLETON.

The Close, Salisbury.

HERALDRY (3rd S. vii. 134.)—I am very much obliged to your correspondent H. W. T. for having called attention to an error in my *Blason of*

Episcopacy. The coat of Bishop Lyndewode ought there to have been given as a chevron between three leaves, the latter clause having slipped out in the transcription of my memoranda for the press. The coat will thus be found to be the same as that upon the brass for John de Lyndewode (of 1421), at Linwood, co. Lincoln. I have examined the edition of the *Provinciale* referred to by H. W. T., and I cannot believe that the coat there engraved is intended for the arms of the bishop; as in addition to the supporters, a most unlikely adjunct to episcopal arms, they are surmounted by a close helmet. I hope to be able to discover to whom they really appertain; but if intended even for the bishop's, I should prefer the contemporary evidence of his own Register to the coat attributed more than half a century after his decease.

Had your correspondent's friend who made the extract from my book looked back to the name before Linwood's, Thomas Rodburn, 1433 to 1442, he might have saved himself the trouble of correcting the obvious misprint of 1422 for 1442.

W. K. RILAND BEDFORD.

Pew (3rd S. vii. 155).—A pew, somewhat similar to the one described by MR. FERREY, is extant in the small church of Shellesley Walsh, in the valley of the Teme, Worcestershire. It is enclosed with richly carved woodwork, to the height of the rood screen to which it is adjacent, on the south side of the small nave; and, I presume, was the seat in ancient times of the lord of the manor.

THOMAS E. WINNINGTON.

DR. MOISEY (3rd S. i. 290).—Perceiving that the query of MR. R. INGLIS concerning this gentleman has never been replied to, I mentioned the fact to a friend; who, I conceived, might possess a "note" upon the subject. We at once dived into his MS. collection:—

"MS. S.—20. *Othello* and *Il Bondorani*, see Bill. The '*Othello*' of this evening is said to have been a Mr. Moisey, of the medical profession—he failed decidedly." [Saturday, December 20, 1800.]

This immediately caused a search to be made high and low—"up stairs and down stairs," in the literal sense of the word; and amongst almost endless histrionic archives, stowed away in huge cupboards, the following extracts formed the total result of our searchings:—

"19. [20].—*Othello*. A gentleman of the name of Moisey, whom we had only an opportunity of seeing in one scene, made his debut in this arduous character. We understand that he spoke with 'good emphasis and discretion;' but having other prospects in life, and his success not being such as to promise a very lucrative engagement, he has prudently resigned all thoughts of the stage as a profession."—*The Monthly Mirror*, 1801, vol. ix. p. 55.

"20. [December, 1800]. A Gentleman of the Faculty (of the name of Moisey) made his debut at Covent Garden in the part of *Othello*. Of the expression of his countenance, the disguise did not permit us to judge: his person

appeared to be genteel, and above the middle size. His action was rather free than graceful, though he trod the stage not without dignity; but whatever merits he may possess, they were all insufficient to compensate for a voice without volume or compass, having neither modulation for scenes of pathos, nor strength for declamation. The impression it made on us was similar to what we should have received from a person enacting *Othello* in a small parlour, and restraining his voice lest he should be heard by the people overhead. We need only add that, though he was not loudly censured, his reception was such as we think would not encourage him to renew the attempt, at least in the higher walks of Tragedy."—*The European Magazine*, 1801, vol. xxxix. p. 40.

EDWIN ROFFE.

Somers Town.

PHYSICIANS' FEES (2nd S. v. 495).—Sir Alexander Croke, in his edition of the *Regimen Sanitatis Salernitanum* gives quotations from some works written in imitation of the subjoined celebrated compound of poetry and physic, which is thus prefaced:—

"The following prudential advice, given by Otho of Cremona to medical practitioners, enters too deeply into the mysteries of the profession to have been designed for the use of the profane:—

"*De prudentiâ Medici sumentis pro labore.*

"Non didici gratis, nec sagax musa Hippocratis
Ægris in stratis serviet absque datis.
Sumpta solet care multum medicina juvare,
Si quæ datur gratis—nil habet utilitatis.
Res dare pro rebus, pro verbis verba solemus.
Pro vanis verbis montanis utimur herbis,
Pro caris rebus, pigmentis et speciebus.
Est medicinalis Medicis data regula talis,
Vt dicatur 'da, da,' dum profert languidus 'ha, ha.'
Da medicis primo medium, medio, nihil imo;
Dum dolet infirmus, Medicus sit pignore firmus;
Instanter quære nummos, ut pignus, habere.
Fœdus et antiquum conservat pignus amicum,
Nam si post quæris, quærens semper eris."

JUVENA.

H. II. PRINCE FRANCIS RHODOCANAKIS (3rd S. iv. 453).—Besides the *History of the Ancient Dukes and other Sovereigns of the (Greek) Archipelago*, &c., mentioned in "N. & Q.," he wrote many other literary and philosophical works; among which may be noticed the following biographical one, as its perusal will greatly assist your correspondent DE RHODES in his researches regarding the state of the Byzantine nobility after the conquest of Constantinople by the Turks:—

"Les Hommes Nobles et Illustres de l'Isle de Chio; écrit par Son Altesse Monseigneur le Prince François D. Rhodocanakis,* Duc de la Tour Rhodocanaki, Seigneur de la dite Isle, etc.; et adressé à S. A. le très-illustre Prince Gaston, Duc d'Anjou, etc. [afterwards Duc d'Orléans, younger brother of H. M. King Louis XIII. of France]; à Paris, Sam. Thiboust, 1620, in 4^e."

* He assumed the family name of his wife after his own, two years after his marriage; and he dropped it a few years afterwards, having ascertained that her only brother, and consequently the inheritor of the titles and name of Justiniani, had not been killed in the battle, as reported. (See p. 5 of the above-mentioned biographical work.)

It contains the biographies, not only of all the members of the author's family who flourished before him, but of many others of the nobility of the island of Chios, who distinguished themselves by their talents.

C. R.

NOTE FOR SPANISH SCHOLARS (3rd S. vii. 73.)—I beg to submit the following, as a more correct translation of Cervantes' sentence than that given by MR. PLATT:—

"And observe, Sancho, that those works of charity which are done reluctantly and lazily, possess no merit, and are of no value."

H. W. T.

FAG: A REMNANT (3rd S. vii. 110.)—This word is now of common use; but the original term for an end, strip, or remnant, was the Saxon *dag*. In the *History of Henley* (p. 256), is an account of the goods of John Knight, in 1438, which were forfeited by the killing of his wife: "In primis j daggon de Walssh clothe, verid color." And in Chaucer's *Sompner's Tale*, the mendicant friar begs:—

"Or yeve us of your brawne, if ye have any,
A *daggon* of your *blanket*, leve dame
Or suster dere."

JOHN S. BURN.

The Grove, Henley.

WATERHOUSE OF KIRTON (3rd S. vii. 138.)—The county of Lincoln is divided into three "parts," namely, Lindsey, Kesteven, and Holland; but, until the answer to P.'s query, I had never heard of either the "parts of Lindsey, or Holland," being again subdivided, so that there should be a district known as *Low Lindsey*.* P. may possibly feel interested in learning that there is, in the church of Kirton in Lindsey, the recumbent figure of a knight in chain armour, which may probably be that of Sir Gilbert Waterhouse. It was discovered, some four years ago, deeply embedded under the floor of the church at the eastern end of the south aisle; and, after narrowly escaping a "restoration," found a resting-place upon the top of the old stone altar of Catholic times.

I may add, that the name of "Waterhouse" may frequently still be met with in villages adjoining the River Trent, which is only a few miles distant from the town of Kirton, in Lindsey.

WM. E. HOWLETT.

Kirton in Lindsey.

PHILIP VAN MACHEREN (3rd S. vii. 135.)—

"A marine painter, who lived at Middelbourg towards the end of the seventeenth century. In 1672 he entered one of the vessels of war of the republic, for the express purpose of seeing a naval combat—a subject which he delighted to represent. He also made several voyages in

[* "Holland is divided into two parts, the *Upper* and the *Lower*; the *Upper* contains the two wapentakes of Skirbeck and Kirton; and the *Lower* only the wapentake of Ellow."—*Magna Britannia*, 1720, ii. 1406.—ED.]

Danish and Swedish vessels for the same purpose. His works are rarely seen with his name; nor are there any further particulars recorded of him, except that Balkema says he died at Amsterdam, and Immerzeel at Rotterdam."—Bryan's *Dictionary of Painters*, London, 1849.

ALLIÉS.

Dublin.

ENGLISHMEN BURIED ABROAD (3rd S. vii. 120.)—Some years ago, visiting a school-girl relative, in the English convent at Bruges, I was admitted to its beautiful chapel, where I copied the following:—

I.

"D. O. M.

Hic

manet depositum

COR

Generosæ Domine

MARIE ANNÆ GIFFORD,

filie Joannis Gifford equitis

aurati et illustrissimæ

Domine Catharinæ Middleton.

Ætatis suæ 58 obiit

Die 28 Aprilis, An.

Dom. 1759.

R. I. P."

II.

"Deo optimo maximo.

Hic prope jacet

Prænobilis Puella

CAROLINA MARIA TALBOT,

Filia nobilissimi Domini Caroli Talbot

ex antiquâ et nobilissimâ familiâ de

Shrewsbury,

et illustris Domine Mariæ

Mostyn.

Annos nata 16

obiit ad hunc conventum,

Die 10 Januarii, 1782.

Hoc marmor in testimonium sui amoris afflicta mater

poni jussit.

R. I. P."

I noted at the same time two other epitaphs in this chapel: the one on "Lucia Theresia Herbert de Powis," professed 1693, deceased 1744; and the other over "Maria Augustina More," a descendant of the great Sir Thomas More, ending: "Sacrae huic Domui annos præfuit 41." R. I. P."

JOHN W. BONE.

41, Bedford Square, W.C.

QUEEN OF QUERUMANIA (3rd S. vi. 287.)—On the death of Chrononhotonthologos, Aldiberontiphosphornio and Rigdum Funnidos are about to fight for the hand of the Queen Fadlodinida, who stops them with—

"Well, gentlemen, to make the matter easy,
I'll have you both, and that I hope will please ye."

She afterwards changes her mind, and settles the matter more in accordance with the court-morals of those days than of the present.

In the early editions of *Tom Thumb*, the passages imitated are given in the notes. No such assistance is given in any copy of *Chrononhotonthologos* which I have seen. Some parts look very

like parodies. Are they such, or only general imitations of the grand style? W. D.

THOMAS SANDEN, M.D. (3rd S. vii. 74, 143.)—He was an eminent physician at Chichester, and the author of the—

"Three Discourses: 1. On the Use of Books. 2. On the Result and Effects of Study. 3. On the Elements of Literary Taste," &c.

He also published *Strictures on Dr. Dawson's Treatment of Acute Rheumatism*, 12mo, 1781; and contributed articles to Duncan's *Annals of Medicine*. His name will be found in the *Biographical Dictionary of Living Authors*, 8vo, 1816.

F. B.

Caton.

"IN THE TIMES" (3rd S. vii. 153.)—The poem thus entitled will be found in *London Society* for November, 1862, p. 449. The poem is anonymous, and is illustrated by J. D. Watson.

CUTHBERT BEDE.

The verses so entitled appeared in *London Society*, vol. ii. 449. MR. GASPEY probably has access to this publication; but if not, I shall be happy to furnish him with a copy of the lines.

ST. SWITHIN.

CARABOO (3rd S. vii. 190.)—The utility of MR. BATES's interesting communication would be enhanced if Caraboo's maiden name were given. Cannot your correspondent MR. PRYCE supply it, as also the exact date of her death? S. Y. R.

I well recollect the imposture of "The Princess Caraboo" in Bristol. My father was mainly instrumental in her detection. As a linguist, he had been invited to pay her a visit, with a view to ascertaining what language she spoke. When he entered the room some gentlemen had just placed before her an Oriental MS., making signs to her to read it. She at once began to read it with great apparent facility, and aloud. My father observed quietly to a gentleman near him, but loud enough to be heard by "Caraboo," that the language of that MS. was read, like Hebrew, from right to left. In a few minutes she had changed her mode of pretending to read, and now traced the words from right to left. This opened the eyes of those in the room to her imposition, and she was soon forced to own it. She afterwards said that when she saw my father enter the room she dreaded him. He was persuaded from the beginning that she was an impostor, and probably his countenance and manner indicated such persuasion. I remember that, among other tricks, she used to go upon the roof of the house every day to worship the sun.

F. C. H.

WINTHROP FAMILY (3rd S. vii. 100.)—*Corrections of Typographical Errors*: Second column, sixth line, for "Sindall" read Lindall, and the same on twenty-first line. On line twenty, omit

the comma between Gurdon and Saltonstall: the former being the *Christian* name, as we term it, but as the Americans (I think more properly) term it, the *given* name.

A late writer, in speaking of the Winthrop family, has assumed that John Winthrop (only son of Wait Still Winthrop) had returned to England. I presume in consequence of his death occurring at Sydenham, in Kent. Such, however, was not the case; he was merely on a visit to England (leaving his wife and daughters in New England), attending to a law-suit that he had against Samuel Sparrow and others, arising from a contract with these parties to work a blacklead mine on his estate on Long Island, near New York city. He was accompanied by his son, John Still Winthrop; and they were for some time, between 1737 and 1743, residing with Mrs. Henrietta Hyde, "in the parish of St. Mary-le-bone," widow of Nathaniel Hyde of Harriott, in Hampshire, and second cousin of John Still Winthrop. The son returned to New London; and the cousin (Mrs. Hyde) went to New London, probably in company with him, and there resided till her death. She was the daughter of Robert Woodward, D.D., Dean of Salisbury. Her grandmother's sister was the wife of Wait Still Winthrop, and mother of John Winthrop, the father of John Still. It is presumed that Nathaniel Hyde was related to the Hydes, Earls of Clarendon: Sir Lawrence Hyde, uncle of the first Earl of Clarendon, residing at the Close in Salisbury.

I shall be glad if any of the readers of "N. & Q." can inform me whether a Nathaniel Hyde was a grandson of Sir Lawrence. Robert, second son of Sir Lawrence, was Chief Justice of the Common Pleas, and died in 1605; and Alexander, the fifth son, was Bishop of Salisbury, and died in 1667.

Mrs. Hyde had three children, who all died in infancy, or very young. An interesting portrait of her and her children is in the possession of Thomas C. Winthrop, Esq., of New York city.

GEO. ADLARD.

Barnsbury.

COUNTESS OF SUFFOLK (3rd S. vii. 94, 169.)—I doubt very much whether S. P. V. has hit upon the right person. I think it much more likely that the Countess of Suffolk, to whom a portrait by Zuccaro has been assigned, should be Catherine, the second wife of Thomas Howard, first Earl of Suffolk of that name. But if X. will kindly furnish a description of the portrait to which his inquiry relates, the problem might easily be solved.

In the collection at Gorbamby there was, and probably there still is, a full-length portrait of the Countess of Suffolk above adverted to. She there appears as a lady of well-developed *embonpoint*, and altogether an easily recognisable personage. Who was the painter?

In the collection at Castle Howard there was,

born near Halifax, in Yorkshire. The first of which he was a member came from Brabant, and settled and acquired in the neighbourhood of Halifax, *temp.* I. Branches of the family lived at Swift Hoyle House, Light Hazels, and Hollings, same locality. They continued to rank as there till the end of the eighteenth century. One representative of the family is Fretwell Hoyle, of Ferham House, near Rotherham, who bears for arms, ermine, a mullet sable; crest, an eagle's head erased proper; and another is Richard Hoyle, of Denton Hall, near Newcastle, who bears ermine a mullet or; crest, a griffin's head erased. I am not aware that any memoir of the family of Hoyle has ever been written.

RANGIORA.

ANONYMOUS (3rd S. vii. 109.)—*The Meditations of a Divine Soul*, 1703, inquired about by MR. LLOYD, is a work of Charles Povey's, and was published again in 1705. The dreamy author was mighty proud of this curious compound; in his *Torments after Death*, seventh edition, 1742, he says,—

"My work entitled *Meditations of a Divine Soul* (ten thousand copies of which have been sold at four shillings each) contains several tenets of atheism," &c.

Povey's books are numerous. I have before brought some of them to notice in "N. & Q.," and hope, as his name is again on the *tapis*, that some of your curious contributors will ventilate through the same channel any notes they may have about the life or works of this remarkable man, who died in 1742 or '43, at the great age of ninety.

J. O.

The Dramas (five not six) of the Princess Amalie of Saxony, were introduced to the English public by the late Mrs. Anna Jameson, under the title of *Social Life in Germany*, 2 vols. 1840, Saunders and Ottley. My copy is one of a second issue published by G. Routledge in 1848, and has Mrs. Jameson's name on the title-page. ABHBA will find the translation attributed to her in *Men of the Time*, p. 838, ed. 1857, Kent and Co. (late Bogue).

ARCHIMEDES.

HUGH MORRELL (3rd S. vii. 200) was a merchant at Exeter; and afterwards, for several years, agent at Paris for the English government. It seems that he was residing at Dover in November, 1802; and we find him mentioned in a letter of Dorset to Secretary Bennet, in which it is probable that he was then

ii. 61; and

Dom. State Papers, &c.

iii. 71.

C. H. & I. N. O.

Cambridge.

OLD HOUSE AT HASTINGS (3rd S. vii. 199.)—The woodcut facing p. 100, in the 15th volume of the *Sussex Arch. Collections*, is one of the old house of which Mr. Prout made the sketch in 1815. The woodcut has his monogram, and the date. In my day, the house (which stood at the extreme eastern entrance of the town, not precisely in High Street, but eastward of the space where All Saints Street and High Street diverge,) was used as a place for storing wool.

WM. DURRANT COOPER.

"STILL WATERS RUN DEEP" (3rd S. vii. 156.) Is not the following line from Shakespeare's *Second Part of Henry VI.*, Act III. Scene I. the original of this phrase?—

"Smooth runs the water where the brook is deep."

E. R.

"Vada sonant, alta quiescent."

By whom written?

R. W. F.

FORGED ASSIGNATS (3rd S. vi. 217.)—The late MR. GEORGE OFFOR gave me for my Dartford collections an assignat, the paper for which was supposed to have been made at Dartford. It purports to be an

"ASSIGNAT
de cent francs
Série
621

No.

237.

"Ogé."*

The border of the assignat has classic emblems. On the top of the assignat is printed, in lower-case type, about the size of that known in England as bourgeois (but the printing was certainly done in France, and with type cast from French matrices): "Hypothéqué sur les domaines nationaux;" and at the foot, "Créé le 18 nivose l'an 3^e de la République française." On the sides, in small capitals, upright:

"LA LOI PUNIT DE MORT LE CONTRE-FAC-TEUR."

"LA NATION RÉCOM-PENSE LE DÉNON-CIA-TEUR."

The hyphens show where the words have been divided in upright columns. MR. OFFOR, in the note he sent to me with the assignat, said:

* The signature "Ogé" is printed in script character in the centre, from a small wood block. At the end the accented é is a flourish, which might have been intended for either a Q or L.

"The one enclosed is the kind said to be the forgery. It was pasted tight down on a sheet of paper. Soaking it to get it off has injured the stamp [this damage it has now partially recovered]; otherwise it is in fine condition, with the water-marks very perfect. The cap of liberty [these are on the opposite top corners] was a good emblem." "I have two large sheets, showing every form of assignat, with emblems," &c.

Mr. Finch, who made the paper for the forged assignats at the Dartford paper mills, has repeatedly told me that he entered into a contract with a stationer in St. Paul's churchyard to make the paper. The moulds were sold by Mr. Hubbard, the auctioneer, in 1832, after the failure of Mr. Towgood, who, till then, occupied the mills. For further particulars, *vide* my father's *History of Dartford*, p. 233*, 310.

ALFRED JOHN DUNKIN.

Dartford.

REV. JOHN LAWSON (3rd S. vi. 311, 439.)—A memoir of this distinguished geometer, by T. T. Wilkinson, Esq., F.R.A.S., &c., will be found in Alfred John Dunkin's *Archæological Mine*, vol. i. p. 109. Δ.

BELL CRACKED (3rd S. vii. 169.)—I am happy to be able to give MR. ELLACOMBE a little information on this subject. Several years ago I paid a visit to the church at Hanbury, near Burton-on-Trent, and ascended the tower, in which a new set of bells had recently been hung. I was then informed that, on the completion of the restoration of the church, the workmen employed obtained permission to sound the bells in honour of the architect. One of them, by way of a practical joke, thinking to deaden the sound, suddenly clasped his legs around one of the bells at the moment when his comrade struck it. He succeeded beyond his wishes; for the bell cracked on receiving the blow, and had to be recast. On some surprise being expressed at this accident, the founder observed, that a piece of packthread tied tightly round a bell would have produced the same result. The story made an impression on my mind at the time, and I am now glad that I remember it. W. J. BERNHARD SMITH.

Temple.

PEPYS'S MEMOIRS (3rd S. vii. 93, 171.)—I have little doubt that the peculiar expressions, occurring in the printed version of Pepys's *Diary*, are due to want of care in decyphering the shorthand characters in which the original is written. The stenographic system used by Pepys was that known as "Rich's;" and one peculiarity of it is, that the letter *s*, when terminating a word, is denoted by a small dot placed under the preceding consonant. Very probably experienced writers of the system often omitted this dot, trusting to the general context to render the meaning sufficiently precise; and I think it extremely likely, that a minute examination of the MS. would show that

this has led to most of the peculiarities of phraseology alluded to by your correspondent JAYDEE. I would venture to suggest that, in case a new edition of the *Diary* should be contemplated, the present printed text ought to be diligently compared with and corrected by the original shorthand MS.

In offering the above remarks, I have no desire to disparage the labours of the Rev. John Smith, the original decypherer of the *Diary*. He appears, on the whole, to have performed a very tedious and difficult task in an extremely satisfactory manner. Indeed to him belongs the chief merit of giving the inimitable *Diary* to the public: for, though the late Lord Braybrooke has gained all the credit for doing so, his sole share in the work consisted in making omissions from Mr. Smith's transcript, and adding the foot-notes.

GAMALIEL EVANS.

"SEDES STERCORARIA" (3rd S. vii. 102.)—See the preface to Peter Langtoft's *Chronicle*, p. xli., where Hearne quotes an ancient MS., entitled "The Ceremonies of the Holy Church of Rome," giving a curious account of what takes place on the occasion of the newly-elected Pope's visit to the Lateran. E. H. A.

WHITBREAD FAMILY (3rd S. vii. 35.)—There were two distinct families in Sussex, *temp.* Edward III. The one inquired for by your correspondent, as being of the German family "Weitbrecht," was probably of Pevensey, where Stephen "Wittberd" was a resident freeman in 1342. They were distinct from the Witbreds who were freemen of Seaford. WM. DURRANT COOPER.

Miscellaneous.

NOTES ON BOOKS, ETC.

Polychronicon Ranulphi Higden Monachi Cestrensis; together with the English Translations of John Trevisa, and of an Unknown Writer of the Fifteenth Century. Edited by Churchill Babington, B.D., &c. (Vol. I.) Published under the Authority of the Master of the Rolls. (Longman.)

This edition of the *Polychronicon* of the worthy monk of Chester, to whom we owe not only this curious and interesting work, but the equally curious and interesting Series of *Chester Miracle Plays*, promises to be one of the most valuable of the Series of Chronicles now in the course of publication under the authority of the Master of the Rolls. In the first place it will furnish English students with a genuine text of Ranulph Higden; to this is added the translation by Trevisa, a work of great interest to English philologists; and, lastly, a more recent English translation, now printed for the first time from a MS. in the British Museum, No. 2261, in the Harleian Collection. The edition was originally entrusted to Archdeacon Hardwick; but in consequence of his lamented death, has been transferred to Mr. Churchill Babington, who is obviously well qualified to do full justice to Higden and his translators.

Historical Narrative of certain Events that took place in the Kingdom of Great Britain in the Month of July, in the Year of Our Lord 1553. Written by P. V. Now first reprinted from the Latin. (Bell & Daldy.)

A reprint and translation of an interesting cotemporary tract, written it is supposed, by Peter Vermilly, alias Peter Martyr, for the purpose of showing that the death of Edward VI. was not the result of natural causes, but accelerated by unfair means.

Atalanta in Calydon: a Tragedy. By Algernon Charles Swinburne. (Moxon & Co.)

Moulded on the form of the ancient tragedy, and introduced by a long tribute, in Greek verse, to the memory of Walter Savage Landor, this very able and powerfully written drama does not present temptations to general readers. But the time will come when its merits will be widely recognised.

A Dream of Idleness and other Poems. By W. Cosmo Monkhouse. (Moxon & Co.)

A little volume, which shows that the writer is one who thinks deeply, and finds utterance for his thoughts in graceful and flowing verse.

The Herald and Genealogist. Edited by J. Gough Nichols, F.S.A. Part XIII. (Nichols & Son.)

The new number of this periodical, which stands in such high favour with genealogists, opens with the first of a series of interesting papers on the Origin and Development of Coat Armour by the editor, which will be found novel and instructive. The number contains also some good papers on the Bibliography of Heraldry, Historical and Heraldic Cards, the Cary Family, &c.

The London Diocese Book for 1865, containing a Variety of Information for Clergy and Laity. By John Hassard, Private Secretary to the Bishop. (Rivingtons.)

A little volume, carefully compiled, containing much more information respecting the ecclesiastical arrangements of the diocese of London, both for the Clergy and Laity, than was contained in its predecessor, *The London Diocesan Calendar*.

Stammering and Stuttering: their Nature and Treatment. By James Hunt. (Sixth Edition.) (Longman.)

The sixth edition of a work, which all ought to consult who have friends afflicted with impediments of speech.

Notes on the South Lancashire Dialect. By J. A. Picton, F.S.A.

This curious and interesting pamphlet has just come to hand. On the title-page are the warning words, "printed for private circulation," which is as much as to say to the critics "procul estote." Our present impression is, if the author will venture to make the brochure public, we should certainly spare a good word for the little work. If he chooses to maintain his privacy, it is not for us to invade it.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

NEWELL'S APOLOGIA. Part VI.
COCKBURN'S PINDAR. Part III. NEWMAN AND ISTHEMIAN ODES.
WILMOTT'S SACRED PORTS. 2nd Series.
SIR A. GRANT'S ARISTOTLE. Vol. I.
JOURNAL OF CLASSICAL AND SACRED PHILOLOGY.
E. GRISWELL'S TRANSLATION OF COMUS.
THE CLOISTER AND THE CROWN. WILK, 1834.

Wanted by R. S. D., Union Society, Cambridge.

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Notices to Correspondents.

J. C. (Cambridge.) *Consult Trustee, or some of the other commentators on Hogarth.*

OUR SHAKESPEARIAN CORRESPONDENTS will, we hope, not be offended at our postponing their communications until Saturday, April 22.

T. D. DIVISION. Heraldic Anomalies were written by the Rev. Edward Nares, D.D., the biographer of Lord Burleigh.

J. B. ROWLANDS, whose query respecting the "Delalaunde" family appears in "N. & Q." 3rd S. v. 377, is requested to say where a letter will reach him.

SCOTTS. The best edition of Alexander Ross's *Helensburgh*; or the Fortunate Shepherdess, was published by his grandson, the Rev. Alexander Thompson (Dundee, 12mo, 1812), to which is prefixed a *Life of the Author*. There is also an excellent account of Alex. Ross in Chambers's *Biog. Dict. of Eminent Scotsmen*, iv. 198.

P. (Oxford.) The New Monthly Magazine commenced January, 1814. It was a separate series that commenced in January, 1821.

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LONDON, SATURDAY, APRIL 8, 1865.

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Notes.

PRECEDENCY OF BISHOPS' WIVES.

The exclusion of the Wives of Bishops from any defined precedence in the social order of Society, has been at various periods subject to remarks and complaints, which in some respects have been considered not altogether unfounded.

The accompanying letter, written many years since, though not publicly avowed, was said to be from the pen of a very eminent Prelate, and as showing his views and arguments upon the subject, may be worthy of preservation in a page of "N. & Q.," as affording all the arguments which could be offered in favour of the exercise of the Grace of the Crown which the writer was anxious to obtain; and which went so far as to suggest the form of an Order, by which he might accomplish the object under royal authority.

In suggesting the rank of daughters of Barons for their Wives, it is singular that the style and title proposed was that of *Earls' daughters*. X. Y. Z.

It is said (*vide* Blackstone, bk. i. c. ii. ed. 14), that "the Bishops are not in strictness held to be Peers of the Realm, but only Lords of Parliament," and (*vide* Brydson's *View of Heraldry*, that "the maxims of the municipal Law in contradistinction to that of Chivalry, ascribes Nobility of Blood to none but the Peerage (or Temporal Lords) only," and that, "hence it results that the Spiritual Lords are not Barons by tenure or otherwise, in the same sense wherein the Peers or Secular Lords are, else their Wives and families would

certainly share in their honors, though they be not transmissible by inheritance." But this statement is by no means an *explanation* of the ground for the custom which has hitherto prevailed respecting Bishop's Wives, but merely an ingenious supposition to account for it. It cannot, when compared with the *principles*, or *fact*, upon which the *Temporal Rights* of the Spiritual Lords are founded, be made to apply to the case in point; and the *real origin* of the custom is to be found in a combination of circumstances which History very fully displays.

It is certain (*vide* Blackstone, bk. i. c. ii. p. 156, ed. 14) —

"The Archbishops and Bishops hold or are supposed to hold, *certain ancient Baronies under the King*, for William the Conqueror thought proper to change the *Spiritual tenure of frank-almoigne or free-alms*, under which the Bishops held their lands under the Saxon government, into the *Feudal or Norman tenure by Barony*, which subjected their estates to all civil charges and assessments from which they were before exempt, and in right of *Succession to those Baronies* which were *unalienable* from their respective dignities, the Bishops and Abbots were allowed their Seat in the House of Lords."

"Baronies (*vide* Brydson) were formerly *territorial*, but have long become merely *personal*." Thus it appears that the Bishops sit in the House of Peers not in right of their *Bishoprics* or *Spiritualities* (which give their place in Convocation), but in right of the *Temporal Baronies annexed* to the *Bishoprics*, whence is derived their title of *Spiritual Lords*—and this is further proved, by all the *Writs of Summons*—by their title of Baron, Viscount, or Earl, according to the title attached to each See—by the Ceremonies of Investiture of Temporalities—and by the title of Lordship being given constantly to the Bishops, and not only when in the House of Parliament. It is therefore evident that their Dignity is *personal* and not merely *Official*, like that of the Judges in the Courts of Law. "Bishops are comprehended under the denomination of *Nobility*, and enjoy the *privileges common to all Peers*." (*Vide* Porney, Blackstone, Clarendon, Hume, &c.) And although it be allowed that the Spiritual Lords hold their dignities by a "*Tenure in some sense different*" from the Temporal Lords, it cannot be proved that this difference affects the point of right in question. The Temporal Lords receive the *Right of Succession* upon their creation, which *ennobles their blood*, and transmits their honors to their posterity, because theirs are *only personal*; but the Spiritual Lords cannot receive this Right of *Succession* because their temporal dignity is unalienably attached to the Bishopric, and therefore their blood is not ennobled. And it is for this reason they are not "*in strictness Peers (Pairs) of the Realm*," viz. because they do not possess *this right in common* with all other Peers; but in all other respects it is certain "*they enjoy the privileges*

common to all Peers." It may be further observed, in answer to the supposition that Bishops sit in the House of Lords as Lords of Parliament in their Ecclesiastical character, that this is true only in so far as their Ecclesiastical office enables them to hold the Barony annexed to the Bishopric (in token of which Bishops vote in their Episcopal robes, not in their Baronial robes); but it is clearly the Barony only which gives them their Temporal rank.

"When the Parliament (*vide* Burnet's *Hist. of the Reformation*, Part ii. Book i. p. 47) was divided into two Houses, then the Clergy made likewise a Body of their own, and sate in Convocation, which was the third Estate. But the Bishops, having a double capacity, the one of Ecclesiastical Prelature, the other of being the King's Barons, they had a Right to sit with the Lords as a part of their Estate, as well as in Convocation."

Bishops are indeed Barons in a twofold manner, viz., Feudal, in regard of lands as Baronies annexed to their Bishoprics; and by Writ, as being summoned by Writ to Parliament. That the Barony alone gives Bishops their Temporal rank is clear, because Temporal rank cannot be derived from Ecclesiastical Office. It cannot be a part of it—it must be distinct from it, though connected with it by the authority of the Sovereign. In its Origin, and traced from its origin, it will be found to be in nothing different from the Baronies of the Secular Lords, except the right of descent, from the cause above mentioned—(even the now commonly supposed mark of inferiority of Bishops not sitting in Judgment as Peers in all cases, originated in a claim of Privilege.) This Barony therefore must, and in fact does, give Personal Rank.

The point of Personal Rank being ascertained, it follows consequently, that the Wives of Bishops have a right to share in their dignity as Barons, since it is a maxim in Law and in Heraldry that "all Wives participate in the Rank of the Husband, either Personal or Hereditary."

"By Marriage (*vide* Blackstone, bk. i. c. xv.), the Husband and Wife are one person in Law . . . upon this principle depend almost all the legal rights, duties, and disabilities that either of them acquire by Marriage . . . married women and widows are entitled to the same rank among each other, as their husbands would respectively have borne among themselves, except such rank is merely professional or official."

And to make the case yet stronger, it may be observed, that the Wives of Judges and of Privy Counsellors (an Office held only during Pleasure), take place of the Wives of Baronets. "The Wives of Privy Counsellors, Judges, &c. are to take the same place their husbands do" (*Vide* Porney's *Elements of Heraldry*), which rule must include the Wives of Bishops, even if Bishops were only Lords of Parliament, since there is no-where any exception in their disfavor. The rank of Privy Counsellors' Wives has indeed been recently ac-

knowledgeed in a very remarkable manner. At the Marriage of the Prince of Wales, the Wives of Privy Counsellors were admitted to the Royal Presence, while Bishops' Wives, though the Wives of Peers of the Realm, were excluded—a circumstance very generally considered as a striking indignity to the Bishops themselves, as well as a glaring proof of the impropriety of the present situation of their Wives. * *It was expected* that this opportunity would be taken to raise the Wives of Bishops to their proper station in society; and it has been said that the difficulty of fixing the place of Archbishop's Wives prevented it. But this supposed difficulty will be entirely removed by recurring to the foundation of the claim of Archbishops and Bishops to Temporal rank, and to the causes which have hitherto operated against the acknowledgment of the Right of their Wives to share that rank. Thence it will appear evident that in strictness the Wives of Archbishops can only rank as the Wives of Barons. The right to personal rank as Barons, Bishops and Archbishops equally possess, in virtue of original grant and by the laws of the realm; but precedence among the Peers (originally Lords alike) is determined solely by the King's pleasure. When, therefore, King Henry VIII. assigned to the Archbishops their high place in the Table of Precedence, it must be considered as a mark of respect due to their Ecclesiastical character—upon which principle the Spiritual Lords are named before the Secular Lords in all acts of state—but the marriage of Bishops not being allowed when the order of precedence was determined, and the claim of Bishops' Wives to rank being derived from the antient Baronies annexed to the Bishoprics by William I., it seems very clear that the Wives of the Archbishops are not entitled to the same elevation with their husbands in the precedence granted to their Arch-episcopal, and therefore official character; which is a matter quite distinct from their right to rank as the Wives of Barons—a right which they also possess by the laws of the realm, the maxims of heraldry, and the courtesy of England, although it has hitherto lain dormant from a combination of circumstances, which shall be briefly mentioned in order to account for a custom as singular as it is mortifying to the persons concerned, both in its origin and its consequences. At the time of the Reformation the Bishops were not all agreed concerning the important point of marriage; and those Bishops who did marry, married very privately, and kept their wives concealed, and in a sort of obscurity, in order to avoid giving offence to those who, from Popish prejudices in favour of celibacy, questioned the lawfulness of their marrying. Queen Elizabeth's avowed aversion to the

* From this it would appear that the letter was written soon after April, 1795.

marriage of the clergy is well known. She even chose to consider their wives as *concubines*, and yet on *one* occasion she confessed the strange impropriety of their situation, though she could not bring herself to allow them any rank. (*Vide* Strype's *Life of Archbishop Parker, Hume, &c.*) In the succeeding reigns the prevailing spirit of Puritanism on one side, and the continual attempts to effect a reconciliation of parties on the other, contributed alike in their turn to lower the rank and importance of Bishops themselves; and it could not therefore be possible for their wives to acquire any new privilege declaratory of rank which it seemed the common object to deny. In a late reign, however, rank was actually promised to the Wives of Bishops; but a circumstance of a peculiar and personal nature postponed the performance of this promise, and a change of Court taking place before that impediment was removed, this promise was left unfulfilled. In the present times, various causes concur to make the acknowledgment of this right politically desirable, and it will be peculiarly hard if, when titles and honors have been so profusely distributed among all descriptions of people, the class of persons who possess a right to them should be suffered to remain in their present humiliating condition, which is now most universally confessed to be more strikingly improper than ever. The condition of Prelates' Wives is, indeed, truly termed *humiliating*, not only because, according to the wish and design of Queen Elizabeth to throw an odium upon all married Bishops, it does, in fact, resemble the state of "*concubinage*" rather than that of *marriage*, since the common privilege enjoyed by all other wives of sharing the *personal dignity* of their husbands is withheld from them—but because *no place* being appropriated to them in that society in which they are necessarily led to live, they are thus singularly subjected, by the elevation of their husbands, to the awkward and distressing situation of persons suddenly brought forward into a circle, without being directed to their place, and involuntarily exposed, often without the protection of birth or connexions, to the coldness of disdain, and the impertinence of envy, while they are expected to support the *indefinable dignity*, of which they cannot but be conscious, of their *undefined station*—and farther, because the wives of physicians, surgeons, painters, drawing-masters, bankers, merchants, grocers, &c. &c., are continually invested with titles and rank, denied to them, though the Wives of Peers of the Realm; and all the daughters of all Baronets have precedence, however circumstanced, though it sometimes happens (as in an existing case*), that the

* At Norwich the Bishop's Chaplain's Wife constantly takes her place as the daughter of a baronet above the Bishop's Lady, though the Bishop himself is of a noble family.

Wife of the Bishop's Domestic Chaplain thus takes place of the *Wife of the Bishop*.*

(To be concluded in our next.)

FOLK LORE.

CAKES ON PALM SUNDAY.—It has been the custom from time immemorial to mark the return of Palm Sunday at Hentland church, Herefordshire, in a peculiar manner. The minister and congregation receive from the churchwardens a cake or bun, and, in former times, a cup of beer also. This is consumed within the church, and is supposed to imply a desire on the part of those who partake of it to forgive and forget all past animosities, and thus prepare themselves for the festival of Easter.

I should be glad to know whether these peace-offerings are a relic of a more general custom, and whether it prevails in any other part of England. Hentland is memorable as the site of Dubritius's College, from whence issued the opponents of Pelagianism.

C. J. R.

HOW TO PREVENT A WOUND FROM LEAVING A SCAR.—One of my children being badly cut on his forehead, a Huntingdonshire woman told his nurse that if she wished the wound not to leave a scar, she must wet it every morning with her spittle before she had eaten or drunk. The force of the charm lay in the latter part of the injunction; and the woman said that she had always known it to be effectual when strictly carried out.

CUTHBERT BEDE.

TURKISH FOLK LORE.—The Anatolian Turks will not eat the red-legged partridge, because they say its legs are bloody, which arises from this circumstance:—A prophet had taken refuge in a poplar tree (*kavak* in Turkish); and when his pursuers came up, the partridge pointed him out by calling *Ka-kavak kavak ka ka kavak*. Of course, the version varies.

It will be observed that this legend is, from its nature, peculiar to a Turkish population. It depends for its basis on the cry of the bird and the name of a tree. It is most likely very old, and brought in from Turkestan. It cannot exist among the allied Madyars, as the word for poplar is different in that language.

HIDE CLARKE.

Smyrna, Jan. 14, 1865.

WAITS AT YORK.—I am not aware if a custom which exists in York, in connection with the

* This lady was Sarah, daughter of Sir John Hinde Cotton, of Landwade, Bart., wife of the Rev. John Oldershaw, Archdeacon of Norfolk, 1797, and Chaplain to the Right Rev. Charles Manners Sutton, Bishop of Norwich, 1792 to 1805, when he was translated to the see of Canterbury.

waits, has yet appeared in your pages. For the five successive Mondays preceding Christmas, a band of waits perambulate the principal streets; and after serenading the inhabitants with an air, proceed to salute the heads, and sometimes the individual members of each house, by name. Not long ago I was *en pension* at St. Mary's convent, better known as "The Bar," from its vicinity to Micklegate Bar—one of the many grand old gates of the city. Being a light sleeper, and having a quick ear, I was always deputed on these exciting occasions to be the rouser of the seven other girls, who formed the complement of our jealously guarded dormitory. Arrived beneath the convent windows, the one air common to the nocturnal entertainment was performed. This over, a stentorian voice roared out:—

"Good morning to the Lady Abbess!—Good morning to the nuns!—Good morning to the young ladies!—Three o'clock in the morning: a fine [or otherwise] morning!—Good morning to the chaplain! [his house immediately adjoined the convent].—Good morning to all!—Good morning!—Good morning!"

Immediately after Christmas, the waits called at all the houses thus honoured; and a tradition existed among the girls, that half-a-crown was presented on the occasion to these speculative philanthropists by the Reverend Mother.

BRUSSELS.

JEWISH FOLK LORE.—A Polish Jew once gravely informed me that it was his own firm belief, and that of his co-religionists, that the sun is sure to shine on some part of every Wednesday; because the sun was "created" on the fourth day of the week.

H. W. T.

"TAKE A HAIR OF THE DOG THAT BIT YOU."—This homœopathic cure of the effects of excessive joviality is, at least was, very well known; but I have never met with any account of its origin. This may no doubt be owing to the limited extent of my reading; but I will venture to give the following passage from *La Gitanilla*, one of Cervantes' *Novelas*:—

"A young man, on approaching a gipsy-camp by night, was attacked and bitten by the dogs. An old gipsy woman undertook to cure his wounds, and her procedure was, 'she took some hairs of the dogs, and fried them in oil, and having first washed with wine two bites he had in the left leg, put the hairs and oil upon them, with a little chewed green rosemary over them; she then bound the wounds up with clean cloths, and made the sign of the cross over them,' &c.

The wine and oil may remind us of the parable of the good Samaritan. THOS. KEIGHTLEY.

DRAGON IN HEREFORDSHIRE (3rd S. vii. 133, 210.)—In addition to other answers it may be

stated, that the tradition of the "Dragon" still lives in this neighbourhood of Mordiford in the name given to a deep ravine and pathway leading from the main road overhanging the Wye, far away and up into the hilly tableland and forest district of the "Woolhope Valley of Elevation." *Serpent's Lane* is well known to all here, and even to geologists and fern-hunters from a distance. The whole of this region has a special interest geologically and archæologically. Not only are fossils of the Devonian and Silurian periods to be found, but traces of British and Roman camps and battle-fields still survive in the names of many places; e. g. Cradock = *Caractacur*; Caplar Wood = (a camp) *Ostorius Scapula*; Oyster Hill (latterly called Din-dor Hill = Dun-Dwr, the fort by the water), which commands the Wye near Hereford, and traces its pedigree from the same commander, *Ostorius*; Colwall = *Collis Vallum*; and many others. In later days Offa's Dyke, which joins the Wye near Byford, west of Hereford, formed the limit of the Mercian kingdom. Welsh names consequently prevail on the south and west of this boundary line, Saxon on the north; but Roman traces appear on both sides. It should be added that the *Dragon* was the heraldic bearing of Wales, and it is possible that the Mordiford legend may represent some defeat near that place in Saxon times of a local Cymric chieftain, who may have still held out, like his greater chief in earlier days, Uther Pen Dragon, in the rough and inaccessible district forming the "Silurian upheaval" of Sir Roderick Murchison, and of which Woolhope is the centre.

T. W. W.

Hampton Bishop, Hereford.

OLD AGRARIAN WORDS.

In a Wiltshire Rent Roll of *temp.* Elizabeth, I have met with the following words and phrases, some of which are now obsolete, others not quite so. To students of words they may be interesting, as there are some that I do not see in our Archaic and Provincial Glossaries.

Relating to land.

"One messuage and other housing, containing in all six *romes* or *feilds*, and one *acremen* of land, and two *cotes* containing three closes of pasture."

"A messuage, &c., containing one *stych* and one *acremen*." [Stitch means ridge.]

"One messuage, and one *place*, and one *acremen* of land, which contain three closes and xxv acres of land."

"Every of the *place-holders* shall fynde a *maker* to make the bey: lykewyse shall the vij *acremen-holders*."

"Every *place-holder*, whereon any house is standing," &c.

"A *rowlease tenement*, and half yarde lands with common for two *ruther beasts*."

"Any tenant being a *place-holder* of a *row-lease tenement* without a house belonging therto," &c. [I have elsewhere seen "a *ruinose* or *rollese* tenement."

"Four *cotes*, which contain one *smyth's forge*, one *closse*

of pasture called 'The four cotage,' and sundry other small parcels of ground."

"One rod and one *shermegold* of mead." "Two *plecke* of void ground." "A little *pocke* of meade." "One *par-rock* of pasture." "A *corsettell* of land." "A *farandell*" [sometimes 'A *fardingale*'] of land." "Half an acre and two *hornes* of land containing three rodde: of lotts in Westmead acre."

"The Lord to enter to the *steamead and vallo* [fallow] at *Lammas*."

Relating to Timber.

"Except to the Lord all timber trees and *trees of warrent*."

"Towards the reparacyon of their houses, the tenants to be allowed wyndfalls and *starvelings* that leave noe green leaves."

"The tenant to take and have *fyth* bryars and thornes."

Relating to Commons.

"None but their feild, wherein they *stynte* themselves with sheep as they thinke most meete."

"Pasture for *cc* sheep, four oxen, and two *hallyers*."

"For *vij* *rather* beasts, one horse beast and one colt called a *hallyer*."

"Heyne."

"Eckmead to be *heynd* at th' annuncyacion of Our Lady, and to be cutt before Midsummer." ["To heyne a field" is still a phrase in constant use, meaning to close it up for the grass to grow.]

To "Showle-cast."

"To carry out once in the yere all the donge that shall happen to be made in the shepe-house, and also to *showle-cast* together one third part of the soyle upon the grange barten." ["To *showle cast*" is of course to heap together with a shovel always called a "showle" by Wiltshire labourers.]

"Mow."

[To *mow*, according to modern usage, always means to cut with a scythe; but in the next extract it clearly meant, *temp. Eliz.*, some variety of stacking, as "a barley-mow," i. e. barley stacked under cover."] "To hold for *xxi* yeres, paying yerely of rent the thirde and tythes of the corne growing upon the errable land: the tenant to sow and dress 60 acres with wheat and 60 with barley: to cut down, sheafe, *pooke*, and rake the said thirde and tenths, and when ready to be carryed, to carry for the Lord into hys barn or *rokehey*, there to be mowed or *ranked* at the choice of the Lorde."

Farm-house Words.

"The south-end of the ox-house belonging to the grange, containing two *feilde*, the old kytchen," &c.

"A *dwelling house* containing fyve *feilde*, whereof two are newly builded."

"One *parlour*, a buttery, a *whyte-house* [dairy], one *house for furre*."

Livery.

Tenants to wear livery. On the back of a lease an agreement was written—"That the said John shall during his life serve the said Sir Walter and wear his livery, if the said Sir Walter will bestow his cloth upon hym: and also ride with the said Sir Walter upon reasonable warning, and to make hys lyving hymself at his own charges."

Another tenant "Shall and wyll make and weare the Lorde's livery when yt shall please hym to geve the *duke* to make the same, and also shall not at any tyme wear the livery of any other person without the Lorde's good wyll shewynge had."

A Mortuary Fee for Pigs.

"Every tenant shall pay to the Lord for pannage of piggs, for every pigge that every of them shall kill at slaughter time, 1d."

"Imphayes."

This is the name of a field. In a second parish it is called "Nymph-hay." In a modern rate-book of that parish it has been degraded into "Empty field."

"Far-leve."

"The best piece of plate, bedde, or other chattell, in the name of an heryott, or *far-leve*."

"Hipple."

"Two acres at the *hipple* of stones in Hide-field."

J. E. J.

LEEDS DIALECT.

I have cut the following from a Leeds newspaper, and send it to you, as you may think it worth preservation in "N. & Q." It gives with much correctness the peculiar pronunciation of the district, and the sentiment is unobjectionable. The phraseology is also characteristic of the class, amongst whom the speaker might be expected to be found. In my early days I have heard sermons, by local preachers, in the same style as to language and utterance. And I much question whether pure English, as spoken by the educated classes, would have been understood by many of those to whom such sermons were addressed.

"T'OWD COLLIER'S LAST WORDS.

(Founded on a true incident.)

"Cum in and see me agean lad,
Sed t'Collier tul his mate;
Am gettin varry owd,
An sadly aght a date.

"Sumhah I feel sa wake nah,
But wunce wor strong enuf;
Wi' dewin t'least it world
Am clean knock'd aght a puff.

"We've hed a lot a barns—true,
But then I luv 'em, mun;
An I sud find it hard
Ta pairt wi' even wun.

"They may hav kept uz poor,
But still I'll trust an pray
At God al bless em all
Wen I am tane away.

"An then there's t'wife—poor lass—
It trubbles me, indeed,
Ta think wen I am goan
At shoo may ivver need.

"But then I pray agean,
An sooin I think I hear
A anser thro' aboon,
At bids me niver fear.

"It seems ta giv ma hoap
At t'barns al nut neglect
Ta lewk ta all her wants,
An show her due respect.

"An then my thowts go back
Tut bygone, happy day,
When t'parson made us wun
On that bright morn e May.

"We've trudged on hand e hand,
Till ower t'top ut hill;
But I mun leave her nah,
I feel it's Natur's will.

"Then cum an see ma agean lad,
It glads my heart ta see
Owd mates I've knawn sa long,
Nah, wen am bahn ta dee."

T. B.

WORDS USED IN DIFFERENT SENSES. — It has been remarked, I think by Archbishop Trench, and is well known, that several words in the English language, which were formerly used in different senses, have gradually become restricted to one, and that the worse signification. *Resentment* and *censure*, the former of which was once used to express gratitude as well as revenge, and the latter an opinion generally either good or bad, are instances that occur to me. *Officious* is a word generally, I think, now used in the bad sense of fussy and meddlesome; yet it could not have been always so, or an old parishioner of mine on her deathbed would not have told me that her relatives had been very officious, evidently meaning that they had been kind and attentive; in short, mindful of their duty towards her. In a letter from John Johnson, Esq., to Henry Liddell, Esq., dated Newcastle, Oct. 9, 1715, and printed in the Appendix to Lady Cowper's *Diary*, is proof of another word—viz. *insinuation* having once been capable of a good as well as a bad meaning:—

"Sir Charles Hotham's regiment is expected here upon their route for Berwick, but I hope, through the insinuation [*i. e.* the friendly interposition] of Lord Scarborough to keep them here till further orders from Government."

E. H. A.

COPY OF ST. MATTHEW WRITTEN BY BARNABAS. The following curious passage, in an obscure chronicle, will no doubt interest some of your readers:—

"A.D. 477. Hoc tempore corpus Barnabe Apostoli, et Evangelium Matthaei stylo ejus scriptum ipso revelante reperitur."—*Hermann. Contract. Chron.* ed. 1579. p. 205.

A copy of St. Matthew written by Barnabas would be of inestimable value. I believe a recent publication professes to contain a facsimile of part of the first gospel from a MS. of the apostolic period. Of course all such professions are more than suspicious.

B. H. C.

ART IN AUSTRALIA.—In these days when there is scarcely the person who has not a relation or friend at the antipodes, it becomes very interesting to watch the efforts of our Australian colony to advance itself in the polite arts. By English artists in particular, I think the following extract

will be read with exceeding gratification. I take it from the *South Australian Government Gazette*, No. 23, Adelaide, Thursday, June 2, 1864, and "Published by Authority." This number contains pp. 443 to 476, 4to:—

"TO ARTISTS.

"Notice is hereby given that the Government of Victoria has determined to offer the sum of 200*l.* for the purchase of a painting or paintings, by an artist or artists resident in Australia, provided such painting or paintings possess sufficient merit to qualify it or them to compare favourably with the works of eminent living artists in Europe. Such painting or paintings to be placed in the Public Gallery of Art of Victoria.

"Every picture submitted must be painted and finished in oil on canvas, panel, or other suitable material, or in water colours.

"The subject of the picture is left to the judgement and taste of the artist."—[&c.]

EDWIN ROFFE.

Somers Town.

BISHOP HEBER. — Amongst the recollections of Bishop Heber's early life, in the first volume of Mrs. Heber's biography of her deceased husband, there are at p. 346 some humorous lines sent to a fellow collegian (Lord Ebrington), from Birmingham, where, on his way to Oxford, he had been kept awake throughout the night by the noisy revelry of a public ball held at the Hen and Chickens. The fifteen Greek lines are a supposed Homeric fragment, with a bald translation into Latin, and copious notes in the old editorial style, and describe his then present situation. The whole *jeu d'esprit* is well worth turning to; but the object of this communication is to "make a note" elucidating, on the authority of personal recollection, the supposed commentator's explanation of the first line:—

"Ὁ πόποι· ἡ μέγα πένης ὁδοιπόρος ἔσσεται ἀνδρῖ.

V. 510. ὁδοιπόρος ἀνδρῖ. Quis foret ille peregrinus non adhuc satis constat. Herculem scholiastes, Thesera alii intelligunt. Non animadvertere scilicet boni interpretes de seipso poetam hic loqui, quem Poetam Jaspida fuisse Anglo-Phoenicem ipse supra demonstravi: Excurs. i. ver. 17 hujus libri. Et tamen cl. Turnebo Moses his versibus annui videtur; quam verè judicent alii.

The few surviving contemporaries of the good bishop may remember, 1st the fact, though perhaps none ever knew the wherefore, of his having always gone amongst his familiars in college by the name of *Jasper*; and, 2nd, that he was a most popular member of the *Phoenix*, the membership of which club was then, and probably is still, sought after as a social distinction by the undergraduates of Brasenose. It may be right, for the instruction of posterity, to whom it must otherwise be lost, to note this meaning of the bishop's own description of himself, as "Jaspida Anglo-Phoenicem."

SEPTUAGENARIUS.

HAZLITT'S EDITION OF TUCKER'S "LIGHT OF NATURE."—In a very able criticism of Tucker's well-known book, in the *Saturday Review* for

Nov. 12, 1864, the reviewer speaks of the desirableness of publishing a condensed edition of that work, and states his conviction that such a volume would be both valuable and popular. He appears not to be aware that there is in existence an abridgement of Tucker by William Hazlitt, with a preliminary essay written with all Hazlitt's accustomed acuteness and power of abstract thought. The copy I possess is of the first edition (John Johnson, London, 1807). I am inclined to think no second edition was ever published. But I am convinced, with the *Saturday Reviewer*, that a reprint of an abridgement of Tucker would pay well, and there can be none better than Hazlitt's.

D. BLAIR.

Melbourne.

GREAT SEAL OF SOUTH CAROLINA.—Without affecting, avowing, or disavowing proclivities, as they are called, I may fairly at the present moment extract the following from the *Universal Magazine* for February, 1778 (p. 107), for the readers of "N. & Q.":—

"February 10.

"The device for the Great Seal of South Carolina:—A palmetto tree, supported by twelve spears, which, with the tree, are bound together in one band [qu. band], on which is written, 'Quis separabit?' On the tree are two shields, the one inscribed March 26, the other July 4; and at the foot of the palmetto an English oak fallen, its root above the ground and its branches lopt.

"In the Exergue,

'MELIOREM LAPSA LOCAVIT,'
1776.

"Legend: 'South Carolina' immediately over the palmetto, and on the opposite part of the circle, 'Animis ad fata paratis.'

"Reverse:—

"Hope advancing over a rock, which is rugged and steep behind her, but smooth and of gentle ascent before. The way is strewn with the arms of an enemy. She holds a laurel-flower in her right hand, and has a view of the sun rising in full splendour.

"In the Exergue,

'SPES.'

"Legend: 'Dum spiro spero.'"

W. J. B.

Queries.

THE AMERICAN REGIMENT.—Where can I find a list of the officers in Colonel Gooch's regiment (the Americans) in 1741? When the regiment was disbanded in October, 1742, what became of the Colonel?

P. S. C.

VISCOUNT CHAWORTH.—Can any one furnish me with the date of the death of the last Viscount Chaworth, which took place between the years 1673—1700?

F. P. L.

DELVED, DOLVE, OR DALF?—The *Athenæum* of March 18, points out some printer's errors in a very useful book of quotations, compiled by Mr. J. Bain Friswell, and just published under the

title of *Familiar Words*. In this work are given the lines:—

"When Adam *dolce*, and Eve span,
Who was then the gentleman?"

According to the *Athenæum* there are two mistakes here, and the lines ought to run,—

"When Adam *delved*, and Eve span,
Where was then the gentleman?"

Thinking *delved* (a "weak" form) much less likely to be the past tense of *to delve*, in Richard II.'s reign, than *dolve* (a "strong" form), I turned to the only histories I had at hand, and found the lines differently given in each. Keightley gives—

"When Adam *dalf*, and Eve span,
Who was then the gentleman?"

Hamilton reads—

"When Adam *delved*, and Eve span,
Who was then the gentleman?"

Will some of your readers settle which of the four versions is correct? It seems odd that there should be so many different versions of the lines, and it seems to me unfair to condemn Mr. Friswell in two mistakes because his version does not agree with the *Athenæum's*. Mr. Keightley's seems to me the best, and the *Athenæum's* the worst: for Richardson shows that Chaucer makes the past tense *dalfe*, and the perfect participle *dolven*. Any reader of Chaucer would require the citation of some authority before believing that the past tense of *delve* was *delved* in Richard II.'s time. As to *where* versus *who*, I should vote for the latter, on the score of probability.

N. N.

DISCIPLE.—Where did the word *discipulus* get its letter *p*, which appears also in *disciplina*? But for its presence in the latter word, I should have suggested *puellus* as its possible parent, i. e. *discens puellus*. But etymologists only give *disco* as the root; whereas, it is clear to me, that somewhere there must exist another root which supplied the *p*; unless, indeed, it is simply euphonious.

ALPHA BETA.

POWER OF FRANKING.—I have in my collection of franks one of the late Duke of Gloucester's. It is not signed, as would be expected, with the name of H. R. H.'s peerage, as is the case with all the other royal franks I have; but with his Christian name, "William Frederick," being the usual way in which royalty signs except in the cases of franks. This leads me to ask, whether the royal family had the power of franking independently of the peerages they held? I shall be glad of information on the subject, either in "N. & Q." or privately from any one who could tell me. With whom I should be glad to exchange franks, or autographs, if they liked.

H. F.

Union Club, Oxford.

[* This is the reading adopted by Southey in his *Wat Tyler*.—ED.]

FUSTIAN IN NAPLES.—The following occurs in an inventory of the time of King Henry VIII. What does it mean?—

"Itm, a new cushion of *fustian in naples* w^h knoppes of black silke."

A. O. V. P.

THE O'CONNORS OF KERRY.—I am desirous of knowing whether there has been any late publication in regard to the history of this Sept. David O'Connor, of this race, founded the "Siol-t-Da," a sept of Kerry. Where can I find a full account of him? What are the sources (at present available) for information?

X. Y. X.

"MAHOGANY," A CORNISH BEVERAGE.—In Croker's *Boswell's Life of Samuel Johnson* (edit. 1835, vol. viii. p. 53), we read:

"Mr. Eliot mentioned a curious liquor peculiar to his country, which the Cornish fishermen drink. They call it 'Mahogany'; and it is made of two parts of gin and one part treacle, well beaten together. I (Jas. Boswell) begged to have some of it made, which was done with proper skill by Mr. Eliot. I thought it very good liquor; and said it was a counterpart of what is called Athol porridge in the Highlands of Scotland, which is a mixture of whisky and honey. Johnson said, 'That must be a better liquor than the Cornish, for both its component parts are better.' He also observed: 'Mahogany must be a modern name: for it is not long since the wood called Mahogany was known in this country.'"

1. Who was Mr. Eliot?*

2. Does any one know of Cornish fishermen having a drink called "Mahogany"?

3. If so, can the name "Mahogany," applied to this drink, be explained?

GEORGE C. BOASE.

Penzance.

ST. MAGNUS, ORKNEY.—Is it true that Sir Henry Dryden, of Canons Ashby, co. Northampton, Bart., went several successive summers to Orkney for the purpose of taking drawings, and architectural plans, with other details, of the cathedral of St. Magnus? Is it true that he entered most perseveringly into the whole scope, plan, and particulars of this ancient and interesting building, and compiled an elaborate record of its present state? Is it true that, in his zeal for minuteness, he had scaffolds erected under the vaulting of the roof, and thereon lay upon his back, close under the bosses of the ceiling, in order that he might copy them the more correctly? If these things are true, as alleged, and that only one copy of these drawings and memoranda exist, it is highly desirable that others be made therefrom. Surely this point is worthy the consideration of Scotland, if Sir Henry would permit his handy work to be multiplied. P. HUTCHINSON.

[* Edward Eliot, created Baron Eliot of St. Germans, co. Cornwall, Jan. 30, 1784; ob. 1804. He is frequently mentioned in Lord Chesterfield's *Letters to his Son*.—ED.]

POWLETT MSS.: MARY, QUEEN OF SCOTS.—I have heard it asserted that there was formerly in the possession of the Powlett family a collection of MSS., contained in several volumes, bound in old red morocco, small folio size; consisting principally of copies of letters to and from Sir Amyas Paulet, during the time that he was Governor of Fotheringhay Castle and gaoler of Mary, Queen of Scots; and that, about twenty-six years ago, these papers passed into the hands of a Mr. Blackett, a surgeon in Green Street, Grosvenor Square.

Mr. Blackett has been dead some time. Is it known what has become of these MSS., or in whose keeping they are at present? They may possibly be known to some of the many writers who have made the history of this unfortunate Princess their peculiar study; and there can be no doubt that they must contain information of the highest interest in connection with the last years of her life. E. M'C.

QUOTATIONS WANTED.—

"The sun slept on his clouds, forgetful of the voice of the morning."

"Immortal till his work is done."

"The storm that wrecks the winter sky,
No more disturbs their soft repose,
Than summer evening's latest sigh
That shuts the rose."

[The second stanza of a poem entitled "The Grave," by James Montgomery. See "N. & Q.," 1st S. x. 353.]

F. R. S.

Can any of your correspondents tell me where I shall find these lines:—

"Sometimes the young forgot the lesson they had learn'd,
And loved where they should hate (—) like thee."

Is not this the original of the saying attributed to Napoleon I. about the sublime and the ridiculous?—

"L'on ne sauroit mieux faire voir que le magnifique et le ridicule sont si voisins qu'ils se touchent."—Fontenelle, *Dialogues des Morts, Sénèque et Scarron*.

X. H.

"Retribution in a human hand is Havock, and not Justice."

J. H.

Youghal.

THOMAS RUDDIMAN AND JOHN DRUMMOND, M.D.—Some time ago I purchased a copy of a book published in Edinburgh, 1720, called—

"The Letters and Negotiations of Sir Ralph Sadler, Ambassador to King Henry 8th of England to Scotland; containing the Transactions of two memorable Embassies."

On the fly-leaf, written in Ruddiman's fine bold manly style, was the following interesting memorial of friendship for a man of whom we should like to know something more; and an important literary acknowledgment not mentioned in Lowndes:—

"Viro longe optimo ac eruditissimo Joanni Drummond, M.D., hunc Librum, sua precipue cura in lucem editum, labens meritoque dono mittit, studii sui in eum, existimationis, et grati animi qualecunque monumentum futurum.

THO. RUDDIMAN.

"22 Junii, 1720."

Can any of your readers give information about Dr. Drummond? J. G.

ROMAN TESSERÆ.—Some years ago I purchased about a peck of tesserae which had been taken from the floors of a Roman villa, some portions of which had been discovered in a field about two miles from Lyme, in Dorsetshire. (The discovery is mentioned in *Arch. Journal*, March 1854, p. 49.) These tesserae are made of chalk, white lias, blue lias, and red brick. About one-third part of them have been reset, and placed in the centre of the floor of a small antique building belonging to me. They were reset, not on the earth, but in a shallow hollow, or dish, about an inch deep, cut out of a slab of stone. The cement used was Portland cement: the water was from a well in the valley of Sidmouth, away from the sea—good, pure, drinking water. Not long after the slab of stone, with the tessellated pavement set in it, all in one solid mass, had been placed in the floor resting on the solid earth, I observed that a white efflorescence formed on the surface of the pavement; as if some salt were issuing from the work, and crystallising. This crystallisation proceeded, and proceeds most rapidly in dry weather. After an absence of a month, I once found that the undisturbed action had produced an effect nearly an inch thick: so that the tessellated pavement looked as if it were covered with a quantity of white cotton wool. This, however, is only one instance out of many. On brushing it off, and putting my tongue to it, it tasted like saltpetre; and it produced combustion, like that salt, when thrown into the fire. I am anxious to stop the formation of this salt, be it nitrate of potash or anything else: for not only does its appearance spoil or hide the colours of the tesserae, but they themselves are thereby receiving injury, as in some places their top surfaces have broken up and flaked off. Some have suggested painting over the work with oil, but I fear this would darken the colours of the tesserae. I have several times applied washes of Bartlett's silicate of potash, but altogether without any good effect. Could any correspondent of "N. & Q.," learned in chemistry, point out to me any remedy? P. HUTCHINSON.

Some.—"When he thinks of the days that are gone." Some fifty years or more since, I met with a short piece the burden or refrain being the above line. As an old man, I would be thankful to any one who would help me to it again.

SEXAGENARIUS.

SPINNING-JENNY.—What is the origin of the name "Spinning Jenny"? Guest, in his *Com-*

pendious History of the Cotton Manufacture, says, at p. 13, that Highs "produced the ingenious machine known by the name of the Spinning Jenny, and which he so called after his daughter, her Christian name being Jane."

Most, if not all, other writers on the subject state, that Hargreaves (for whom the invention is also claimed) named it after his daughter Jane; but he never had a daughter. B. W.

STAINED GLASS IN COLOGNE CATHEDRAL.—In the north aisle of Cologne Cathedral, near the western entrance, are four or five of the finest old stained glass windows I have ever seen. They are, I think, immediately opposite to the beautiful modern windows in the south aisle, presented by Ludwig, King of Bavaria, and contrast curiously with them. I should be glad to know the date, artist, and donor of them—the latter especially.

The only shield of arms that I remember is that of the Counts of Leiningen (ancestors of Her Majesty the Queen), which is several times repeated. JOHN WOODWARD.

New Shoreham.

JOSEPH VIEN, ARTIST.—In the *Athenæum* of the 25th of March, there is the following paragraph relative to the chestnut tree which is popularly believed to burst into leaf about the 20th March. I should be glad if authorities can be given by any one for the tradition with regard to Vien, and if any record of the trial can be found.

"The celebrated chestnut-tree of the Tuileries that bursts into leaf before its neighbours, and generally enters an appearance by the 1st of March, is a laggard this year. Crowds stare up at its bald crown in disappointment. The tradition which has given the people faith in the precocity of this tree dates, neither from the birth of the King of Rome, nor from Napoleon's return from Elba. The date is the 20th of March, 1746. A celebrated painter was accused of having assassinated his rival at the Royal Academy on that day. The painter's name was Joseph Vien. He proved before the tribunal of the Châtelet that at the moment of the murder he was standing, gossiping with the Duchess de Roncevaux, under a chestnut-tree. He said he could identify the tree, for it was the only one in leaf. 'This alibi,' we are told, saved Vien's head; and from that time the people have watched the precocious tree. It has seldom failed; but the cold of the present year has been too much for it."

PERCY B. ST. JOHN.

WILLIAMS FAMILY.—Roger Williams died 1691, aged sixty-eight; David Williams died 1726, aged seventy; John Williams died 1741, aged seventy-

[* In Puley's *Etymological Compendium*, edit. 1853, p. 64, it is stated that "the term Jenny was derived from Hargreave's wife, whose name was Jane, but whom he used to address by the familiar name of Jenny; thinking, no doubt, as the latter had been very prolific (which was the case), that his new invention would be equally so, under a similar appellation. The result justified such a conclusion." On turning, however, to Baines's *History of the Cotton Manufacture*, pp. 177, 178, we find that Elizabeth was the name of Hargreave's wife.—ED.]

seven. Three inscriptions on the same gravestone, inside Lantarnam church, co. Monmouth; presumed to have been a father and two sons. Can any reader of "N. & Q." give any clew to the ancestry of either of those? He will oblige by giving such through "N. & Q.," or to Mr. Wm. Price, Glannant-y-llan, Llanfoist, near Abergavenny. GLWYSIG.

RICHARD WISEMAN, SERJEANT-SURGEON TO CHARLES II.—When and where was he born? In what year did he die? And where was he buried? JAYDEE.

Queries with Answers.

MOTTO OF THE ARMS OF NOVA SCOTIA.—I enclose a woodcut taken from a Halifax newspaper representing the arms of Her Majesty's old and flourishing province of Nova Scotia, and shall be glad if any of your readers can explain the meaning of the motto, which is a standing puzzle to the learned on that side of the Atlantic. The arms are thus described in the patents granted to the baronets of Nova Scotia by Charles I. previous to 1629:—

"Ar. a cross of St. Andrew azure charged with an inescutcheon of the royal arms of Scotland, supported on the dexter by the royal unicorn, and on the sinister by a savage or wild man ppr.; and for the crest a branch of laurel, and a thistle issuing from two hands conjoined, the one being armed, and the other naked, with this motto—'Munit hæc et altera vincit.'" — Berry's *Encyc. Heraldica*.

The usual local rendering is "One defends and the other conquers." Or it might be "He defends these, and conquers the others." Either way how does it apply? X.

[The true import and bearing of an old motto is often a hard nut to crack; but we think the specimen before us admits at any rate of a fair conjecture. From one hand issues a thistle; from the other a sprig of laurel: the one protects, the other vanquishes. The protective or defensive character of the thistle, indicated by its prickles, is clearly referred to in the motto of "The Knights of the Thistle," "Nemo me impune lacessit" (No one provokes or attacks me with impunity). The laurel is now so generally recognised as the emblem of victory, that not a word need be said on the subject.

It is remarkable that as the old motto of the Baronets of Nova Scotia now figures as the motto of the colony, so the motto of the Knights of the Thistle is the motto of Scotland.

Some of our readers may be old enough to recollect that in former days the national motto, "Nemo me impune lacessit," was malevolently transferred from the Scotch thistle to a certain cutaneous malady disagreeably affecting the interstices of the fingers. No one, it was pretended, could safely shake hands with his dearest friend

[* See a note respecting this eminent surgeon in our 1st S. x. 424.—ED.]

if he came from North Britain: the motto of his own land indicated the danger—"Nemo me," &c. But with reference to this vulgar prejudice we beg leave to place on record a little anecdote. A venerable friend, a physician still living in Canada West, was ere the present century had entered its teens, surgeon to a Scotch regiment, the Musselburgh militia. Talking over the various forms of disease which he had to treat, while serving in the regiment, an acquaintance remarked, "I suppose you had plenty of this," scratching with one hand between the fingers of the other. "No," said the doctor, "during the whole time I was in the regiment, we had not a single case.—Oh, yes, I forget. On one occasion our men went into barracks that had previously been occupied by an English regiment, and a few days after several of them had the itch."]

REFORMADES.—In the *Holy War* of Bunyan, which is the second best religious allegory in the language, and, in Lord Macaulay's opinion, narrowly escaped being the first, the author being his own successful rival in his *Pilgrim's Progress*, occurs the following stirring picture:—

"But when they set out for their march, oh, how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament: the Captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades for the love they had to the King Shaddai, and for the happy deliverance of the town of Mansoul."—P. 88, Tract Soc. Ed.

Reformades—what and why, and instances of equally early use? The word occurs again on p. 106: "Those that rode reformades, they went about to encourage the captains."

By-the-way, is there any commentary on Bunyan's *Holy War*? *Pilgrim's Progress* has been annotated in profusion. LECTOR.

[Bunyan's *Holy War* has been illustrated with notes by William Mason (8vo, 1782), by the Rev. George Burder (8vo, 1803); as well as by Mr. George Offor in the collected edition of Bunyan's *Works* (3 vols. roy. 8vo, 1862). Mr. Burder has the following note on the above passage: "*Reformades*, an old word signifying volunteers. The angels are intended, because 'ministering spirits,' who delight to explore the wonders of redemption, and to serve the heirs of salvation." Mr. Offor adds, "*Reformades*, angel volunteer officers, not attached to any troop or company." Phillips, in his *New World of Words*, fol. 1706, explains "*Reformado*, or Reformed Officer, as an officer whose company or troop is disbanded, and yet he continued in whole or half-pay; still being in the way of preferment, and keeping his right of seniority. Also, a gentleman who serves as a volunteer in a man-of-war in order to learn experience, and succeed the principal officers."]

SALT SPILLING: ALLUDED TO BY CLASSIC WRITERS.—Is there any allusion, in Latin or Greek classical authors, to the superstition about spilling

salt? Any kind friend who will supply a reference, or references, will much oblige

IGNORAMUS.

[There are very many allusions to the sacred character of salt, not only in the Holy Scriptures, but also in the classic writers. Salt was used in all sacrifices (St. Mark, ix. 49), and was especially offered to the Penates (Horace, Ode iii. 23; Livy, xxvi. 36); but we remember no classic allusion to the superstition attached to spilling it. Our correspondent will find a very interesting investigation of the subject in Sir Henry Ellis's excellent edition of Brand's *Popular Antiquities*, London, 1842, vol. iii. p. 82. The earliest notice given there is from Bishop Hall (characters of Virtues and Vices, 1608—The Superstitious Man); but here the idea of the ill-luck is the salt *falling towards* a person, not merely the spilling it. In Leonardo da Vinci's wonderful picture of the Cenacolo ("Last Supper"), at Milan, Judas Iscariot is represented as overturning the salt-cellar as he stretches out his hand to receive the sop. Some persons have supposed this action alludes to the superstition, and some in fact say it was its origin; but in Italy very little is thought of upsetting salt—the dread there is to spill oil. This is thought to be an omen of severe sickness or death. Spilling wine, on the contrary, is thought lucky, and everybody cries out "allegria." We should be glad to receive from our readers the earliest notice they may come across of this superstition.]

"JERUSALEM THE GOLDEN."—I shall be much obliged to you if you will inform me where I can find the Latin original of the hymn commonly known by the name of "Jerusalem the Golden."

E. F. S. S.

[The Latin original of this beautiful hymn, by Bernard, a monk of Clugny, is printed in Abp. Trench's *Sacred Latin Poetry*, second edition, 1864, p. 307, to which is appended the following note: "In these lines the reader will recognise the original of that lovely hymn, which within the last few years has been added to those already possessed by the church. A new hymn which has won such a place in the affections of Christian people as has 'Jerusalem the Golden,' is so priceless an acquisition that I must needs rejoice to have been the first to recall from oblivion the poem which yielded it. Dr. Neale, as is known, no doubt, to many of my readers, in his *Rhythm of Bernard de Morlaix on the Heavenly Country*, London, 1859, has translated a large portion of the poem."]

HERALDIC.—I should feel much indebted to any of your readers who would be obliging enough to tell me to what families the subjoined arms belong:—

(a) Bendy of six gu. and arg. within a bordure erm. f., charged with seven bezants.

(b) Paly of six az. and ar., a fesse chequy az. and or.

[The coat which most resembles (a) is that of Valetot: bendy of six arg. and gules on a bordure sable-bezants. See Papworth's *Ordinary*, p. 345.

(b) Is probably not quite correctly blazoned, and might be paly with a fess, *counter-company*, Courtoys, or Curtis.

We are glad to learn that Mr. Papworth is fast recovering from his late severe illness, and that his excellent and useful work is likely to proceed as heretofore.]

Replies.

WILLIAM, SON OF KING STEPHEN.

(3rd S. vii. 201.)

The *Art de Verifier les Dates* makes this William the second legitimate son of King Stephen, by Maude, heiress of the Counts of Boulogne. When Stephen seized the English crown, he transferred the county of Boulogne to his eldest son, Eustace, who died without issue 11 Aug. 1153, when this William (with Stephen's consent) inherited Boulogne and Moreton. In 1159 he joined the expedition to Toulouse, and died, either there (Vaissette), or on his return (Ralph de Diceto), leaving no issue by Isabel de Warren, his wife. Thereupon his sister Mary, Abbess of Ramsey, in England, becoming his heir, was induced to abandon her nunnery, by Matthew, brother of the Earl of Flanders, and to marry him, who thereupon seized the county of Boulogne, and maintained himself in its possession in spite of the pope's efforts to have it given up to Constance, widow of Count Eustace, who claimed it in dower; Matthew's marriage with a nun being deemed of no validity. Nevertheless Ida, daughter of this marriage, being legitimated by the pope, inherited the county of Boulogne (*Art*, &c. iii. 2nd part, p. 298.) S. P. Y.

I beg to send the following answers to HERMENTRUDE'S queries (3rd S. vii. 201):—

1. The Williams she mentions are identical. See Watson's *History of the Earls of Warren and Surrey*.

2. King Stephen had a natural son named William. His mother was named Dameta. See Rapin's *History*.

3. The legitimate son married the Countess Isabel.

The fact that the husband of the Countess was confessedly Earl of Boulogne and Lord of the Eagle appears to me in favour of his legitimacy: for these were hereditary honours in the house of Blois, and it will be remembered that this William, if legitimate, was his father's only surviving son and male representative, as the two eldest sons, Baldwin and Eustace, died *ritâ patriâ*.

CHARLES F. S. WARREN.

VOLTAIRE.

(3rd S. vii. 211.)

Though I cannot produce evidence of the dreadful dialogue between Voltaire and his physician, it will not appear improbable, when the following authentic account is considered. In the work entitled, "*Voltaire, particularités curieuses de sa vie et de sa mort*," par M. Elie-Harel," occurs an exact copy of the Memoir of the Abbé Gaultier, presented by him to the Archbishop of Paris, detailing all that passed at the death of Voltaire. This contains the notes that passed between the Abbé Gaultier and Voltaire, his visits to Voltaire, and the retractation which Voltaire wrote himself and signed. This, however, was not sufficiently ample to satisfy the Archbishop, and M. Gaultier prepared a fuller form of retractation, which he read to Voltaire's nephew, the Abbé Mignot, when he came at six o'clock in the evening of the 30th of May, 1778, to fetch the Abbé Gaultier to hear his uncle's confession. "Votre dernière lettre," said he "lui a fait une grande impression: il veut se confesser, et ne se confesser qu'à vous."

The Abbé Gaultier handed the form of retractation to the nephew, who quite approved of it, and promised him that Voltaire should sign it. They went to call the curé of the parish, St. Sulpice, and they all three entered together the room where Voltaire lay. They found him wandering so much in his mind that the abbé could not say anything to him, either about confession or retractation: he could only request that he might be sent for again when Voltaire should be more composed; and this was promised. After these priests had left him, his physician, M. Tronchin, came and found him dreadfully agitated, and crying out in despair: "*Je suis abandonné de Dieu et des hommes; et portant les mains dans son vase de nuit, et saisissant ce qui y était, il le mangea.*"

This Dr. Tronchin related to several respectable persons, and added: "I wish that all those who have been seduced by Voltaire's books had been witnesses of his death; no one could have borne such a spectacle." Voltaire died at about eleven o'clock on the same night. I think it, therefore, very likely that the dialogue referred to did occur between Voltaire and Dr. Tronchin. F. C. H.

I cannot trace any reliable evidence as to Voltaire's death-bed. The *Penny Cyclopædia* (vol. xxvi. p. 438, art. "Voltaire," states "the details of his death are contradictory: he seems to have been exhausted, and only to have wished to die quietly."

W. POLLARD.

"Herts Guardian," Hertford.

The *Biographie Universelle*, generally considered to be a very trustworthy authority, says on this point that —

"A cloud of obscurity and contradiction surrounds the last moments of Voltaire. . . . It has been constantly asserted that, when summoned by the curé of St. Sulpice to say whether he acknowledged the divinity of Jesus Christ, he turned round and said: 'Laissez-moi mourir en paix.' According to other authorities he said: 'Au nom de Dieu ne me parlez plus de cet homme-là.' This sacrilegious antithesis is not very probable, considering his extreme weakness both of body and mind at that time. However this may be, the curé, turning to the Abbé Gauthier, said with prudent moderation: 'Vous voyez bien qu'il n'a plus sa tête.'"

RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

SIR ROBERT DOUGLAS OF GLENBERVIE.

(3rd S. vii. 223.)

The following inscription, copied from the tombstone of Sir Alexander Douglas, Bart., in the Howff burial ground, Dundee, may interest your correspondent S. Y. R.: —

"Sacred to the Memory of SIR ALEXANDER DOUGLAS, Bart., of Glenbervie, physician in Dundee, and of Dame Barbara Carnegie of Finhaven, his spouse; also of Robert Douglas, Esq., their only son—who all lie interred here. Sir Alexander, born 1738, died 1812; Lady Douglas, born 1741, died 1815; Robert, born 1776, died 1780. By the heirs of Lady Douglas.

Sir Alexander was physician to the forces in North Britain. His name appears upon the Staff down to 1802, and for several years previously.

I may add, that I have in my possession a copy of Sir Robert's *Baronage of Scotland*, printed upon large and fine stout paper, beginning at p. 1 and ending at p. 562 (properly p. 560, for that folio, as well as the three preceding, are misprinted); being (as stated in foot-note to p. 563 of the complete book) the portion of the work as far as carried on by Douglas. This copy of the *Baronage* bears the book-plate of George, Lord Macartney; and contains a MS. index to the families, with corrections and additions throughout the volume, written in a small neat hand. To the first marginal note on the left of p. 13 (Innes of Innes), are added the words: —

This Charter is lost, but there is a Transcript of it in the possession of the family under the subscription of Gavin Dunbar, Lord Register in the reign of King James the 5th."

"This Charter is in the possession of the Family," is added to the first note on the right of same page.

At p. 47 (Moncreiff of that ilk), the following curious note is written, opposite to the paragraph beginning, "XI. THOMAS": —

"This Person was a servant of John, 14th Earl of Crawford, Lord Treasurer. He made much money by the purchase of Prizes in the time of the 1st Dutch War in K. Cha's the 2d Reign. 'Tis said that his name was not Moncreiff, but that he assumed that Name upon his purchase of the Estate of Moncreiff."

Can any reader of "N. & Q." throw light upon the origin or truth of this statement, and the original surname of the person referred to? Or give any idea of who wrote these notes? The writer seems to have been well acquainted with the history of Scotch families, particularly those in the North. The following, inserted after the word "deduced," line 11 from foot, col. 2, p. 335 (Cuming of Altyr), may afford an additional clew to the writer:—

"... He bought several Debts against the Family Estates, which his brother James had much encumbered; had it adjudged and brought to sale, and became the Purchaser. He died unmarried, leaving his fortune to his grand Nephew Alexander [the undoubted head or chief of that illustrious family], who married — daughter of Sir Ludovick Grant, of Grant, Baronet, and has issue."

The Alexander above referred to married in 1773; was created a baronet in 1804, died in 1806, and was grandfather of the present Sir A. Gordon-Cuming, Bart. A. J.

WATTE VOCAT (3rd S. vii. 221.)—The verses referred to by your correspondent H. W. T. are to be found in a note to p. 119 of Pinnock's *Goldsmith's England*, where they are attributed to Gower the poet, and are said to have been written on Wat Tyler's insurrection. I subjoin a copy of the verses as given, with Andrews's translation.

"Watte vocat, cui Thoma venit, neque Symme retardat,
Bat que, Gibbe simul, Hykke venire jubent.
Colle furit, quem Bobbe juvat, nocumenta parantes,
Cum quibus ad damnum Wille coire volat.
Grigge rapit, dum Davie strepit, comes est quibus Hobbe,
Larkin et in medio non minor esse putat.
Huddle furit, quem Judde terit, dum Tibbe juratur,
Jack domosque viros vellit, et ense necat."

The translation by Andrews is as follows:—

"Wat cries, Tom flies, nor Symkin stays aside;
And Bat, and Gibb, and Hyke, they summon loud,
Colle and Bob combustibles provide,
While Will the mischief forwards in the crowd;
Gray hawls, Hob hawls, and Davy joins the cry,
With Lark, not the least among the throng;
Hodge drabs, Jude scrubs, while Tib stands grinning by,
And Jack with sword and firebrand madly strides along."

P. M.

KELLAWAY, CO. DORSET (3rd S. vii. 220.)—The hamlet or tything of Weston, or Stalbridge Weston, co. Dorset, the early residence of the Weston family in that county, and more anciently in deeds and monuments called *Calewe* Weston (from its proximity to the river Cale), is doubtless the place indicated by your correspondent. Thomas, son of Sir Wm. Weston, Knight, Lord Chief Justice of Ireland (most probably referred to by G. W.) is buried on the north side of the chancel of Stalbridge church. (*Vide* Hutchins's *Dorset*, under "Stalbridge," where a description of the monument is given.) Some notices of the Weston

family will be found in "N. & Q.," 2nd S. x. 266, 395, 500. Although Hutchins, in the earlier editions of his work, states that no pedigree of the family occurs in the Visitation Books, there is a descent of four generations of Westons of Callew Weston, deduced from the Lord Chief Justice given in *Her. Visit. co. Dorset*, 1677 (*penes* Coll. Arms, Lond.) HENRY W. S. TAYLOR.

Halifax.

There can be but little doubt that Thos. Weston of *Kellaway*, co. Dorset, must be Thos. Weston of *Callow*-Weston, a manor in the parish of Stalbridge, belonging to the Abbots of Sherborne, and long held by the family of Weston. In a monument in Stalbridge church, of about a hundred years since, the word is spelt *Calewe*, as also in a much older one; and in the registers of Sherborne, the name, now more commonly written *Kellaway*, appears under the various forms of Calway, Callway, Keylway, and Keyleway.

C. W. BINGHAM.

STALE MATE (3rd S. vii. 221.)—*Check-mate* (German, *schach-matt*) is in French *échec-et-mat*, while *schach-patt* (stale-mate), has its equivalent in the French *pat*, the final *t* being pronounced in the French as in the German words. Landais derives *pat* "(suivant Ménage) de l'Italien *patta* ou *patta*, qui signifie la même chose, et dont l'origine est très-incertaine." In Spanish *stale-mate* is *mate ahogado*, literally "smothered mate," a term known in our own game in a different sense.

JOHN W. BONE, B.A.

41, Bedford Square, W. C.

I think DR. BELL will find *pat* to be the French term for stale mate; and *faire pat* to be the phrase for giving stale mate. P. M.

BARLEY (3rd S. v. 358; vi. 481; vii. 84, 162.) The remarks on "barley" and the Lincolnshire dialect, by LINDENSIS, remind me of a boyish play in which I was once very fond of indulging. We used to form ourselves into a line, and then select one of our company to stand out a few yards to the front. As soon as he had taken his position he called out at the top of his voice,—

"Black-thorn, Black-thorn;
Blue milk and barley-corn.
How many geese have you to-day?"

Our reply was,—

"More than you can catch and carry away."

A race then took place to certain points, and the one he caught not only took his place at the mark in front, but was obliged to carry him on his back to the line. We called this "playing at black-thorn." I may add, that from long and careful observation, I have come to the conclusion that East Lancashire is quite as Danish as Lincolnshire. The Ordnance Maps supply us with numerous farmsteads, &c., whose names are very

little changed, either in orthography or pronunciation, from their Danish originals. Our local dialect, too, abounds in terms from the same source. "I can't *fin* o' my hart," is to be heard any day amongst us; and to be "*witsherd*" this snowy and wet weather is no uncommon occurrence. "Eearn yo felly ah durnd kno, but yo ma gooa raand't cornur and then *per*," was a reply given to me by a female not long ago, of whom I asked the road to a street in the town of Preston. I afterwards found that she came "*fra* Blegburn" (Blackburn), and was no longer surprised at her answer. Mr. Arnold, in his recent *History of the Cotton Famine in Lancashire*, has noticed the Anglo-Saxon element in our local dialects, but he seems to have been unaware of the extensive admixture of Danish and Scandinavian terms. A stranger, such as Worsaae, would also find the intermixture of races quite as remarkable as the dialect. The inhabitants of this portion of Old Northumbria have not yet lost all traces of their descent from the Danes and Northmen who at different times colonised the county. T. T. W. Burnley, Lancashire.

THE MACE OF KINSALE (3rd S. vi. 159).—The old mace of this corporation did not long remain in the possession of the Rev. Dr. Neligan after its sale. I found it in the hands of Mr. Cooper of Holborn, and purchased it from him at the request of my friend, Sir George Bowyer, who wished to present it to the mayor and corporation of Margate. A notice of this presentation has appeared in the present volume of "N. & Q." and in several papers. It is engraved in the *Illustrated News*. When I obtained it the cross was lost from the mound: this has been restored.

W. J. BERNHARD SMITH.

Temple.

GOODRICH FAMILY, LINCOLNSHIRE (3rd S. vii. 134).—There is now living at Hagg, near Spilsby, a Mr. Thomas Goodrich, aged eighty-one, whose progenitors were allied to the East Kirkby Goodriches, and no doubt that of the old Bishop of Ely.

WM. BAILEY.

THE DODRALIS POTIO (3rd S. vii. 208).—I am very well pleased with the four lines of your correspondent, F. C. H., but I think it necessary to translate a distich by a distich. This was my difficulty, which I now try to meet:—

"The Nonal Drink.

"I'm Nine, for I bread, water, honey, wine,
With broth, salt, pepper, herbs, and oil combine."

K.

NOTION AT CHILLINGHAM CASTLE (3rd S. vi. 134).—*Antologica Eliana*, new series, explanatory of the

castle-upon-
volume, p. 279, by me
respecting the authorship of it.

AMERICAN DEPRECIATION OF CURRENCY (3rd S. vii. 6.)—This note reminds me of an "hist doubt" which I would much thank you to set for me in relation to the American counterfeit money, hundreds of dollars of which, fallen to from my ancestors, I have from time to time given away to curious collectors. Is it true that British government, or its officers with its knowledge, helped the depreciation by the issue of counterfeit bills? The last four of the following lines, from the fourth canto of John Trumbull's *McFingal*, printed at Hartford, in America, 1782, point to the popular belief:—

"When lo! an awful spectre rose
With languid paleness on his brows;

His breast-plate grav'd with various dates,
'The faith of all th' United States.'

I started, and aghast I cried—
'What means this spectre at their side?'

'Alas!' great Malcolm cried, 'experience
Might teach you not to trust appearance:
Here stands, as drest by fierce Bellona,
The ghost of Continental Money.'

In vain great Howe shall play his part,
To ape and counterfeit his art;
In vain shall Clinton, more belated,
A conquerer turn to imitate it."

In a late reprint of this "epic poem" (New York, 1864,) the editor does not hesitate to say that such counterfeits were distributed "by loads," and adds—"Such was one of the honourable modes of warfare employed by British commanders here." S.

MASSACHUSETTS STONE (3rd S. v. 208).—I have properly consulted the indexes of "N. & Q." the query under the above reference has been answered. In Mr. Laing's *Transactions of the Society of Antiquaries*, Lond. 1844, or the Preliminary Dissertation thereupon p. 172), will be found some extended upon the well-known stone on the river in Massachusetts, covered with what called Runic characters, and known as the Writing Rock. The commentaries of the historical value of the inscription are high. On p. 176 is a drawing of the stone, and on p. 176 a larger copy of the writing. Bayly and Mr. Goodwin in 1790, and American antiquaries in 1830. The *Antiquitates Americanae* (Hafniae), a communication of the Rhode Island Society of Northern Antiquaries

of America, far from the coast—as on the Alleghany and Connecticut Rivers, about Lake Erie, on Cumberland River, about Rockcastle Creek. I have an impression that there is also an account of the Deighton Rock in one of Prof. Edward Hitchcock's *Reports* and in Silliman's *Journal*.

ST. TH.

DR. PERCY (3rd S. vii. 181.)—

"Dr. Percy knowing himself to be the heir male of the ancient Percies," and having the warmest and most dutiful attachment to the noble house of Northumberland, could not sit quietly and hear a man praised who had spoken disrespectfully of Alnwick Castle, and the Duke's pleasure grounds, especially as he thought meanly of his (Pennant's) travels."—Boswell's *Life of Johnson*, 9th edit. vol. iii. p. 273.

E. H. A.

LADY TEMPEST'S JURY (3rd S. vii. 136, 224.)—The Lady Tempest, who was tried for high treason, was Anne, wife of Sir Stephen Tempest, of Broughton, the eldest daughter of Sir Thomas Gascoigne, of Barnbow, the second baronet, who at the time of his trial must have been about eighty-four years of age. See Dugdale's *Visitation of Yorkshire* (edit. Davies), 289, 381.

The following extracts from Luttrell's *Diary* may further elucidate the matter to which your other correspondents refer:—

"1679-80, March. The Lady Tempest, daughter to Sir Thomas Gascoigne, by order of council was the 3^d committed to the Gatehouse, in order to her tryall at next assizes at York, whither she is to goe.

"The 17th, at the assizes at York, the Lady Tempest, Thomas Thwing, and Mary Pressick were arraigned on an indictment of high treason for conspiring the death of the King, &c.; but they excepting against so many of the jury, their trial could not be proceeded with, but is putt off till next assizes.

"1680, July. At the assizes at York, the 24th, Thomas Thwing and Mary Pressicks came to their tryall on an indictment of high treason on account of the Popish Plott; and on consideration of the evidence, the jury found Thomas Thwing guilty, and Mary Pressicks not guilty.

"At the same assizes Sir Miles Stapleton came to his

"* See this accurately stated, and the descent of his family from the Earls of Northumberland clearly deduced, in the Rev. Dr. Nash's excellent *History of Worcester-shire*, vol. ii. 318. The Doctor has subjoined a note, in which he says: 'The editor hath seen and carefully examined the proofs of all the particulars above mentioned now in the possession of the Reverend Dr. Thomas Percy.' The same proofs I have also myself carefully examined, and have seen some additional proofs which have occurred since the Doctor's book was published; and both as a lawyer accustomed to the consideration of evidence, and as a genealogist versed in the study of pedigree, I am fully satisfied. I cannot help observing, as a circumstance of no small moment, that in tracing the Bishop of Down's genealogy essential aid was given by the late Elizabeth, Duchess of Northumberland, heiress of that illustrious house; a lady not only of high dignity of spirit such as became her noble blood, but of excellent understanding and of lively talents. With a fair pride I can boast of the honour of her grace's correspondence, specimens of which adorn my archives."

tryall; but he challenged so many of the jury, that he could not be tried this assizes, but was to stay till next.

"The same assizes, the Lady Tempest (daughter to Sir Thomas Gascoigne) and Mr. Charles Inglesby came to their trial for high treason on account of the plott, and were by the juries acquitted."

It is satisfactory to add, that Sir Miles Stapleton (who was a nephew of Sir Thomas Gascoigne) was acquitted in July, 1681.

The right name of the priest, who is called Thwing, was Thwenge. He was also a nephew of Sir Thomas Gascoigne. (See Howell's *State Trials*, vii. 1181.)

From Dugdale's pedigree of Gascoigne we ascertain that this Thomas Thwenge was a son of George Thwenge, of Kilton Castle, in Cleveland, by Anne, fourth daughter of Sir John Gascoigne, the first baronet.

A Mrs. Ravenscroft, Sir Thomas Gascoigne's granddaughter, appeared at his arraignment and trial. Can the Yorkshire genealogists assign her place in the pedigree?

C. II. & THOMPSON COOPER.

Cambridge.

THE CROSSES OF ST. GEORGE AND ST. JOHN (3rd S. vii. 200.)—The cross of St. George is borne by the following families, &c., as well as by those in Mr. DAVIDSON's list:—

St. Georges, Marquis de Verac.

St. Georges de Kerroualt. (Brittany.)

Giorgi (Italy) in chief.

Cibo, Prince of Massa, in chief as an augmentation from Genoa.

Sedeigno, arg. a cross gu., within a bord. az. (otherwise az., an escutcheon of St. George.)

Grégoire, the cross slightly patée throughout. This is also the case with the cross in the dexter half of the arms of the Abbey of Creutzling.

The city of Lincoln bears the cross of St. George charged with a fleur-de-lis or. Arg. the cross of St. George, in the dexter canton a sword erect gu., are the well known arms of the city of London.

The cross of St. George is also the armorial bearing of the most noble Order of the Garter. With a different chief in each case it forms the arms of the four Kings-at-Arms, Garter, Norroy, Clarencieux, and Ulster. It also appears in the arms of the College of Arms, of the Trinity House, and of the East India Company. With other charges it forms the arms of the kingdom of Sardinia (not the duchy of Savoy, which bears the cross of St. John), and of the Florentine family of Machiavelli.

The cross of St. John is also borne by the following:—

Bishopric of Vienna (with an escutcheon of the arms of Austria).

Bishopric of Costnitz.

Family of Aspremont.

Family of Bécherel.

Family of Kinzich (Prussia).

Family of Roquette.

Counts de Rottal, Bohemia.

Family of Rougé (usually patée throughout).

Family of Bulgarini (Tuscany) surmounted by a chev., reversed *az.* moving from the chief. As given by Siebmacher, the cross in the arms of the Bishopric of Constance is slightly patée.

The cross of the Order of St. John is never eight-pointed in the arms of the order or of its knights. It was only the *decoration* which was so formed.

JOHN WOODWARD.

New Shoreham.

DE BEAUVOIR FAMILY (3rd S. vi. 147.)—Allow me to refer JUXTA TURBIM to Smyth's *Life and Services of Captain Philip Beaver, R.N.* (London, 1829); and to inform him that in the early part of the last century, a gentleman named Peter Beaver, whose daughter, Martha, was married in 1739 to Latham Blacker, Esq. of Rathescar, in the county of Louth, resided in the old and fashionable town of Drogheda. I have their portraits, which are large-sized and in good preservation.

ABEBA.

SLOW TUNES AND QUICK TUNES (3rd S. vi. 27.)—I have heard the anecdote attributed to Rowland Hill; who, being annoyed at his foot-boy singing profane songs whilst cleaning the knives and the forks, ordered him, under the penalty of dismissal, to sing hymns. But as the work proceeded only to the tune of the solemn yet slow measure, Rowland Hill was compelled to tell the boy to return to his old style of profane music, otherwise his knives and forks would not have been ready for dinner.

ALFRED JOHN DUNKIN.

Dartford.

FIENNES FAMILY: SAYE AND SELE (3rd S. vi. 455.)—Amongst my father's MSS., I find in a MS. pedigree that—

"Sir W^m Fienys, K^t, made Viscount Say and Sele by Pat. 7 Jul., 22 Jac. I., ob. at Broughton, 1662. He married Elizabeth, daughter of John Temple of Stow, co. Bucks."

ALFRED JOHN DUNKIN.

Dartford.

RAMPERS (3rd S. vi. 45.)—The root of this word is *ripa*, a bank. Whence the shoal off Dungeness is termed *Rip-rapps*. In my *Cæsar's Cantian Campaigns*, I have given the present French name for this shoal, which is Celtic.

ALFRED JOHN DUNKIN.

Dartford.

MOROCCO (3rd S. vii. 73.)—I tasted this drink when at Levens. It is, as C. C. P.'s friend states, "almost dark, pours like oil, and tastes mild as milk in its treachery." The Morocco is always brought in an immense and curiously wrought glass to every one who dines at Levens for the

first time; and the visitor is expected on no account to refuse the glass, but to taste it and say—"To the health of the Lady of Levens!" there being a current story of a curse on the house, viz. that, since the alienation of certain property from the Grahams, there should never be a male heir to Levens. I believe the recipe for making Morocco, is kept strictly secret.

Your correspondent has made two mistakes in his query. Levens Hall is in Westmoreland, not Cumberland, as stated by C. C. P.; and it belongs to a branch of the Suffolk, not the Carlisle family.

W. I. S. HORTON.

Rugely.

MEDIÆVAL CHURCHES IN ROMAN CAMPS (3rd S. vi. 37.)—The churches of Caistor, Lincolnshire, and Porchester, Hants, are built in Roman enclosures.

ALFRED JOHN DUNKIN.

Dartford.

"PISCIS FLÖTANS" (3rd S. vii. 55, 124.)—In acknowledging my obligations to MR. BINGHAM, I must at the same time express my regret that in my former communication I did not give some further intimation of the context: for, with that before him, I am persuaded that he would not have suggested the possibility of a duty having been laid specially on the exportation of dabs, or flounders. In the days of King John and Henry III., the fishery of Guernsey consisted mainly of congers—at that time a considerable article of trade. In summer they were dried. In winter they were pickled. In either case, there was a duty paid on them. Besides which, if *Piscis flötans* was exported to Normandy, a duty was imposed upon the boat. This *Piscis flötans* I suppose to have been the fish that was neither dried nor pickled; but sent off, as it was caught, fresh and flabby. I should, however, be glad to have some authority to support this conjecture of mine.

P. S. C.

THE COLLIER'S CONFESSION OF FAITH (1st S. v. 523, 571.)—I have just met with an earlier mention of the above than any yet referred to. It is quoted by Erasmus in his excellent treatise, *De Preparatione ad Mortem*:—

"Narrant quiddam non quidem à sacris voluminibus, sed tamen ad id quod nunc agimus satis accommodatum, de duobus quos imminente morte de Fide tentavit Diabolus: alter philosophiæ peritus erat, alter nihil aliud quam Christianus, rudis et anormis. Priori suggestit quid crederet, an Christum Deum et hominem, an natum de Virgine, an Resurrectionem mortuorum. Cœpitque Philosophiæ rationibus demonstrare, non posse conjungi in unum ea inter quæ nulla esset affinitas, velut inter finitum et infinitum, creatum et increatum. . . . Quid multis? Vacillavit homo, et præcipitatus est; hostis victor abiit. Alter ille rudis percontanti quid de hoc et illo crederet respondit compendio, *Quod credit Ecclesia*. Rursum objicienti quid crederet Ecclesia, *Quod ego*, inquit. Quid tu? *Quod credit Ecclesia*. Quid Ecclesia? *Quod ego*. Ab hoc imparato ad disputandum, sed simpliciter sibi

stabili, Tentator victus discessit. Hoc responsum satis est ad abigendum insidiosum hostem. Maxime tamen valet in obcuris ac dubiis."—Editio princeps, *Basil*, 1534, 4to, pp. 69—70.

EIRIONKNACH.

THE ANSTRUTHER LIBRARY (3rd S. vi. 326.)—Will J. M., who speaks with such gusto of "the glorious Anstruther Library," or some other learned Scot, kindly give me some information respecting the same? This collection was dispersed, I believe in 1832, but I have never seen the sale catalogue. I possess a volume of pamphlets which belonged to this library, having the autograph of "W. Anstruther," written in a fine bold hand, apparently at the close of the seventeenth century; also having a book-plate, with the arms of "Sir John Anstruther of that ilk, Baronet." The name Anstruther is now commonly shortened into Anster.

EIRIONKNACH.

MR. GOODWYN, THE MATHEMATICIAN (3rd S. vii. 114, 167.)—I do not think there are any papers by Mr. Goodwyn in the *Philosophical Transactions*. In 1823, he published a work in two volumes royal 8vo, of which the following is the title:—

"A Table of the Circles arising from the Division of a Unit, or any other Whole Number, by all the Integers from 1 to 1024; and a Tabular Series of Decimal Quotients for all the proper Vulgar Fractions."

The late Dr. Olinthus Gregory, of Woolwich, proposed Question 1418, or the Prize Question for the *Ladies' Diary*, 1824, as an example of the use which could be made of Mr. Goodwyn's series. He terms them "Curious Tables of Circulating Periods." The work appears to have been sold by "Richardson, Cornhill."

T. T. W.

DOCKING HORSES (1st S. vi. 13; 3rd S. vii. 185.)—OMEGA does not give any authority to show that his version of the epigram is a more correct one than that of F. B. I send you my version and my authority.

In my youth, more than sixty years ago, an uncle of mine had in his garden a summer parlour, the walls of which were adorned with caricatures—some of them French. One, and one only, has fixed itself in my memory. It was this:—

The drawing represented a macaroni in a phaeton, driving a pair of long-tailed ponies, and his footmen standing behind the carriage. The ponies had their tails buckled up in large bunches, to keep them out of the mud. The master, and each of his footmen, had large heads of hair, also tied in a large knot behind. And beneath the picture was this inscription:—

"Les Anglais barbares, du même couteau,
Coupent aux rois leur têtes et les queues aux chevaux;
Les Français plus polis laissent aux rois leur têtes,
Et aussi, comme vous voyez, les queues à leur bêtes."

Mine probably is only an adaptation of the lines to the picture. I however give some authority for my version.

J. Se.

"CONFESSIONS OF A METHODIST" (3rd S. vii. 223.)—The first number of the *Confessions of a Methodist* appeared in *The Satirist* of January 1, 1809, and was continued in subsequent numbers.

No. 1 of *The Satirist* is dated October 1, 1807. The 23rd, and last number of the New Series, was dated June 1, 1814. It then changed hands; and, July 1, appeared under the title of *The Tripod, or New Satirist*. Of the last work I have the first two numbers, and I doubt whether any more were published. The caricatures of these numbers have the titles:—"Satirist, July 1st, 1814. Doctor Blucher." "*Satirist*, August 1, 1814. The Modern Don Quixote, or the Fire King." I do not know who was the editor.

E. H.

THE MICKLETON HOOTER (3rd S. vi. 464.)—Can any of your correspondents say whether our ill-used little English bear (the badger) haunts Mickleton Wood? Years ago, in Rockingham Forest, I heard his cry. It is eerie enough.

C. W. BARKLEY.

7, Paulton's Square, Chelsea.

SANCROFT (3rd S. v. 290.)—All the sources of information so kindly suggested by your correspondent were, I find, tested some years ago, without result. Your correspondent says that, about the year 1661, Archbishop Sancroft's sister Catherine lived with him; but in the same communication states that the Archbishop had six sisters—Deborah, Elizabeth, Alice, Frances, Mary, and Margaret—which agrees with my own information. Was Catherine a seventh sister, or is the name a second name of one of those in the list? Who were the two nephews to whom the Archbishop made a deed of gift shortly before his death?

ST. TH.

COOKERY: "AU BLEU" (3rd S. vii. 202.)—The editorial note appended to the query of CLERICUS explains the process of cooking *au bleu*, and the blue tinge imparted by it to fish. The change of colour thus effected is associated with an anecdote of the Court of Louis XV. of France.

When the Marquise de Pompadour, daughter of Poisson, a butcher to the Invalides, but apocryphally elevated by the flattery of her *quondam* friend Voltaire to the status of a farmer of Ferté-sous-Jouarre, and wife of the Sous-Fermier, Le Normand d'Étoile, solicited the French monarch to invest her brother, Abel François Poisson, with the Order of the "Saint Esprit," the riband of which is blue, Louis declined, observing, or his court circle for him, that the brother of the favourite, "*était trop petit poisson pour être mis au bleu*." The monarch, however, relented; and yielding to the fascinations and influence of "*sa Pompadour*," later in the same year, an office connected with the coveted Order was granted to Poisson, which authorised him to bear a decoration rivalling in lustre those of the Garter and

the Golden Fleece. Marmontel waited on the *parvenu* to offer his compliments on the distinguished honour thus achieved, when the new *Cordon Bleu*, more consonantly with truth and fact than elegance and self-esteem, exclaimed to Marmontel's astonishment, "*Le Roi me decrasse.*"

The territorial designations of Abel François Poisson were changed three times. When created Marquis de Vandières, the wits of the court happily termed him "*Marquis d'Avanthier*"; and, in reference to this play of words, when the name of *Marigny* was assumed by him (why does not appear), he remarked, "*On m'appelle Marquis d'Avanthier; on m'appellera encore Marquis de Marinée, sachant que je suis né Poisson.*" Succeeding under the will of his sister to the estate of Menars, he finally adopted that name.

The title of Pompadour, become unenviably historic as associated with the scandal and disgrace of a corrupt court, was that of an honourable family which had but recently become extinct before the assumption of its designation and arms by the daughter of M. Poisson.

The editorial note does not reply to the concluding inquiry of CLERICUS; nor can I contribute to supplying the omission unless by the suggestion that, as we speak of "the Derby" being, in allusion to the riband of the Garter, the "Blue Riband of the Turf," so the *Cordon Bleu* of the Order of the Saint Esprit is figuratively assigned to expert *artistes de la cuisine* by the French.

JOHN HUGHES.

STICK (3rd S. vii. 200.) — Does not "stick" in the sentence quoted suggest in sound, as also in signification, the adoption of a German word which may have been in use in this country in 1692? "*Stück*, a piece, is constantly used in German in an analogous manner: *ein Stück Eitelkeit*, a piece of vanity; *ein Stück Frechheit*, a piece of arrogance; *ein Stück Spott*, a piece of railing. Thus,—

"Our author, to shew how angry and froward he resolves to be . . . makes his first paragraph a compleat Stick [*Stück*, piece] of Railing."

PHILIPPA SWINNERTON HUGHES.

"THE WHOLE DUTY OF MAN" (3rd S. vii. 124.) Allow me to correct an error in the reference made by JUXTA TERRIM to the *Journal of Sacred Literature*. The articles he alludes to are in N. S. vol. v.* (pp. 185, 433), and not vol. xiv. I am the more anxious to point out this error, as I happen to know of one person, at least, who on the faith of "N. & Q." has been disappointed on purchasing the wrong volume. Q.

BELL INSCRIPTION (3rd S. vii. 219.) — It often happens that in inscriptions in what is here called

* J. c. Nos. 9 and 10 (April and July, 1864).

"church text," a letter *i* and an *n* in close proximity appear so like an *m* as to be read for it. I believe this has been the case in reading the word on the bell at Abbotsham. I have no doubt that the word is intended for *elemosinary*, the initial *e* being either omitted, or indicated only by a small (*'*); and that the word was adopted to signify that the bell was presented as an *elemosinary*, or deed of pious alms to the church. F. C. H.

THE ORIGIN OF VALENTINES (3rd S. vii. 221.) — The custom of choosing a patron saint for the year prevails among Catholics; but choosing a monthly patron is perhaps more common. The choice of a patron for the year is not observed on St. Valentine's Day among seculars; but in religious communities, it is quite customary on St. Valentine, not to choose, but to draw a billet for the ensuing year, which is headed by the name of some saint, followed by the virtues for which he was most remarkable. Here is a copy of one of these billets lying now before me: — "St. Mechtildes V. Abbess. Compunction, zeal for the observance of regular discipline, and abhorrence of all worldly discourse." This was drawn in a Dominican nunnery, several years ago. The person who draws the billet, proposes to invoke the intercession of the saint, and to endeavour to imitate his virtues, particularly during the ensuing year. As to the profane custom of choosing on St. Valentine "special loving friends," I think there can be no doubt that it is a remnant of the Pagan practice in honour of Juno Februatæ, on which I enlarged in a former article on St. Valentine in "N. & Q." vol. iii. of the present series, p. 169. F. C. H.

"THE FOURTH OF MARCH" (3rd S. vii. 197.) — In "N. & Q." of March 11, 1865, there is a reference to this day as not often occurring on a Sunday. My friend, Mr. Robert Robson (a man far too modest for his attainments), has given me the following retrospective and prospective Sundays falling on the fourth of March; and of course they might be extended: —

"Fourth of March on Sunday.

"1804, 1810, 1821, 1827, 1832, 1838, 1849, 1855, 1860, 1866, 1877, 1883, 1888, 1894, 1900, 1906, 1917, 1923, 1928, 1934, 1945, 1951, 1956, 1962, 1973, 1979, 1984, 2001, 2007, 2012, 2018, 2029, 2035, 2040, 2046, 1057, 2063, 2068, 2074, 2085, 2091, 2096, and so on."

JNO. KITTS, Librarian, Sunderland.

MOUNT ATHOS (3rd S. vii. 199.) — The catalogues referred to by F. M. S. are in the possession of Professor Carlyle's daughter, Mrs. Maclean, of Lazony Hall, in the county of Cumberland.

E. F. BURTON.

Carlisle.

OLD SAYING (3rd S. vii. 219.) — I believe the saying is in general use, though I can speak from my own experience only of Oxon and Bucks,

where it is applied to persons supposed to be living beyond their means:—

"To bring a noble to ninepence, and ninepence to nothing."

"Il fait de son teston de six sols. To bring an abbey to a grange. Fare di trenta tre undici. The Italians also say, *Far d'un lancio un fuso*. To cut a cloak to a button." (Bohn's *Hand-Book of Proverbs*, p. 172.)

II. B. C.

C. C. Club.

SUN-DIALS (3rd S. vii. 200.)—Very simple directions for making sun-dials will be found in Procter's *Dictionary of Arts and Sciences*. For an account of the various kinds of sun-dials consult Brewster's *Ferguson's Lectures*. II. FISHWICK.

TRADITIONS OF AN ANCIENT WORLD (3rd S. vii. 97, 141, 210.)—There is a very interesting article on the speculations of Isaac de la Peyrère, in the fifth number of the *Anthropological Review*, May, 1864. There is also, I believe, some mention of him in Bayle's *Dictionary*, and M. M. Hagg's *La France Protestante*. EDWARD PEACOCK.

FLEMISH STAINED GLASS IN ENGLAND (3rd S. vi. 472.)—In Gessert's *Geschichte der Glasmalerei in Deutschland und den Niederlanden, Frankreich, England, &c.* (8vo, Stuttgart, 1839), an attempt is made to give a list of the stained glass windows in the principal countries of Europe, and of the artists by whom they were executed. The celebrated windows of Fairford are particularly mentioned as having come from the Netherlands, owing to the capture, about the year 1492, of a Spanish ship, which Dallaway supposes was bound for South America; but whose destination was more probably Spain itself, as at that time there were no churches in South America; and Columbus only returned from his first voyage, after an absence of seven months and twelve days, in March, 1493.

Martin Guerards, of Bruges, is mentioned by Herr Gessert as one of the innumerable Flemings who emigrated to England about the year 1500; and who is more celebrated as a designer of outline sketches for stained windows, than as a painter of them. I cannot find any other particulars at all relevant to MR. WEALE'S inquiry, in this German compilation. J. MACRAY.
Oxford.

THE BIDDING PRAYER (3rd S. vii. 152.)—BIBLIOPOLA closes his extracts from the Oxford MS. Sermons with portions from the Bidding Prayer. Could you find room for the whole prayer, as it would prove an interesting addition to your bill of fare? I heard Dr. Hook, at Leeds, use the Bidding Prayer before sermon; entering into much detail of title and function of the nobility and gentry of Yorkshire, with good effect. A. B. C.

[The Bidding Prayer varies according to circumstances.—ED.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Life and Times of Sir Joshua Reynolds, with Notices of some of his Contemporaries: commenced by Charles Robert Leslie, R.A. Continued and concluded by Tom Taylor. In Two Volumes. With Portraits and Illustrations. (Murray.)

A biography of the great English painter, whose immortalising pencil has preserved to us "in their habits as they lived," so many hundred likenesses of his contemporaries eminent for wit, beauty, or eloquence, with such a fidelity that we feel we know them all;—a biography of the painter friend of Johnson, Burke, and Goldsmith; a biography of Reynolds, which should be at once worthy of the man and of the artist, has long been wanted. To produce such a work was a labour of love which the late worthy successor of Sir Joshua, Leslie, the Royal Academician, had imposed upon himself, and it occupied him until the last moment of his life. On his death, the task of completing and concluding what he had left unfinished, was entrusted to Mr. Tom Taylor, who clearly has entered heart and soul into the work. He has felt that to write the Life and Times of Reynolds was to record, not only the history of the painter's works, but to tell, it may be briefly but still distinctly, who were his sitters, and not to give us a bare list of their names, but to recall them to our memory by characteristic illustration. To do this he shows us Sir Joshua at all seasons, and in all company; and the result is, that while the life of Sir Joshua forms the prominent object of his picture, the background is a rich mixture of anecdote and gossip, called forth by the mention of all the chief men and women of his time for beauty, genius, rank, power, wit, goodness, or even fashion and folly, who were either his friends or the subject of his pencil. A very full Index gives completeness to the book, which is to be followed by a *Catalogue Raisonné of the Works of Sir Joshua Reynolds, with Notices of their present Owners and Localities*, by Mr. Tom Taylor and Mr. Charles W. Franks, who invite information on the subject.

A Dictionary of Science, Literature, and Art; comprising the Definitions and Derivations of the Scientific Terms in General Use, with the History and Descriptions of the Scientific Principles of nearly every Branch of Human Knowledge. Edited by W. T. Brande, D.C.L., &c., and the Rev. George W. Cox, M.A. Assisted by Gentlemen of Eminent Scientific and Literary Acquirements. Part I. (Longman.)

Such of our readers as have, like ourselves, been in the constant habit of referring to Brande's *Dictionary of Science, Literature, and Art*, will be well pleased to know that a new and enlarged edition of this useful compendium of useful knowledge is in course of publication. How much it is enlarged we may show by a very simple statement. The number of articles has been so greatly increased that, judging from the examination we have made of this first part, they are half as many again in the present edition as in the edition of 1852; so that it is clear the book is keeping pace with the advancement of knowledge. One other claim to public favour which the new issue puts forth deserves especial notice—namely, it is even more clearly and distinctly printed than the last—a great virtue in a book of reference. So there can be little doubt that whatever may have been the popularity of the book in its original shape, that popularity will increase in the ratio of the increased utility and fulness of the present enlarged and reconstructed issue.

The Lineage and Pedigree of the Family of Millais; recording its History from 1331 to 1865, being an Extract from the "Armorial of Jersey," by J. Bertrand Payne. With Illustrations from Designs by the Author. Privately printed.

The words "privately printed" forbid criticism; but the work is so beautifully printed, got up, and illustrated, that it cannot fail to be eagerly sought after by all admirers and collectors of handsome books on genealogy. The "Millais" are traceable in Jersey as early as A.D. 1331; and, from the names of those well-known localities *Les Monts Millais* and the *Cueillette de Millais*, are supposed to have been, in yet earlier times, among the opulent and powerful "dwellers within the isle."

BOOKS RECEIVED.—

An enlarged and illustrated Edition of Dr. Webster's Complete Dictionary of the English Language. Thoroughly revised and improved. By C. A. Goodrich, D.D., and Noah Porter, D.D. Parts III. and IV. (Bell and Daldy.)

Every fresh part of this work which we receive serves to justify the high terms in which we spoke of it on its first appearance. When completed it will be a most valuable dictionary.

Lives of the Queens of England, from the Norman Conquest. By Agnes Strickland. A New Edition carefully revised and augmented. Vols. V. & VI. (Bell and Daldy.)

Though grave critics may deny the claim of this work to be considered of historical authority, there can be no doubt of its great popularity; and by reproducing it in its present form—it now occupies only six volumes—Miss Strickland will assuredly largely increase the number of her readers.

The Autographic Mirror (L'Autographe Cosmopolite), Nos. 26, 27, 28.

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BYDENHAM FERRAGE. Charles Poultti Thomson was created Baron Sydenham, Aug. 19, 1840, and died Sept. 19, 1841, never having taken his seat.

HERALDIC ANOMALIES. I beg to correct the statement in your Notices to Correspondents (p. 378) that this book was written by the Rev. Edward Nares, D.D., the biographer of Lord Burghley. It was a work of the Ven. Robert Nares, M.A., Archdeacon of Stafford, author of the valuable Glossary of Old Words and Phrases, and for some time editor of The British Critic.—N.

[Our authority was the New Edition of Lowndes.—Ed. "N. & Q."]

E. W. We cannot find that the three Bibles of 1632, 1637, and 1681, are of any special value. Len Wilson states that the edition of 1637 "is very incorrect, but the typography good." That of 1681 has the mistranslation in Acts vi. 5, "Whom ye may appoint."

ERRATA.—3rd S. vii. p. 238, col. i. line 18 from bottom, for "struck on the reverse?" Again, read "struck? On the reverse again"; line 13 from bottom, for "Huhlmann" read "Kuhlman."

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Dublin: W. B. KELLY, 8, Grafton Street.

LONDON, SATURDAY, APRIL 15, 1865.

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Notes.

SITE OF GOLGOTHA.

Those who deny that the Church of the Holy Sepulchre does or *can* occupy the real locality, and that the true Golgotha and the true sepulchre *must* have been elsewhere, have been accustomed boldly to assert that before the investigation of Constantine there is no trace whatever in Christian writers of any acquaintance with the locality; this argument *e silentio* was strongly pressed by the late Dr. Robinson, and his remarks have been so re-echoed by others, that this assertion has been allowed to pass as a fact. Thus, those who show that the Church of the Holy Sepulchre was not included within the wall of Jerusalem in our Lord's time, have admitted too readily that no notice is to be found that before the time of Constantine the Christians knew the spot. It has been continually said that this is admitted on both sides.

But what if there is evidence that the Christians did know the place? What if Robinson imagined, from his want of acquaintance with early Christian writers, that nothing was to be found in them which would not suit his theories? and what if his opponents, in this case at least, gave him credit for completeness and accuracy of information to which he was not entitled?

Now in the answer of the martyr Lucian, before he suffered, there is a passage which bears

closely on this subject. After speaking of the sufferings and resurrection of our Lord, he thus continues:—

"Quæ autem dico, non sunt in obscuro gesta loco, nec testibus indigent. Pars pene mundi jam major huic veritati adstipulatur; urbes integræ: aut si in his aliquid suspectum videtur, contestatur de his etiam agrestis manus ignara figmenti. Si minus adhuc creditur, *adhibebo vobis etiam LOCI IPSIUS, in quo res gesta est, testimonium*. Adstipulatur his ipse in Hierosolymis locus, et *Golgothana rupes sub patibuli onere disrupta; antrum quoque illud, quod avulsis inferni januis corpus denuo reddidit animatum; quo purius inde ferretur ad cælum.*"—Routh, *Rel. Sac.* iv. 6, 7; c. Ruffini *Hist. Ecc.* ix. 6.

The cogency of this passage must depend on its genuineness; as to which, however, there seems to be no reasonable ground for distrust. For though it may be said that this may be an embellishment brought in by Ruffinus, yet, on the other hand, it is important to notice that it contradicts Ruffinus's own opinions relative to the *discovery* of the places. It could scarcely therefore be an invention of Ruffinus. The whole tone of the reply of Lucian savours of the beginning and not the close of the fourth century; if it be Lucian's own, it shows that before the reign of Constantine the localities of the suffering and burial of our Lord were *well* known; but even if it be argued that the statement proceeds from some one subsequent to Lucian, though prior to Ruffinus, even then it would show that it was the opinion of Christians that the localities were known before any investigation on the part of Constantine.

I have no doubt that this quotation from Lucian the martyr will be to many a piece of perfectly new evidence; for although I brought it forward nine years ago (in the *Journal of Classical and Sacred Philology*, March, 1856), I am not aware that it received the smallest attention. I was thus like George Primrose, whose "Paradoxes" were thus treated by the world, as he had to inform his father, the Vicar of Wakefield. I showed the passage in Lucian to a foreign writer on the Holy Land, who has declaimed earnestly against the *fraud* of those who defend the received localities of Jerusalem; but to my astonishment he asserted that it *could* not really mean what the words say; I then found to my surprise that this writer, although in his books he most fluently quotes ancient authors, is wholly ignorant of all ancient languages. I quite expect that publication in "N. & Q." will be enough to call attention to this piece of evidence, so that it will not in future be passed by in silence by those who discuss the localities of Jerusalem.

But perhaps Lucian is not a mere solitary witness; perhaps there is some evidence, direct or indirect, that the place was known between his time and the apostolic age. Origen *seems* to know something of the place:—

Περὶ τοῦ κρανίου τόπου ἦλθεν εἰς ἡμᾶς ὅτι Ἑβραῖοι παραδιδόασιν ὅτι τὸ σῶμα τοῦ Ἀδάμ ἐκεῖ τέταπται· ἵνα ἔπει ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσι, πάλιν ἐν τῷ Χριστῷ πάντες ζωοποιηθῶσι (iii. 920, ed. De la Rue).

If a tradition be attached to a place, it assumes (without proof being needed) that the place is known. However groundless be the story that Adam was buried at Golgotha, yet this was the Jewish tradition in the former part of the third century, and whether Origen personally knew the place or not, he knew that the Jews attached that story to the place—a known and definite locality. The same traditions are mentioned by Epiphanius, a native of Palestine, and a Jew by nation, after the time of Constantine.

Ὡς ἐν βίβλοις πύρκαμεν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Γολγοθᾷ ἐσταυρώσθαι, οὐκ ἄλλη που ἄλλ' ἢ ἐνθα ἔκειτο τὸ τοῦ Ἀδάμ σῶμα . . . ἐκεῖσε ἐτάφη ἐν τῷ τόπῳ τῷ Γολγοθᾷ· ὅθεν εἰκότως τὸ ἐπώνυμον ὁ τόπος ἔσχε. (*Panarium*, i. 394, ed. Petavii; ii. 415, ed. Dindorf.)

We may be very sure that Epiphanius did not use Origen as an authority, but it is evident that they both of them mention the same Jewish tradition; both of them thus appear to refer to the same place. Epiphanius, of course, means that on which Constantine had built a church, the locality of which has never from that day been forgotten; and Origen, by speaking of the tradition, identifies the spot as that which was known in his day.

Why did Constantine search on that spot? The only reasonable answer is, because the Christians knew it to be Golgotha. The idol temple marked it; and even if hid, yet the words of Lucian show that they knew the cleft rock and the empty sepulchral cave to be there.

Recently some have chosen to mix up the narrative of Eusebius with later accounts about "the invention of the cross," and dreams and miracles of which he says not a word; and after ridiculing these tales they say,—"These are the grounds on which the identity of the Holy Sepulchre rests." But this is an entire misrepresentation: they might as well affirm that the real existence of the Khalif Haroun-al-Rashid, and of the city of Bagdad, depended on the authenticity of the *Arabian Nights*. We know of the existence of that Khalif and of that city, *although* they are introduced into amusing fictions.

S. P. TREGELLES.

Plymouth.

PRECEDENCY OF BISHOPS' WIVES.*

With respect to the political expediency of publicly acknowledging this right, the advantage to be derived from giving weight and consequence to a class of persons who seem absolutely obliged

by their situation to observe a peculiarly exemplary course of conduct, and to form some barrier against the sweeping torrents of irreligion and licentiousness, cannot be deemed a trifling consideration: and it should be observed that this acknowledgment would furnish a complete answer to the various Sectarists, who in the old style of Puritanism, and in the new style of Socinianism, profess themselves scandalized at this *semblance* of Popish error respecting *ecclesiastical rank and title*, and inveigh against the rank of *Bishop* being now so opposite to their situations and pretensions in the primitive ages of Christianity, in a matter which excites doubts of its propriety even among zealous Episcopalians. It being in vain to urge that it is the *Barony annexed* to the Bishopric which gives them *temporal rank*, while rank is withheld from their Wives. For it is artfully maintained, in order to *degrade* the Bishops, and to stigmatize the Church in the eyes of the people, that this singular distinction *proves* not only that they sit in the House of Peers in their *Ecclesiastical character*, but that they have *no other*—"no temporal rank as Peers"—and that "having no rank in right of their *Temporalities*, or *Baronies*, as they are called, they can have no right to the title of *Lords*, (except when sitting in the House officially as Lords of Parliament or Counsellors of State) which it is highly improper to give them *as Bishops*, &c. &c."—an opinion growing more and more prevalent in this age of *research* into the *foundation* of rights, titles, claims, and privileges, and of invidious attack upon all. The declaration and protection of a right considered to be, or pretended to be considered to be, of a doubtful nature, cannot be esteemed any *innovation*, or *alteration* of a long established *system* in the estate of the Bishops. This right to *personal* rank and dignity the Bishops have, in fact, possessed ever since the Conquest, and their Wives have *consequently* a right to share that rank and dignity. Were they to assert this right of place as Barons' Wives, it could not be denied them with the shadow of justice. But many circumstances connected with the spirit of the times, and the peculiar situation of the Wives of *Bishops*, render it far more desirable that this right, which has been suffered to lie dormant so long, should be called forth by a *special command* from the throne, rather than be *claimed* by the parties themselves. And as the suppression of a privilege without just cause is an *acknowledged* grievance, from which every subject may properly demand relief, it is surely advisable in every case to redress a grievance (especially one not likely to be silently endured much longer) as a *mark* of favor, before a just complaint of neglect from persons who really deserve attention, precludes the idea of gratitude, and yet secures its object. With a view to such a measure, the following Form of an Order for the public acknowledgment of the

[* Continued from p. 275.]

right in question is subjoined to this private representation of this literally singular case.

It is presumed that this Order may easily be made applicable to the Bishops on the Irish Bench by *special grant*, if they cannot plead a *claim*; and that it will be found to preserve the distinction of *blood* so highly valued by the hereditary nobility. Bishops precede Barons upon the same principle which placed Archbishops before Dukes; but the Wives of Barons must precede the wives of Archbishops and Bishops, because "*Hereditary dignities have place before Temporary dignities, except when otherwise ordered, as some of the Officers of State, &c.*" (*vide* Porney, Blackstone, &c.), though the Baronies annexed to the Bishoprics are, with few exceptions, the most *antient*. And the *antient Baronial fillet*, which the Bishop's mitre now surmounts in like manner as the Archbishop's mitre surmounts the ducal coronet, instead of the *coronet* given to the Secular Barons by King Charles II., will further distinguish the Wives of Bishops from the Wives of Barons; and their title, according to the signature of their husbands, will distinguish them from the Wives of the younger sons of Dukes and Marquises who take the name of their family. Bishops have a right to the style of "*Right Hon^{ble}*" as Barons. They were addressed by titles of equivalent temporal rank, as well as by others of ecclesiastical dignity, before titles and precedence became fixed and appropriate; and the custom of sinking the "*Right Hon^{ble}*" in the *superior* title of "*Right Reverend*" or "*Most Reverend*," upon the principle already mentioned, and of adding the *inferior* title of "*Hon^{ble}*" as a *mark of distinction*, which has lately prevailed, has contributed something towards the error respecting their real dignity as *peers* which it is the object of the following order to correct.

PROPOSED FORM FOR THE ORDER.

The King having taken into his Royal Consideration that the Wives of the Archbishops and Bishops have a just Claim to Rank and Precedence as the Wives of Barons from the Antient Baronies annexed to each of the Bishoprics (by virtue of which Baronies, or Temporal and Personal Dignities, the Bishops and Archbishops take their Seats in the House of Lords, and possess the Privileges common to all Peers), and this Right having been suffered, hitherto, to lie dormant, His Majesty is graciously pleased to Command that from henceforth the Wives of Archbishops and Bishops shall take their Rank as Wives of Barons, for Life, and shall take their Style and Title according to the Signature of their respective Husbands, their Family distinctions, and the accustomed Precedence in the manner following:—

The Right Hon^{ble} Lady John Canterbury.
The Right Hon^{ble} Lady William York.
The Right Hon^{ble} Lady Bielby London.
The Right Hon^{ble} Lady Shute Durham.
The Right Hon^{ble} Lady Brownlow Winchester.
The Right Hon^{ble} Lady James Ely.
The Right Hon^{ble} Lady Richard Worcester.
The Right Hon^{ble} Lady John Hereford.

The Right Hon^{ble} Lady James Litchfield and Coventry.
The Right Hon^{ble} Lady Richard Llandaff.
The Right Hon^{ble} Lady George Lincoln.
The Right Hon^{ble} Lady John Salisbury.
The Right Hon^{ble} Lady William Bangor.
The Right Hon^{ble} Lady Samuel St. Asaph.
The Right Hon^{ble} Lady Richard Bath and Wells.
The Right Hon^{ble} The Lady Anne Edward V. Carlisle.
The Right Hon^{ble} Lady Charles M. Norwich.
The Right Hon^{ble} Lady Spencer Peterborough.
The Right Hon^{ble} Lady Henry R. Exeter.
The Right Hon^{ble} Lady Foliot II. W. Bristol.
The Right Hon^{ble} Lady John Chichester.
The Right Hon^{ble} Lady John Oxford.
The Right Hon^{ble} Lady Henry W. Chester.
The Right Hon^{ble} Lady George Murray St. Davids.
The Right Hon^{ble} Lady George F. Gloucester.
The Right Hon^{ble} Lady Thomas Rochester.

The King is pleased to Command that the Wives of Archbishops and Bishops, or Spiritual Barons, shall rank after the Wives of the Temporal Barons; and that the Widows of Archbishops and Bishops shall give Place to the Wives of Archbishops and Bishops.

HOG FEAST.

I am called upon to-day to write a letter for a poor neighbour, in reply to an invitation from his granddaughter, that he would come and visit her "for hog-feast." I am not aware if this Huntingdonshire expression and custom obtains elsewhere; and, as it has not yet been mentioned in the pages of "*N. & Q.*" I here make a note of it. The Huntingdonshire "hog-feast" is the domestic rejoicing that follows upon that important event in a cottager's family—the killing of the pig. The relatives and friends of the pig's proprietor are summoned by him to partake of a feast, the chief dishes of which are composed of those portions of the pig's interior economy which are unsuited for the purposes of salting. A part of the spare-rib, or one of the choicer joints, is usually cooked; but the brunt of the hog-feast is borne by those other porcine parts which may not be cured into bacon. In return for their dinner, the guests assist the good wife in the salting of her pig. The old man for whom I wrote the letter waxed loquacious as his memory recalled the various hog-feasts in which he had taken an active part. Said he:—"I mind the time when hog-feast cost a mort' o' money. That was before George the Fourth took the tax off salt. When you killed a pig, before George the Fourth's day, you was obligated to part with the bald-ribs and spare-ribs, and all the best joints, to buy salt with, afore you could salt the fitches and hams. And now, look at the salt that you can get for fourpence! Oh yes! we are greatly obligated to George the Fourth; and when I lived as ostler at the Inn on Alconbury-hill, George the Fourth he came and slept the night there. Our boys went out to meet him beyond Buckden; and he came with two fours and a pair. There were a many gentlemen with

him, but no ladies. It was the time when he and Caroline didn't keep company. We all hurrahed, and Old Tom, that's now dead and gone, blessed him for cheapening hog-feast; but I don't suppose as George the Fourth would know the meaning of hog-feast. He went away the next morning for Wansford; and then turned off somewhere Wisbeach way, and back home by way of Cambridge: so he did not come again by our Great North Road. When he started off I was close to him, putting in the near wheeler; and George the Fourth was smoking a long pipe that came as low as the bottom of his waistcoat. It wasn't a clay, you understand; but had a large bowl to it, and a great gold stopper on it. He made himself very free and pleasant; but what we thought most of was, his taking the tax off salt and cheapening hog-feast."

There is a story current of a clodpole who had been at a dinner, and was asked as to the bill of fare. His reply being: "There was all sorts o'meat, Sir; there was roast pork, biled pork, pig's face, and bacon, Sir." Which repast, doubtless, was a superior kind of hog-feast.

CUTHBERT BEDE.

JUNIUS.—In the *Intermédiaire* (a professed and very deserving French imitation of "N. & Q.") there appeared in the No. for June 15, 1864, a communication signed "E. Pieraggi" (Suresnes) to the following effect, on the subject of the *Letters of Junius*:—

"Among some old papers that belonged to my mother, an Englishwoman, and daughter of Walsh Porter, of Alfathing, who was a frequent visitor at the Court of the Regent, afterwards George IV., I found a card, enclosed in a slip of paper, on which was written: '*A Secret.*' On the card was written, in two different hands, one of them very tremulous, no doubt designedly: '*The author of Junius, Charles Lloyd. LOYD. He was private Secretary to the present Lord Grenville; father and teller of the Exchequer.*' The words *Charles Lloyd* are underlined once, and *Loyd* twice. But this is not all. The words, '*Honor bright, until the poor son be provided for,*' are written inside of the envelope. There is no date or signature; and even the handwriting is unknown to those of my mother's relations whom I have interrogated on the subject. However, what may give some value to this little document is the fact of its evidently having passed through the hands of my grandfather, who lived in a circle where this secret was no mystery: perhaps in his childhood he had even known Junius. In short, Charles Lloyd figures among the number of supposed authors, as well as Lord Grenville. The objection derived from the style of Junius, which is so remarkable, and betrays, it is said, the composition of Sir Philip Francis; and from the cessation of the letters the day after his departure for America, is this objection as insurmountable as it seems to be? Have we not here a three-fold coadjutorship, an *inspiration*—to make use of a term employed by writers for the newspapers? Has not Sir Philip revised, annotated, and corrected this work, inspired by Lord Grenville, and edited by Loyd?"

"Here, it seems to me, is an interesting occasion for having recourse to comparative bibliography; and for inquiring whether there are not circumstances, either in the style or in the lives of these three individuals, which correspond with certain expressions or allusions contained in the *Letters*. Lloyd's situation in the Exchequer, and his intimacy with Lord Grenville, and consequently in the ministerial world of that time, would singularly facilitate that merciless knowledge of secret affairs of which the author gives proofs.
E. PIERAGGI."

J. MACRAY.

Oxford.

IGNITION OF WOOD BY FRICTION.—In an early number of "N. & Q.," I inquired whether there was any known instance in this country of success in the experiment of producing fire by rubbing one piece of wood against another, as constantly practised among the South Sea islanders and elsewhere. I believe the answer was in the negative. But in the last number (p. 239) we are told that it is possible—not to say was once common in Yorkshire—to "set the tense on fire," by merely rubbing the rim of a riddle on the top of a flour barrel! I say nothing about the actual meaning of the familiar phrase alluded to, and I hope P. is not joking; but surely a more unfounded notion than that of the *possibility* of setting a "tense on fire" by the domestic operation described—and which, when a boy, I often witnessed—would only be the likelihood of setting *the* "Thames on fire" by some of the steamers plying thereon!

J. H.

NAMES OF RIVERS.—In a recent number of "N. & Q." there were some remarks on the origin of the names of rivers. May I suggest that the name of *Esk*, in the Lowlands of Scotland, is probably not derived, as stated, from a word signifying water, but from the old Scotch word for an *asp*.

In the ballad of the "Young Tamlane," the youth was transformed while in the arms of his mistress into an *esk* (asp). The idea of likening the course of a stream to a snake is common enough. *Serpentine* in modern times is well known.

Apròpos, the *Goomtee* on which Lucknow stands is synonymous with our adopted meaning of the word *meander*.
S.

HUNTERIAN SOCIETY.—I know no receptacle but "N. & Q." in which to lodge the following amusing blunder. In a publication entitled *The Royal Album*, designed partly for tradesmen's advertisements, but edited, it seems, by French and German editors for the guidance and information of their countrymen in London, and printed in English, French, and German, appears in a list of public societies, "The Hunterian Society," translated "*Société des Chasseurs*," and "*Jagd-Gesellschaft*."

Foreigners, and particularly Frenchmen, when they know a little of English have unbounded

confidence in that little; and I once myself received at Havre a tradesman's card in the following terms:—

"So-and-so, Merchant, and Fabricant of Umbrellas and Parapluies. Make and repair all things who concern his state, at juste price. The persons whom ar far can write him he shall go directly."

F. J. J.

THE THIRD PLAGUE OF EGYPT.—When Aaron was commanded to smite the dust of the land with his rod, he did so, and the dust "became lice in man and in beast," according to the rendering of the Authorised Version (Exodus, viii. 16). Dr. Kalisch, however, in his *Historical and Critical Commentary on the Old Testament* (Exodus, chap. viii. p. 137, ed. London, 1855) endeavours to prove, and I think successfully, that the Hebrew word *kinim* = Kin-nim, ought to be translated by the term *gnats*. His reasons for this rendering are given at length in a long and learned note (pp. 136-137). The Septuagint, which is of great authority in all points relating to the natural history of insects in Egypt, translates the Hebrew word by *scorpions*, mosquito gnats. Niebuhr mentions (*Description de l'Arabie*, Pref. p. 39), that when he was in the East he once inquired into this very subject, and asked the Greek Patriarch, and also the Metropolitan at Cairo, what they supposed was the species of insect mentioned in Exodus, chap. viii.? Their answer was, that they believed the *gnat* was the insect. (Kitto's *Cyclop. of Biblical Literature*, vol. ii. p. 249, ed. Edinburgh, 1847.) Kalisch observes, that though Josephus, Jonathan, Onkelos, Hesychius, Taylor, Buxtorf, Le Clerc, and Bochart, adopt and maintain, as the most correct translation, the word *lice*, yet their arguments are not supported with sufficient proofs. As, however, there are great names on both sides of the question, it is now probably impossible to ascertain for certain whether the little animals were lice or gnats. Either must have been very tormenting, especially the *gnats*, which, according to Philo and Herodotus, have always been numerous in Egypt.

J. DALTON.

Norwich.

ABRAHAM LINCOLN A POET.—I have not seen any allusion to the curious instance of involuntary rhyme afforded in the President's recently delivered inaugural address, yet it seems worth making a note of. The President said—

"Fondly do we hope,
Fervently do we pray,
That this mighty scourge of war
May speedily pass away:
Yet if it be God's will
That it continue until—"

but here the strain abruptly ceases, and the President relapses into prose.

W. S.

THE BELL OF ST. CENEU, OR ST. KEYNA.—Perhaps the following may be worthy of preservation in "N. & Q.," copied from Mr. Kerslake's *Bristol Catalogue*, 1859, pasted in my copy of Jones's *History of Brecknockshire*. Where now its place of deposit?

"ANCIENT-BRITISH CHURCH BELL: THE BELL OF ST. CENEU OF ST. KEYNA, daughter of Brychan, Prince of the province called from him Brecknock, found on the site of her oratory at Llangeney, Brecknockshire.

"This most venerable relique of the ancient British Christianity is of an oblong plan, and conical figure. It consists of a single plate of iron, gathered up into its present form, and rivetted down through the middle of each of the narrow sides. At the top is a bow or loop for the handle, and it was evidently intended to be rung by swinging in the hand. The strip of metal which forms the handle is continued through to the inside where it formed a smaller loop, from which the clapper was suspended but is now wanting. After the iron substructure was finished, the whole appears to have been coated with bell-metal, or other brass-like compound; and this was evidently applied by dipping or washing the finished iron utensil in fluid metal, as all the joints, and the rivets themselves are covered, and the seams and interstices filled with it. Being corroded through in some places, the amalgamated contact of the metals is apparent. The result is similar to that of electrotype. Iron was perhaps in ancient times, as now, very commonly washed with tin and its compounds; but was brass usually applied in this manner?

"In Jones's *History of Brecknockshire*, published 1809 (ii. 469), there is a long account of this bell and of its discovery; but there appears to be some mistake in his description of the dimensions. The actual height is 10 inches, without the handle; size at top, 5½ by 3 inches; at the mouth, 7½ by 6 inches; weight rather more than 6 lb. 15 oz.

"The town of Keynsham, near Bristol, arose out of an oratory founded there by this St. Keyna. See her legend in Cressy's *Church History of Britain*, A.D. 490, b. x. ch. xiv.

"Two views of the bell of St. Mura, attributed to the seventh century, may be seen in the *Ulster Journal of Archaeology*, No. 4, Oct. 1853. This has a general resemblance to that of St. Ceneu; but was decorated, and not so large.

"Although the sonorous quality of the bell is, no doubt, diminished by the holes which are fretted through it, the voice which called our countrymen to church, perhaps even before St. Augustine came from Rome for the same purpose, can still be most distinctly elicited."

GLWYSIG.

Queries.

BIBLIOGRAPHICAL.—Perhaps a reader of "N. & Q." who has a marked copy of "*Bibliotheca Reediana*, the Catalogue of the Library of Mr. Isaac Reed sold 1807," would kindly inform me who was the purchaser of "Lot 8536," viz. "Shaksperiana,—a large assembly of Tracts by various Authors relative to Shakspeare, neatly bound in 9 vols. 8vo." I am desirous also to learn if it is known in whose possession these volumes are now. Were any copies of Douce's *Illustrations of Shak-*

speare, 2 vols. 1807, taken off on large or thick paper? E. N.

BRETON MUSIC.—The air called "An Aliké, or the Shepherd's Call," in Tom Taylor's *Songs of Brittany*, is that called "Ballinderry," in Bunting's *Collection of the Ancient Music of Ireland*. In Jephson's *Walking Tour in Brittany* occurs a tune which is identical with that in the *Irish Melodies*, to which Moore has written the words "Silent, O Moyle, be the roar of thy water!" What was the original home of these tunes? Ireland or Celtic France? O. T. D.

CURIOUS COINCIDENCE OF NAMES.—In the third volume of the *Sussex Archaeological Collections* (for 1850), p. 117, there is a paper communicated by Mr. R. Willis Blencowe, containing extracts from the journal and account-books (1683-1714) of Timothy Burrell, of Ockenden House, Cuckfield; which house, then (1850) in the occupation of Mr. J. P. Fearon, belonged to the late Sir C. Merrik Burrell, of Knepp. In the *Universal Magazine* for November, 1747, p. 245, it is stated that the present [members for Great Marlow, Bucks.] are William Ockenden, Esq., of Temple Mills, and Merrik Burrell, Esq.

Query, was there any original connection, local, personal, or family, to account for this coincidence? W. J. B.

DIOGENES' LANTERN.—Can any one tell me the authority on which the repartee about "the lantern" and the "honest man" is ascribed to Diogenes? And why does Æsop, to whom Phædrus gives the credit of the saying, never come in for the benefit of it? MEDIO SOLE.

INFORMATION WANTED FOR A SCOTCH MONASTICON AND EPISCOPAL CHRONICLE, ETC.—As I am presently preparing a Chronicle of all the Bishops in Scotland, down to the present day, with minute details of their lives and jurisdiction, from correspondence, &c., based on Keith's *Catalogue*, but much amplified; as also a Scotch Monasticon, containing notices of abbeys, abbots, religious houses, &c., will you be so kind as allow any information thereabout, or corrections and defects in Keith, to come through your columns, if this intimation should be replied to, which it is certain to be? Any correspondence, if too lengthy for "N. & Q." can be posted direct to myself.

J. F. S. GORDON, D.D.,
Incumbent of St. Andrew's Church, Glasgow.
247, Atholl Terrace, Bath Street, Glasgow.

KATHERINE HARMAN.—In 1692 Dame Katherine Harman, widow of Admiral Sir John Harman, was living. Her daughter (heiress of Sir John and of her brother James Harman) was

[* Twelve copies were printed on large paper of Douce's *Dance of Death*; but we have never met with a large paper copy of his *Illustrations to Shakspeare*.—ED.]

wife of Dautesey Brouncker, of East Stoke, Wilts. He was the last heir male of the Brounckers of East Stoke, and died, 1693, leaving two daughters married, who died without issue. I am anxious to ascertain whose daughter Lady Harman was, and also any particulars of Admiral Harman's birth and parentage which may be matter of record. The arms on his picture are those of Harman of Suffolk. I am aware of the notices of him in Pepys's *Diary*. E. W.

LAVINGTON BURNT.—In an old almanac by Gabriel Frend, 1598, I find the following memorandum in the handwriting of that period:—

"August 20. Lavington burnt by mishape."

Can any readers of "N. & Q." inform me to which of the Wiltshire Lavingtons this refers, or where I can probably meet with some particulars of a brief issued, or the like, and thus fix the place either as Lavington Forum or Lavington West? E. W.

"OCULUM SACERDOTIS."—Is anything known of a mediæval treatise called *Oculum Sacerdotis*, by an Englishman, somewhat similar to *Pipilla Oculi*? J. C. J.

PLANTS IN ROOMS.—Will any plants grow in rooms in which gas is burned; or does the gas poison all plants? Is there any way of preserving plants from its poisonous effects? Will covering them with a bell glass at night do? P.

QUOTATIONS WANTED.—In the *Simple Cobbler* (p. 25) will be found this passage:—

"I can hardly forbear to commend to the world a saying of a lady living sometime with the Queen of Bohemia. I know not where she found it, but it is pity it should be lost:—

'The world is full of care, much like unto a bubble;
Women and care, and care and women, and women and
care and trouble.'"

This couplet sounds familiar. Does any reader of "N. & Q." know its origin?

On p. 34, the following occurs:—

"Some ten or twelve years before these Wars, there came to my view these two Predictions:

1. 'When God shall purge this Land with soap and nitre,
Woe be to the Crowne, woe be to the Mitre.'
2. 'There is a set of Bishops coming next behind,
Will ride the divell off his legs and break his wind.'

Can these predictions be found in print or manuscript before that time?

MASSACHUSETTS.

Boston, U. S.

"THE SENTIMENTAL AND MASONIC MAGAZINE." May I ask you to be so kind as to tell me how many volumes of the above-named periodical were published? I have a copy of six half-yearly volumes (from July, 1792, to June, 1795), and I have never met with any others, though I have searched the library of Trinity College, Dublin;

but I am informed by a friend, that, to the best of his belief, five more subsequently appeared. To judge from what I have seen, it was a really good Dublin publication of the last century. Who was the editor?*

ABIDA.

SHAW OF SAUGHIE AND GREENOCK.—Where can I see a pedigree of this family? F. M. S.
229, Clarendon Villas, Plumstead.

THE "SIMPLE COBBLER'S" REFERENCES.—In the *Simple Cobbler of Aggawam*—a book written in New England in 1645 or 6, and published at London in 1647, four editions being issued that year, there are some references that I should like explained, viz.:—

1. The Cobbler says:—

"If Truth be but One, methinks all the Opinionists in England should not be all in that One Truth, some of them I doubt not are out. He that can extract an unity out of such a disparity, or contract such a disparity into an unity, had need be a better Artist then ever was *Drebell*."—P. 10.

Is Cornelius Drebell, the Dutch alchymist, who died at London in 1634, meant?

2. In another place he says:—

"Brethren, have an extraordinary care also of the late Theosophers, that teach men to climb to heaven upon a ladder of lying figments. Rather then the devill will lose his game, he will out-shoot Christ in his own bow. He will outlaw the Law, quite out of the word and world; over-Gospell the Gospell, and quidaway Christ with Sugar and Ratsbane. He was Professour not long since at Schlestat in Alsacia, where he learned that no poyson is so deadly as the poyson of Grace."—P. 17.

What Professor is referred to?

3. Addressing King Charles I., the Cobbler says:—

"Is your father's Sonne grown more Orthodox then his most Orthodox father, when he told his Sonne that a King was for a kingdome, and not a kingdome for a King?"—P. 54.

Did James I. so tell his son?

4. The Cobbler tell us that the Irish—

"Have a Tradition among them. That when the Devill shewed our Saviour all the kingdomes of the Earth and their glory, that he would not shew him Ireland."—P. 72.

Is this a fact?

5. Again, he says:—

"Not long since I met with a book, the best to mee I ever saw, but the Bible: yet under favour, it was somewhat underclad, especially by him who can both excogitate and expresse what hee undertakes, as well as any man I know—

The world is growne so fine in words and wit,

That pens must now *Sir Edward Nicklas* it.

He that much matter speaks, speaks ne'er a whit,

If's tongue doth not career 't above his wit."

"Sir Edward Nicholas," I take it, means Secretary Nicholas. But what book is referred to?

MASSACHUSETTS.

Boston, U. S.

[* Our correspondent is the fortunate possessor of a printed not to be found in the British Museum.—Ed.]

WOODWARD FAMILY.—

"In 1552 King Edward VI. by Letters Patent, 8 March, granted, *inter alia*, a field called Le Humme, with its appurtenances in the Lordship of Ditton, to George Woodward for twenty-one years @ 106s. 8d. rent; and on its surrender in 1563, Queen Elizabeth regranted the same premises to John Woodward for a farther term of twenty-one years on the payment of a fine of £21 6s. 8d. In 1584 (26 Eliz.) the Queen demised the same premises to George Woodward, gent., and Edward and George his sons, at the same rent, for their lives and the life of the survivor, with a heriot of 26s. 8d."

These Woodwards were of Upton, co. Bucks; the first George and Richard his second son were "Clerks of the honor and Castle of Windsor." (*Visitation of Hampshire* in 1576 and 1602.)

Can any one of the readers of "N. & Q." inform me whether Robert Woodward, D.D., who was Dean of Salisbury from 1691 to 1701, was of this family; and if so, was he descended from Edward or from George, the last named in the above grant?

Lipscombe, in his *History of Buckinghamshire*, states that there is a monument of white marble at Hillesden church, co. Bucks, to George Woodward "Envoy Extraordinary from the King of Great Britain to the King and Republic of Poland," that he was the grandson of George Woodward, of Stratton Audley, co. Oxford, and that he died at Warsaw, March 10, 1735, in the thirty-eighth year of his age, and was buried at Hillesden.

Query, Were these descendants of the Upton family?
GEO. ADLARD.

Queries with Answers.

"LONDRES," 1770.—Being at Paris in 1862, I fell in with a book, in four duodecimo volumes, entitled *Londres*, and containing an account of a Frenchman's travels in England in 1766-7. It is anonymous. My copy is a new edition, "*corrigée et considérablement augmentée*," printed at Lausanne in 1774. The preface tells me that the first edition was printed in 1770, and that mine is the second. It also contains a notice that, in 1773, an English translation of *Londres*, by Dr. Nugent, was published "*avec le plus grand soin, par l'imprimeur de la Société Royale*;" and complaints are made of pirated editions being printed in Flanders and elsewhere: and of the author of the *Voyageur François*, who, in his work, "*a fait entrer le Londres à large dose, c'est-à-dire par paquets de 4, de 7, de 18 pages continues*." It is also mentioned, that the book had been reviewed in the *Journal Encyclopédique* of Oct. 1773, by M. de la Condamine, who had since honoured the author with his friendship, and to whom several corrections in this new edition were owing. The writer of the preface (who seems not to be the

c) indulges in a bit of sarcasm against one of his critics:—

our ne rien omettre de ce qui peut présenter avantage un ouvrage que j'ai l'intérêt de faire valoir, et qu'il a complètement déplu aux auteurs de l'écrit Littéraire."

have not been able to discover any traces of name or quality of the author. He evidently is a learned man, and had access to the best society. I shall be glad if any of your correspondents can give me information respecting the authorship.

I may mention, that my attention was drawn to the book from the circumstance of four exceedingly well-bound volumes being offered for sale at a bookstall on the Quais at 60 cents the volume. I was again in Paris the other day, and saw copies for sale at 40 cents the volume.

H. A.

Deanery, Canterbury.

[The author of this work was Peter John Grosley, a French antiquary, born at Troyes, Nov. 18, 1718, and educated in the profession of the law; but a decided turn for literary pursuits induced him to travel, in search of knowledge, twice into Italy, twice into England, and once into Holland, besides passing a considerable part of every year at Paris, where he was received into the best company. He died at Troyes on Nov. 4, 1785, being then an Associate of the Academy of Inscriptions and Belles-Lettres, and a member of the Royal Society of London. Although in his *Tour to London* the author appears as a philosopher and a man of taste as well as learning, nevertheless his remarks on England and its inhabitants are very imperfect, and frequently erroneous. At the particular request of Mons. Grosley, Dr. Nugent in his translation corrected some of those obvious inaccuracies animadverted upon by the writer in the *Journal Encyclopédique*. For some biographical notices of Grosley, and a list of his numerous productions, consult the new *Biographie Universelle*, 1857, xvii. 604, and the *Nouvelle Biographie Générale*, 1858, xxii. 179.]

DEATH OF ADMIRAL BYNG.—I find it stated that Sir George Rooke refused to sign the death-warrant of Admiral Byng, saying: "It might be presumptuous in an individual to differ from so great an authority as the opinion of the twelve judges; but when the shedding of blood was concerned, a man must act on his own conscience and not the opinions of other men." As Sir George Rooke had been dead many years, who was the member of the Board of Admiralty who refused to add his signature to the death warrant? It is undoubted that Sir George Rooke observed to a friend, just before his death, that his property was such, "it had never cost a sailor a tear or the nation a farthing." These two speeches seem to have been strangely jumbled together.

H. W. D.

[It was Admiral John Forbes, then one of the Lords Commanders of the Admiralty, who refused to sign the war-

rant for carrying out the

Byng, and prepared a paper in which he gave reasons for his refusal. Admiral Forbes's "Reasons for not signing Admiral Byng's Death Warrant," were printed in 1757 as a hand-bill in small folio, and we possess a cutting of the document from some periodical of the time. The original, we believe, is still in the Admiralty Office at Whitehall. Who were the members of the court-martial, and other circumstances connected with the trial, may be found in Schomburgk's *Naval Chronology*, i. 281; *The London Magazine* for Feb. and March, 1757; and *The Gentleman's Magazine* for Feb. and March, 1757.]

MONUMENTAL INSCRIPTION.—Does the following very remarkable inscription, quoted by Bishop Jeremy Taylor in his *Rule and Exercises of Holy Dying*, chap. iii. sect. ix. § 6, still exist in the parish church of Faversham, Kent?—

"Whoso him bethoft
Inwardly and oft
How hard it were to flitt
From bed unto the pit,
From pit unto pain
That nere shall cease again,
He would not do one sin
All the world to win."

H. W. T.

[This epitaph on Richard Colwell, Mayor of Faversham, ob. 1535, is printed in Weever's *Funeral Monuments*, p. 276, and in Pettigrew's *Chronicles of the Tombs*, p. 432. It would seem that the brass was still at Faversham in 1804, from the following notice of it in *The Beauties of England and Wales*, viii. 740: "In the south aisle are various memorials for different civil officers of Faversham, one of whom, Richard Colwell, Mayor in 1555 [1535?], is represented by a brass figure standing between his two wives, with groups of children beneath, and at the corners a well, with the letters C. O. L. forming the rebus of his name."]

THE CHURCH OF NOTRE DAME, CALAIS.—Can you furnish information as to whether the church at Calais called "St. Mary's," or "of Our Lady," is the time of the English occupation of the town was built or only enlarged by the English?

M. E.

[It is stated in most topographical dictionaries that St. Mary's at Calais was built during the English occupation of the town. Mr. T. Mot, F.S.M., minutely inspected the large church in April, 1816, and communicated an interesting account of it to the *Gentleman's Magazine* in 1816, p. 220. He says, "The church, from its structure and appearance, I have no doubt, was erected when Calais was in the possession of the English, i. e. in the fourteenth century, as was the castle of St. Risban, Bassin church, and many other of the public buildings, excepting some of the present houses, and most of the fences of the town." An engraving of St. Mary's church by Mr. Topping is given in the *Gent. Mag.* for May p. 433.]

EPISCOPUS HAMENSIS.—Amongst the illustrious persons who were buried in the Carmelite convent at Norwich, occurs the following record: "Frater Gilbertus de Norwico, Episcopus Hamensis (alias Hamerensis), obiit A.D. 1287, 9 Die Octobris.* Query, What is the modern name corresponding with Hamensis or Hamerensis? J. DALTON.

[This suffragan bishop is noticed in Stubbs's *Registrum Sarum Anglicanum*, p. 143: "Gilbert Hammensis; buried at the Carmelites, Norwich, Oct. 9, 1287. Granted forty days' indulgence to all who should attend the preaching of the Carmelites, 1273, 1274, and 1276. He was probably the Bishop Hamerensis in Norway, consecrated 1263." Hammer, the modern name, is a town in the province of Aggerhuus in Norway, which was formerly the see of a bishop, until removed to Christiana, from which it is distant 100 miles to the N. E.]

EARL SPENSER'S "BOCCACCIO," 1471.—I have seen this celebrated edition at Althorpe, but have never read, except in Dibdin, a really accurate account of the purchase of it, and of the exact price given for it by his lordship. Is there any other account extant besides that given by Dibdin, which I understand is exaggerated? J. DALTON.

[We have consulted the priced Catalogue of the Roxburghe Library, and find that the enormous sum given for this single volume, as stated by Dr. Dibdin, is perfectly correct. "*Il Decamerone di Boccaccio*, fol. first edition, printed at Venice by Valdarfer, 1471." To which is added the following note: "Of the extreme scarcity of this celebrated edition of the *Decameron*, it will perhaps be sufficient to say, that no other perfect copy is yet known to exist, after all the fruitless researches of more than three hundred years." It was knocked down to the Marquis of Blandford for 2260*l.*! when it was said Lord Spenser took off his hat, and, bowing to the Marquis, thanked him for saving him four hundred a year.]

SAINT NIERGIS.—When did St. Niersis live, and where can I find an account of him? I have a work in twenty-four languages printed at Venice, 1823, entitled *Preces St. Niersis Clajensis Armeniorum Patriarchæ Viginti quatuor Linguis coitæ*.

JOHN DAVIDSON.

[Niersis IV., surnamed Shnorhali (i. e. the graceful), patriarch of Armenia, was born shortly before the close of the eleventh century, and died in 1173. During the last twenty-six years of his life, he resided at Hromkla, commonly called Rumkala, a fortified place on the Euphrates. He is considered as the inventor, or principal cultivator, of rhymed poetry. With the exception of a brief *History of Armenia*, his works are mostly theological. A long account of him is given in the new edition of the *Biographia Universelle*, xxx. 323.]

* Bale, *Cent. Script.* iv. 81. See also Kirkpatrick's *History of the Religious Orders and Communities of Norwich*, p. 172, 1845.

HIGH CHURCH AND LOW CHURCH.—Is there any small work which states clearly the differences both as to points of doctrine, and as to forms and practices, between the parties of the Church of England, known popularly as the "High" and "Low" Church? P.

[Our correspondent will probably find as much as he desires to know on this subject in the concise Essay, entitled "Church Parties," by the late W. J. Conybeare, M.A., which originally appeared in *The Edinburgh Review* for October, 1853. The Essay has been frequently reprinted, and the fifth edition of it will be found in Mr. Conybeare's *Essays Ecclesiastical and Social*, pp. 57-164, Lond. 8vo, 1855. Consult also "N. & Q." 1st S. viii. 117; x. 260, 278.]

"THE POLITICAL MAGAZINE."—Can you inform me how long *The Political Magazine and Parliamentary, Naval, Military, and Literary Journal* was issued, printed for J. Bew, Paternoster Row? It was commenced in 1780. I have the volumes for 1780, 1781, and 1782, and am desirous of obtaining any further volumes which may have been published. W. TUCK.

15, Milsom Street, Bath.

[A copy of *The Political Magazine* in the British Museum consists of twenty-one volumes, 8vo, 1780-1791.]

Replies.

SHELVES IN WILTSHIRE.

(3rd S. vii. 241.)

MR. MEWBURN's note refers to a most interesting subject, and one to which the attention of those archaeologists who have applied themselves to the study of pre-historic earthworks has long been directed. The reason why some definite theory as to those shelves, or rather terraces, has not been submitted to the public is the fact that they are to be found all over the kingdom—from the lowlands of Scotland to the Downs of Wiltshire; that they are not like a camp, a thing to be surveyed in an hour, but extending as they do for miles and miles, and varying in breadth from a few feet to many yards, many of them would be the work of weeks. Therefore, until the details of a sufficient number collected by local antiquaries can be obtained, it would be utterly futile to make any attempt at a general theory. Every fact regarding them is however of importance, and I am certain if MR. MEWBURN will be so good as to draw up a detailed statement of the length, elevation and breadth of any such terraces in his neighbourhood, it will not be the least interesting paper that will be read at Durham during the next congress of the British Archaeological Association.

In the meantime I may inform him that there is a capital description of one of those groups of terraces (Peebleshire) in the *Proceedings of the Society of Antiquaries of Scotland*, 1861, 2, or 3, and that

the well known Scotch antiquary, Mr. Sim of Culter, pointed out to me a most remarkable instance occurring on his property in Lanarkshire, which I hope to have an opportunity of surveying next month.

The most striking Scotch instance, however, occurs in Galloway, where an insulated hill overlooks the mouth of the River Orr (pronounced Urr). The terraced outline of this hill strikes every one that approaches it. It is known as the *Moat* of Urr, and there is a tradition that it was the place of a Witagemot.

It might be interesting to ascertain how far the valleys which these terraces overhang were not swamps in olden times. GEORGE VERE IRVING.

What Cobbett termed "Shelves in Wiltshire" are common in Scotland, Ireland, and all hilly and grazing countries. And Cobbett's notice of them is an instructive fact, showing how readily an otherwise shrewd man may commit a gross absurdity, for the sake of finding a convenient peg to hang a theory upon. Similar "shelves" in Ireland have frequently been pointed out to me as positive proofs of the very great population, and the superior knowledge of agriculture possessed by those in Ireland in ancient times. But the real truth is, that those so-called "shelves" are not ancient plough-marks: they are simply formed by sheep and black cattle when grazing on the hill-sides, as any person who chooses to use his eyes may almost any day observe; for these ancient tracks, though formed by the constant treading of centuries, are still used by sheep and black cattle when grazing on steep hill-sides.

WILLIAM PINKERTON.

THE STORM OF 1703.

(3rd S. iii. 168, 197, 273, 319; v. 504.)

Admit the following correction of the last article above quoted. I know not whether the error is the printer's or mine. The work referred to in the eighth line, is "The City Remembrancer," &c. &c.

When writing my last note on the subject, I had not time to look over my collection of pamphlets. I have now pleasure in sending you the following:—

"An Elegy on the Author of the True-born Englishman. With an Essay on the late Storm. By the Author of the *Hymn to the Pillory*. London: Printed in the Year 1704.

The tract is in verse, and the essay on the Storm occupies eighteen pages *quarto*. In the list of Defoe's works, contained in the new edition of *Lowndes*, it is stated to be in 8vo:—

"The Lay-man's Sermon upon the late Storm; Held forth at an Honest Coffee-House Conventicle. *Not so much a*

Jest as 'tis thought to be. Printed in the Year 1704." [4to pp. 24, and Title.]

This is also attributed to Defoe; making, with the 8vo volume referred to by J. H. G., three distinct works on the subject, by the same author, during one year.

"Mr. Collier's Dissuasive from the Play-House; in a Letter to a person of Quality, Occasion'd by the late Calamity of the Tempest. London, 1703," 8vo, pp. 15.

On the last page, the writer says:—

"What Impression this late calamity has made upon the *Play-House*, we may guess by their acting *Macbeth* with all its Thunder and Tempest the same Day: where at the mention of the *chimnies being blown down* (*Macbeth*, p. 20,) the Audience were pleas'd to *clap* at an unusual Length of Pleasure and Approbation," &c. &c.

The last work I shall notice, at present, is entitled—

"An exact Relation of the Late *Dreadful TEMPEST*: or, a Faithful Account of the most *Remarkable Disasters* which happened on that Occasion. The Places where, and the Persons' Names who suffer'd by the same, in City and Countrey; the Number of Ships, Men, and Guns that were lost, the Miraculous Escapes of several Persons from the Dangers of that *Calamity*, both by Sea and Land. Faithfully collected by an Ingenious Hand, to preserve the Memory of so Terrible a Judgment. *Nos fatis agimur Variis: contenditur fatis*. London: Printed and Sold by A. Baldwin at the *Orford Arms* in *Warwick Lane*, 1704," 4to, pp. 24.

W. LEE.

"COLD HARBOUR."

(3rd S. vii. 253.)

Taking up my last number of "N. & Q." I was surprised to find, at the reference indicated, a note professing to contain "Remarks on the Origin of Cold Harbour." The author, DR. J. C. HAHN, certainly has the good sense to conclude by saying, "an interesting paper might be written on this proper name, and I much regret only being able to offer the above few remarks," &c. &c.

Permit me to state for the information of DR. HAHN, and your readers interested in such inquiries generally, that a series of learned, and I may add exhaustive, papers on this and its kindred nomenclature, written by your frequent correspondent, DR. HYDE CLARKE, appeared in the *Freemason's Magazine* (vol. v. July to December, 1858), under the title of "Anglo-Saxon History, as illustrated by Topographical Nomenclature." These papers will be found at pages 99-102, 163-8, 213-7, 251-4, 350-6, 399-403, 448-53, 492-6, 546-50, 630-5, 678-82, 733-7, 871-6, 967-9, and 1117-19. The portions that more particularly relate to the Cold Harbours are those at pp. 213 and 350, they enumerate the positions of the various Cold Harbours, and the forms of "*hill*," "*cool*," "*harbour*," "*bower*," and "*wind*."

We are all prone to give the Germans credit for searching and multifarious reading on almost

every subject they write upon, but the article in "N. & Q." is so superficial when placed in juxtaposition with that of our English Mezzofanti that, in justice to him, and believing the Magazine one not much known to your readers, I have taken the earliest opportunity to indicate where a series of papers on Cold Harbours may be found.

MATTHEW COOKE.

The Rev. Mr. Hartshorne, an eminent antiquary, whose recent death we lament, once told me that he believed this name was a corruption of *Coluber*. He said it was to be found in some twenty places in England, and always near to a *make-like curve* in an old Roman road.

LYTTELTON.

In reference to the word "herbergh" I would observe that the Charter of Foundation of the Abbey of Holyrood, by King David I. of Scotland, a copy of which is in Maitland's *History of Edinburgh*, pp. 144-5, contains the following grant to the Canons,—"Concedo etiam eis *herbergare* quoddam burgum inter eandem ecclesiam et meum burgum." Maitland makes the mistake of supposing that "herbergare" was an old name of the Canongate of Edinburgh, or of a town which formerly stood on that site; but Arnot, the more recent historian of the city, shows (foot note, p. 4) that it is the infinitive of a barbarous Latin word, signifying *to build*, in which sense of it the grant can obviously be read. He refers as his authority to Dalrymple's *Annals*, p. 97, and he is confirmed by the *Cartulary* of Coldingham, a copy of which is in the Advocates' Library, in p. 15 of which it will be found that it is used in the same signification. The similarity of the word to those noticed by your correspondent is somewhat curious. G. Edinburgh.

THE ORDER OF CHRIST: THE PASCHAL LAMB. (3^d S. vii. 5, 168, 251.)

In directing JUVENA's attention to the discrepancy which appeared to me to exist between the account on p. 5, and that on p. 49, I did not at all mean to imply that he was responsible for the accuracy of the statements contained in the "General Officer's" very interesting letter; but I was and am anxious to know how, and when, the *Paschal Lamb* was connected with the Portuguese royal arms. This connection up to the present time I have failed to discover.

I have to thank MR. DAVIDSON for his ingenious suggestion, but fear it is untenable for the following reasons. First, the cross behind the shield of Portugal is not that of the Order of Christ. Secondly, the cross of the Order of Christ is not, and I venture to say never has been, charged with the figure of the *Paschal Lamb*.

The badge of the Order of Christ, which is suspended from the triple gold chain around the arms, is—"A cross patée, red, charged with a cross white." While the floriated green cross, placed behind the shield, is the badge of the Order of *Avis*.

Out of abundant proofs of the correctness of these assertions I may cite the following:—

"Um den Schild hängen der Orden Jesu Christi, und hinter demselben ragen die Spitzen des Avischen Ordens-Creutzes hervor."—Triers, *Einleitung zu der Wapen-Kunst* (Leipzig, 1744), p. 286, Wapen des Königs in Portugal.

Again, Spener, the great German herald, in his *Insignium Theoria*, or *Opus Heraldicum* (Frankfort-on-the-Main, 1680), pars specialis, lib. i. cap. lxxii. p. 283, says:—

"Ordo militaris est, quem *Jesu Christi* vocant, cum cruce inde dependente; additur etiam post scutum crux viridis in liliorum flores terminata, pro ordine *Avisio*."

In Siebmacher's *Wappenbuch* (Nürnberg, 1734), vol. vi., the arms, &c., are correctly engraved.

The Order of Christ, which arose out of the ruins of the Order of the Knights Templars, was founded by King Dionysius about the year 1320. The Order of *Avis* arose about the middle of the twelfth century. MR. DAVIDSON will find full information about both Orders in Favyn's *Théâtre d'Honneur et de Chevalerie* (Paris, 1620), pp. 1265—1272; Carlisle's *Account of the Foreign Orders of Knighthood* (London, 1839), pp. 231—234, 238; Marquez, *Tesoro Militar di Cavalleria*, Madrid, 1642; Sansovino, *Della Origine dei Cavalieri*, Venetia, 1570; and in the books of Clarke, Ashmole, Robson, Burke, &c.

JOHN WOODWARD.

New Shoreham.

Your correspondent, MR. JOHN DAVIDSON, says:—

"When the arms of Portugal are represented in full, with crest and dragon supporters, the chain of the Order of Christ hangs round the shield, from behind which the points of a cross are seen. This is the Cross of the Order of Christ, and in all probability has the *Paschal Lamb* on it."

On referring to Elias Ashmole's *Order of the Garter*, I find this not to be the case. He has given an engraving of the Cross of "Jesus Christ in Portugal" on which no *Paschal Lamb* appears. At p. 83 he describes the dress of this religious order of knighthood:—

"They were clothed black, wearing upon their breasts a cross patée of red silk, and upon that another of white. This Order (as that of *Avis*) became at length annexed to the Crown of Portugal; whose kings have ever since taken upon them the title of perpetual administrators of both."

Elias Ashmole gives the following interesting account of the origin of "The Order of Knights of Christ in Portugal:"—

"As the Knights of Montesa sprung from the ruins of the Knights Templars in Valentia, so did this Order of Christ (or of the Warfare of Christ) succeed them in the Kingdom of Portugal. For the Knights Templars having been very serviceable to the Kings of Portugal, in their wars against the Moors, the Kings gave unto them divers lands and revenues, which, when their Order came to be dissolved and their estates confiscated, King Dom Denys, surnamed Perioca, sent to Pope John the 22nd (then at Avignon) to desire that the Knights Templars' lands might not be disposed of out of his kingdom; which, though he did not readily grant, yet he gave way for the King, to render him the reasons of his request. Hereupon King Denys sent his ambassadors to the Pope, in the year 1316, not only to back his desire, but withal to declare to his Holiness the great vexations and evils the neighbouring Moors in Algarves did to his kingdom. And forasmuch as the town of Castra Marin was a frontier of the enemy, and the site thereof very commodious for the building of a fort to resist them, he farther moved the Pope for licence that an Order of Knights might be instituted in that town, and withal offered to him the rents and jurisdiction thereof, and all dominions over it. This request being thought just, and the remedy so necessary, the Pope did afterwards (namely in the year of Our Lord 1315) give foundation to this new Order, dedicating it to the honor of God, and the exaltation of the Catholick Faith, under the title of the Military Order of our Lord Jesus Christ, because of the miraculous apparition which this King had seen of Christ crucified when he went to fight against the Moors."

It appears also from the same author that "The Order of Knights d'Avis in Portugal" have for badge a green cross flory, for he says—

"The badge of this Order is a green cross flory, such as the Knights of Alcantara wear, and said to be given them by Don Pedro, but before they used the like cross with those of the Order of Calatrava, two birds being added at the foot thereof, in allusion to the later name given to this Order, as appears from the ancient seal."

In neither of these Orders does the Paschal Lamb appear. Did the Kings of Portugal use badges like the Kings of France, and was the Paschal Lamb a badge of one of them?

W. H. C.

The Knights of this Order, founded by Dom Diniz King of Portugal, A.D. 1318, were clothed in black, and wore upon the breast "a cross pattée of red silk, and another full cross over the red." (Favyn, ii. 188); i.e. a cross pattée gules, surmounted of a plain cross arg.

There is nothing in Favyn's description to indicate that the Paschal Lamb, or any other emblem, formed any part of the original badge. Nor is there any addition to the above description of the cross of the order in the shield of Dom Henrique (second son of King John of Portugal by Philippa of Lancaster), which is sculptured on his monument in the church of Batalha, and figured in Mr. Murphey's beautiful work on that edifice.

An exact representation of this double cross may be seen in a portrait of Charles III., Prince of Monaco, published some years ago in the *Illustrated London News*.

H. W. T.

WELSH PARALLELS FOR CORNISH PROVERBS.

(3rd S. v. 208, 275.)

In reading the two chapters on Cornish Proverbs contributed by your correspondent TREPOLPEN, it occurred to me that I had often heard similar sayings among the folk of this locality; and on making search I was able to find very literal parallels to some of those adduced by him, which I herewith transmit you. If you deem them worthy of insertion in "N. & Q." they are at your service; and with your approbation, I shall on another occasion send some more:—

I. Cornish.

"He that hurts robin or wren
Will never prosper boy nor man."

Welsh.

"Ysawl â dorro nŷth y draw
Ni chaiff iechyd tra fo byw;
Ysawl a dorro nŷth ywennol
Ni chaiff iechyd yn dragwyddol;
Ysawl a dorro nŷth y robin
Agaiff waed ô fewn e'i goffin,"

which I have thus Anglicised into doggerel rhyme:—

"Whoso the wren robs of its nest
Health loses in a day;
The spoiler of the swallow's house
Will ail and pine for aye;
And he who with his ruthless hands
Shall tear the robin's cot,
In his coffin shall have a guilty mark—
A deep-red gory spot."

The wren was, and still is, a general favourite in this neighbourhood. Not long ago an old custom was prevalent of carrying about a wren secured in a cage, decorated with ribbons and artificial flowers in the most fantastic manner, on the Twelfth Night. The owners of the concern used to visit the principal houses in the neighbourhood. On their arrival they formed themselves into a crescent, and sang encomiums to their little "king," as they termed their little prisoner; for this they were rewarded by the good folks of the house with some money, and a free libation of "cwrw da."

The swallow is also an object of veneration, as it is the happy harbinger of the pleasant summer-tide. But the favourite is the wee red-breasted robin, whose solitary note breaks the monotony of a dull winter's day; and any one guilty of cruelty to her is doomed to a violent death (for such, I presume, is the signification of "gaiff waed yn e'i goffin").

We shall now proceed to the magpies:—

II. Cornish.

"One for sorrow, two for mirth,
Three for a wedding, four for a birth."

Welsh.

"Piogen â chroesdra."—A magpie and disappointment.

This unfortunate bird in this part of the country is no more the bane of gamekeepers than it is the

dreaded enemy of all superstitionists. If a person is on a journey, and one of the species cross his path, it will turn out unlucky. If one is in search of something and see a magpie, he will not find what he seeks. It is always an evil omen, and invariably "one for sorrow" in this locality; and it is customary with the superstitious whenever they see one, to draw the figure of a cross with their right foot on the ground, and then to spit on it,—a charm powerful enough to resist the impending doom even of magpyism. A person affirmed to me the other day that whenever he hears magpies chattering near his house, it is a certain forerunner of a word-battle between him and his better half. Little regard have magpies for domestic felicity!

J. R. PHILLIPS.

Cardigan.

DANTE: HERCULES.

(3^d S. vii. 254.)

The conjecture of C. B. C., that it was Hercules who opened the gate of the city of Dis for Virgil and Dante (*Inferno*, ix.), is hardly to be sustained. It is indeed less probable than that of the old commentator Benvenuto da Imola, who would have it to be Mercury; whose function in heathen mythology as the messenger of Jove, and duties (as described by Virgil) in the infernal regions would render him much more fit for such a task than Hercules, whose attribute of physical strength is not appropriate on an occasion of overcoming the resistance of evil spirits. But in truth both are very wide of the mark. The event to which reference must be made, in considering this passage, is the descent of Christ into hell, which took place on the day of the year to which the action of Dante's *Inferno* in this place must be referred; and nothing less than an angel sent from the immediate presence of God would satisfy the requirements of the poem—the allusion being to a similar resistance, supposed to have been made to Christ's entrance into hell.

All the associations of the passage point to a biblical, and not a pagan origin. In the service of the Roman Catholic Church for the Saturday in Holy Week (the time in question), there occur the words: "Hodie portas mortis et seras pariter Salvator noster disruptit." It is difficult also to believe that the magnificent line—

"Dinanzi polveroso va superbo,"—

was not suggested by Psalm xxxv. ver. 1 to 5:—

"Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. Lay hand upon the shield and buckler: and stand up to help me. . . . Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me. Let them be as the dust before the wind: and the Angel of the Lord scattering them."

Comparison may also be made with a sentence from Augustine (*De Resurrectione*):—

"*Portam Inferni et vectes ferreos confregit, et omnes justos qui originali peccato adstricti tenebantur, absolvit.*"

Much illustration, too, of the passage may be obtained, by reading the account of the Descent into Hell in the *Vision of Piers Ploughman* (probably composed in 1362):—

"What lord artow? quod Lucifer.

Quis est iste?

'Rex Gloria,'

The light soon seide,

'And lord of myght and of man,

And alle manere vertues.

Dominus virtutum.

Dukes of this dymme place,

Anoon undo this yates,

That Crist may come in,

The kynges sone of hevene!'

And with that breeth helle brak,

With Belialles barres,

For any wye or warde,

Wide opned the yates."

V. 12,710, &c. (London, Pickering, 1842).

W. F. P.

LOBECK'S "AGLAOPHAMUS" (3^d S. vii. 250.)—MR. D. BLAIR, of Melbourne, will find an analytical account of Lobeck's *Aglaophamus* and the controversy it provoked in Renan's *Essais d'Histoire religieuse*, article headed "Les Religions de l'Antiquité."

A. R.

ANGUS M'DIARMID (3^d S. vi. 507: vii. 43.)—I happened, within two or three years after the publication of Angus M'Diarmid's pamphlet, to be with some of my family and relations on a shooting party on the Breadalbane property at Lochearnhead. The house of Edinample is within a mile or two of it. We had several gillies in hired attendance upon us in our several shooting parties. In mine, I was very soon made acquainted with the talented Mr. Angus M'Diarmid, who was one of them; and in consequence, we became purchasers of his work, and got him to read it to us—to the great amusement of his fellow gillies as well as ourselves. They constantly called him the poet.

Angus's native tongue, of course, was Gaelic; and in it his work was originally composed. We were informed that, in translating it into English, he was much indebted to a dictionary; and his knowledge of English not being extensive, whenever he was in want of a word he looked into his dictionary, and adopted generally the most imposing-looking word connected with the one he was looking for, whether it might be noun, verb, adverb, or otherwise. Thus he used more than once the words "asperity aspect," to express the wild appearance of mountains.

Our information was that a Colonel O'Reilly, who had been shooting there two or three years before, had, for his own amusement and for the benefit of Angus, edited his work; and had got an edition printed, which he gave to Angus to sell for his own benefit. I still possess a copy of it at home.

The poet did not seem to be much the richer for the sale; as, though ground officer to the Earl, he was, I remember, the worst dressed of all the gillies: not in the highland fashion, as the others were, but with a black coat and a hat; and, as I remember his comrades observed, a pair of white cotton stockings not very sound at the heel.

J. Ss.

"OH, OH, RAY, OH AMBORAH" (3rd S. vii. 155.) This burden of one of Polly's songs in the *Beggar's Opera*, is an Anglicised version of "The Irish Howl," to the tune of which the words were sung in the Opera. Your correspondent refers us to Act II. *Scene 2*, but in the original edition (8vo, 1728) the words occur in the fourteenth scene of Act II. The air is printed at the end of the book as No. 21 of the second act. WM. CHAPPELL.

RED LION (3rd S. vii. 136.)—In Yorkshire the sign of the Lion is very common, and as many have changed since the last *Directory* (1857), the following numbers are given: Red Lion, 90; Old Red Lion, 13; Little Red Lion, 2; Golden Lion, 44; Old Golden Lion, 3; Blue Lion, 2; Black Lion, 16; Lion, 4; Lion and Lamb, 3; Lion and Key, 1; Rampant Lion, 1.

C. J. D. INGLEDEW.

LOCALITY OF ZION IN EARLY WRITERS (3rd S. vii. 215.)—Will Dr. TREGELLES excuse me for saying that I am unable to see how the passage from Epiphanius shows that he supposed Zion to be the eastern hill? There were more *akras* than the one "north of the temple, on the same ridge." In truth, Josephus uses the word (1) in reference to the hill, or "lower agora;" (2) in reference to the fort upon that hill; (3) in reference to the fort on the higher hill, or "upper agora," which, however, he generally calls *φρούριον*; (4) in reference to Antonia, which however he generally calls *Burris*. The use of *akra* in the passage cited affords no clue to the site of the hill. Even in Josephus it is only from the context that you can know frequently which of the *akras* he is speaking of.

Let me suggest the following remark to Dr. T. Zion was predicted to be "ploughed as a field." This has been fulfilled *only of the southern hill*; the eastern hill has always been built upon, not cultivated, and has always been within the city walls. If the eastern hill be Zion, how is this prophecy accomplished?

Zion is very frequently spoken of in connection with *Judah*. It was Judah's hill, David's hill.

If it was the eastern or north-eastern, it was not Judah's, but Benjamin's. Dr. T. knows that the oldest Hebrew tradition draws the line between Judah and Benjamin right across *Moriah*, leaving all the southern part of Jerusalem and its hills in Judah. Taking this in connection with the fact that Zion was specially Judah's hill, we have immemorial Jewish tradition (as well as Christian) in favour of the southern hill.

It is likely that *Gabaon* is Nebi-Semwil; but there is no need to change the *eight* into *five*,—as Nebi-Semwil is, by the *nearest* road, seven miles from Jerusalem; by the farthest, nine. But, rather than alter the reading without MS. authority, I should have said Epiphanius meant the Herodium or Frank hill, which is quite as conspicuous an object from the city. Josephus, however, frequently mentions *Gabaon* (meaning *Gibeon* apparently), which lies down in the western valley below Nebi-Semwil; and Gabaon, if I remember right, was a crusading name for Nebi-Semwil.

IOBATIUS BONAR.

NOLO EPISCOPARI (3rd S. vii. 42, &c.)—Is the following statement, by a popular lecturer, a joke, or has it any true historic foundation?—

"A curious example of *Nolo Episcopari* was afforded by the Rev. Dr. John Bull, Canon of Christchurch, who refused the see of Oxford for the reason that he would not give up the venerable signature of John Bull for that of John Oxon—a species of pluralism at which his conscience rebelled."

DUROTRIX.

JACKEY-LEGS KNIFE (3rd S. vii. 250.)—*To shake* is pronounced in Yorkshire (at least in north-east Yorkshire) *to shak*; and a knife, of which the blades have become so loose in the handle as to shake about, is called, not a *jacky*, but a *shaky-legs* knife.

A corruption of the old Scottish word *jocleag*, used for a knife, and itself a corruption of *Jacques de Liege*, whose name was stamped on large pocket knives used *temp.* Jac. VI. See Sir Walter Scott's *Life, Letters, and Works, passim*. CRYWM.

Porth yr Aur, Carnarvon.

TEMSE (3rd S. vii. 230.)—The word *temse* is in common use in Lincolnshire, to signify the sieve used by brewers to remove the hops from the beer.

K. P. D. E.

YEW TREES CALLED PALMS (3rd S. vii. 251.)—MR. LEWIS is quite right: I wrote hurriedly; I merely meant that the sprig of yew was worn in the hat by the peasants in Ireland for a considerable time, probably till about Whitsunday, or so.

CRYWM.

Porth yr Aur, Carnarvon.

I was not aware that yew trees were ever called palms until the quotation from Hunter's edition of Evelyn's *Sylva* appeared in "N. & Q.," but it had long been the custom in this part of England,

though recently discontinued, to decorate the churches with yew boughs at the season of Easter. Their first appearance on Good Friday led me to suppose it was a funereal emblem appropriate to that solemn fast day. I venture now to suggest that possibly this yew decoration may have continued until its origin was forgotten, and that the greater celebration of Good Friday and Easter Day caused the village authorities to appropriate to these days the emblem originally intended for the preceding Sunday.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

LETTER OF OUR LORD TO ABGAR (3rd S. vii. 238.)—On this curious subject the following passage, from the Hon. Robert Curzon's *Armenia*, is worth reproducing:—

"Some years ago I was informed, while in Alexandria, that a papyrus had been discovered in upper Egypt in an ancient tomb. It was enclosed in a coarse earthenware vase, and it contained the letter from Abgarus to our Saviour, written either in Coptic or uncial Greek characters. The answer of St. Thomas was said not to be with it. I was told that the manuscript afterwards came into the possession of the King of Holland; but I have no means at present of ascertaining the truth of the story, or the antiquity of the papyrus of which it forms the subject."

K. P. D. E.

I can confirm the late Dr. Cureton's testimony respecting the popularity of this letter amongst the poor. I have seen it in many cottages both in Nottinghamshire and in Warwickshire. The copy now in my possession was given to me by a poor woman in the latter county as a kind of farewell memento.

H. W. T.

CHURCH DESECRATION (3rd S. vii. 153.)—The lines referred to by J. B. G. were written on a window in a spirit vault in Rothesay. The building was originally a church. In course of time the congregation had to erect a larger building, and the old property was then altered by flooring across the gallery. The upper portion of the building was used as a place of worship by another body of Christians, and the lower portion let as spirit and beer vaults. The lines as I have heard them repeated on the spot, were written thus:—

"There's a spirit above, and a spirit below,
A spirit of love, and a spirit of woe;
The spirit above is the Spirit divine,
But the spirit below is the spirit of wine."

The last time I visited the place, the old church was occupied by an auctioneer on the top story, and the same jolly old fellow who deals in the spirits and wine, as its first occupant, on the ground floor. I do not know the author. Wm. McK.
Glasgow.

A knowledge of the locality which called forth the epigram—

"There's a spirit above and a spirit below,"

may lead to the discovery of the author's name. The Independent Chapel in Bridge Street, Bristol, is the upper story of a wine and spirit vault, and I have heard that the lines were written by the late Rev. Robert Hall.

U. O. N.

Westminster Club.

DEATH CAUSED BY DRINKING COLD WATER (3rd S. vii. 236.)—How this subject can derive additional interest to a Christian from its connexion with the crucifixion of our Blessed Saviour, is to me inconceivable; for it has no connexion with it at all. Commentators may well omit to mention, "that drinking cold water whilst suffering very severe pain, produced by torture, causes immediate death," since the case never came before them. Our Saviour drank no water; he merely tasted a little vinegar. His death, therefore, in a mere natural sense, could not have been caused or accelerated by drinking cold water.

But can any Christian seriously suppose that our Saviour would have done anything to hasten his own death? or ought we, like modern infidels, to reason on the awful and mysterious death of the Son of God, as we might upon the death of any criminal? Does not the Gospel disclose the real motive, and describe the actual event, too clearly for the interference of any comment or calculation? Undoubtedly it does. St. John says that our Lord cried out, "I thirst" (xix. 28), in order "that the Scripture might be fulfilled." What was this Scripture? Evidently the prophecy of the Psalmist (Ps. lxxviii., *Hebr.* lxxix. 22): "In my thirst they gave me vinegar to drink." St. John says, "He knew that all things were now accomplished." There had remained only this prophecy; to fulfil it, it was necessary to make known his thirst; and therefore our Lord said, "I thirst." The sacred text informs us, that "there was a vessel set there full of vinegar." They dipped a sponge into it, placed the sponge in a bunch of hyssop, to be able to convey it safely, and having tied this to the end of a reed, lifted it to our Saviour's lips. He tasted the vinegar, and thus the last prophecy relating to his passion was fulfilled. If he died immediately, it was not from drinking cold water, for he drank none; nor from drinking vinegar, of which most probably he only tasted; but because then, as he declared, "all was consummated," and it only remained for him to die.

F. C. H.

MARRIAGE RINGS (3rd S. vii. 12.)—I am grateful for your reply to my query, so far as it goes; but I am still anxious to know if there are any recorded instances in which a plain gold ring has been determined to be indispensable for the marriage service; or in which a priest has refused to solemnise it with a ring of any other sort. One of my reasons for pressing for this information is, that I heard recently of a clergyman in India

stopping the ceremony because the would-be bridegroom proffered a diamond ring instead of one of the fashion prescribed by "traditional practice," the only law, you say, on the subject. Your quotations from "N. & Q." (2nd S. x. 290), seem to confirm my belief that a couple might be lawfully married, even in England (as we all know is a frequent custom abroad), without any ring at all, in which case the rubric is of no legal force. But if the rubric is of legal force, is it true that "a ring" no longer satisfies its demands if an odd gem or two adorn it? And if so, I beg you will allow me again to ask—how, when, where, and why, did this innovation arise?

The truth is, I believe it is very doubtful whether the rubric is part of the *ἑγγραπτα νόμιμα*, our common law, at all. A year or two ago this interesting question was raised in a curious case, which came before the Court of Queen's Bench, but was somehow shelved, and consequently never decided. A clergyman (not far from Windsor) refused to proceed with the marriage service, unless the man at its appointed stage laid the ring "*with the accustomed duty*," upon the book. Query, does the law give the priest a right to sue for this, because the rubric gives him a right to demand it?

R. C. L.

SUPERSEDEAS (3rd S. vii. 242.)—It often happens that a grave inquiry is made after some very common and obvious matter; and I strongly suspect that the present is only another instance. Might not the *superseideas* entered by Newton in his private account book, as bought for a few shillings, have been merely a comfortable arm-chair, or some less honourable seat, which he preferred to enter in his accounts under this name?

F. C. H.

SATIRICAL ENGRAVING (3rd S. vi. 456; vii. 124.) I have looked through Machiavelli's few poems without finding the lines, which I think are translated from *Æschylus*:—

Μὴ νῦν θροτοῦς μὲν ὠφέλει καιροῦ πέρα,
 Ζαυτοῦ δ' ἀκῆδει δυστυχοῦντος ὥς ἐγὼ
 Ἐβελπὶς εἰμι τῶνδ' ὅς' ἐκ δεσμῶν ἔτι
 Λυθέντα, μηδὲν μείον λῃχύσειν Διός.

Prom. Vinc. vv. 507-10.

The chief figure and the harpy, seem to be adaptations of Prometheus and the eagle. I am ignorant of their modern application. H. B. C.
 U. C. Club.

GÆLIC GRAMMAR (3rd S. vii. 75, 144.)—As J. E. O'CAVANAGH says, in answer to HIGHLANDER'S query, Stewart's *Gælic Grammar* is the best, and the 1812 edition preferable to that of 1801. He might perhaps also consult with profit Shaw's *Analysis of the Gælic Language*, published in 1778, and the later works of Armstrong and Munroe. HIGHLANDER is throwing his time away if he

studies the Gælic of Scotland except through the parent Irish, which once mastered, opens the door to all the cognate Celtic tongues. I divide the Irish grammars under the following heads:—

1. Early grammars: Kearney's *Alphabeticum Hibernicum*, 1571; O'Molloy's *Grammatica Latino-Hibernica*, 1677; Lhuyd's *English-Irish Do.*, 1707; McCurtin's *Elements*, 1728 and 1732; and Donlevy's *Irish Language*, 1742. 2. More modern grammars: Vallancey's *Irish Grammar*, best edition, 1782; Neilson's and Lynch's *Introduction to Irish*, 1808; McElligot's *Observations on Irish*, 1808; O'Brien's *Practical Grammar*, 1800; Halliday's, or E. O. C.'s *Grammar*, 1803; Lynch's *Introduction to Irish*, 1815; O'Reilly's *Compendious Irish Grammar*, 1817 and 1821; and S. O'M.'s *Grammar*, 1841. 3. Recent grammars: O'Donovan's *Grammar of the Irish Language*, 1845; Wright's *Grammar of Modern Irish*, 1855; O'Daly's *Self Instruction*, 1853; Bourke's *Self Instruction*, 1864. The last four are all that are needed however to master the Irish tongue. O'Daly's little book (McGlashan, Dublin, 1853) will enable one to master the pronunciation; Bourke's *Easy Lessons* (Mullany, Dublin, 1864) which are given à l'Ollendorf, will teach the colloquial Irish; and O'Donovan's *Masterpiece* (Hodges and Smith, Dublin, 1845) will exhaust all the student's other needs. The above information may be useful to some of your readers, and save them much trouble.

In conclusion I beg to add, that neither Irishman, Welshman, or Scotchman, should be without O'Reilly's *Irish-English Dictionary*, with O'Donovan's great Supplement, just finished, publishing in thirty-three sixpenny parts, by J. Duffy of Dublin.

W. EASSIE.

SINGULAR CHRISTIAN NAMES (3rd S. vii. 152.) I have noted in my parish register that the name "Marchina" was given in 1805 to the daughter of a temporary "sojourner" in the village. As the child was baptized, and probably born, in March, this singular name may be of the same class as "May," which is, I know, sometimes bestowed upon a child born in the month so designated.

H. W. T.

SLEATHERY (3rd S. vii. 239.)—Rather, perhaps, *slithery* (th as in *wither*), A.-S. *slīðor*, *slippery*, either physically or morally; and *slither*, sub., a slippery place on ice, made by and for sliding; also, a small stream that gently flows or slides out of a bottle. A woman unintentionally poisoned her child with laudanum. She said she had given it only three drops and a *slither*.

D.

It may interest your correspondent CUTHBERT BEDE to know, that the word *glid* is in constant use in Lincolnshire for *slippery*; and the verb *to slither*, for "to slide." A LINCOLNSHIRE MAN.

METRICAL SERMON (3rd S. vii. 76, 143.)—In 1837, John Bromley (the author of *Bromley*

Chapel, &c.) preached a sermon twice in verse in Bromley chapel, co. Kent. The second occasion was at "the particular desire" of his congregation. Portions of this production the author read to my father and myself, and we both advised him to print the sermon. I am inclined to think that it was printed, and the profits arising therefrom given to some charitable institution connected with the chapel; which was a pet child of Mr. Bromley's, as he wished to be known (as he phrased it) as "Mr. Bromley of Bromley Chapel, Bromley, Kent." Mr. Bromley in early life was an auctioneer. After retiring from business, he was the chief promoter of the construction of Bromley Chapel, where he preached for many years. Mr. Bromley was the cause of the public obtaining free admission into St. Mary's Chapel, in Moor Fields. Previously to his taking legal proceedings, entrance into that sacred fane could only be had by a cash payment. A notice of two of Mr. Bromley's publications will be found in J. Russell Smith's *Bibliotheca Cantiana*. The latter one contains the history of the differences between the pastor and his flock (p. 105).

ALFRED JOHN DUNKIN.

Dartford.

"NO MAN IS A HERO TO HIS VALET-DE-CHAMBERE" (3rd S. vii. 150.)—In Smith's *Classical Dictionary* I find fourteen Antigoni. May I ask to which of them, and on what authority, the clever saying is ascribed?

J. M. K.

"PLAIN SERMONS BY CONTRIBUTORS TO TRACTS FOR THE TIMES" (3rd S. vii. 57, 124.)—The following list of the seven contributors to this excellent series of sermons may be acceptable to GAMMA:—

- | | |
|---|--|
| A. 139. (vols. i. ii. iv. vi. vii. viii.) | Rev. John Keble. |
| B. 78. { " ii. iv. vii. ix. x.) | " Isaac Williams. |
| C. 20. { vol. iii.) | " Dr. Pusey. |
| D. 36. { " v.) | " J. H. Newman. |
| E. 53. (vols. i. ii. iv. x.) | " Thomas Keble. |
| F. 12. { (vol. vii.) | " Sir Geo. Prevost, |
| G. 7. { " vii.) | and Rev. W. J. Copeland, but not known which is which. |

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GRIFFIN.

ARMES OF LYNDWOOD (3rd S. vii. 134.)—The arms assumed by John Lyndewood, the father and John the brother of the bishop, are a chevron between three linden leaves (tinctures not expressed), as may be seen on their brasses in Linwood church, near Market Rasen, Lincolnshire.

F. P. L.

DONKEY (3rd S. vi. 432.)—Is not this word merely a corruption of Fr. *donc*, from the common ejaculation addressed to animals by their drivers, "Marche donc," interpreted for joke, as "Get on, Donk"? There is a vehicle in Canada, which, from the same exp., is called a *marche-donc*.

P.

ALVOISE CONTARINI (3rd S. vii. 220.)—I am much obliged to the editor for the reference in his note to my query. I find that my list, as far as it goes, is correct; and I have been told that *Alvoise* is no more than a form of Luigi. Ludovicus, Ludwig, Louis, Lewis, Luigi, *Aluisi*, Aloise, Alvoise, Aloysius.

Is *Aluisi* (or any name of the sort to take its place in the above string) known as a Christian name? *Alvizzo*, which I thought was *Alvoise*, is, I fancy, a family name.

JOHN DAVIDSON.

SIR JOHN FENWICK (3rd S. vi. 478.)—Sir John Fenwick's library exists at Castle Howard, and the papers relating to his trial, and a portrait of Lady Mary (*née* Howard) his wife, holding a miniature of his portrait in her hand.

W. H. C.

PICTURE BY MR. LE JEUNE (3rd S. vii. 200.)—"Release of the Captives from Exodus" appeared in the number of the *Art Journal* for February, 1860. The number can still be had.

R. W.

BAPTISMAL NAMES (3rd S. vii. 178.)—Bishop Aylmer's sixth son was—

"*Tobel* (i. e. God is good), of Writtle in Essex. Archbishop Whitgift was his godfather, and the reason for his singular appellation was his mother's being overturned in a coach without injury when she was pregnant."—Cooper's *Ath. Cant.* ii. 172.

"At Dr. Whitaker's death his wife is described as being 'partui vicina,' and a week afterwards her child was christened by the name of Jabez, doubtless for the scriptural reason, 'Because,' she said, 'I bare him with sorrow.'"—*Ib.* 197.

I was not long ago called upon to christen a girl by the name of Nicholas, and on my hesitating and expressing surprise, was told that the child's grandmother bore the name, the use of which, as a female appellation, was not at all uncommon in Scotland.

E. H. A.

DUDLEY FAMILY (3rd S. ii. *passim*.)—Your correspondent H. S. G. and others also may be interested in the following extract from the Marriage Register of Newington Butts:—

"157th, Jan. 27. Thomas Dudley and Helen Winnington."

C. J. R.

BERNARDINO (3rd S. vii. 9.)—By reference to biographical and literary sketches of Italian authors, I find record of one who, I think, is most likely the man in question. Let me premise, what all Italian and other scholars well know, that it is usual to find men of note in Italy called by their first name as if it were the family name: for instance, *Dante*, whose second name is Alighieri; *Galileo*, whose added name is Galilei, and many others.

The one with which I have met is *Bernardino Baldi*, of whom it is recorded that he held lineage from a noble family, A.D. 1553. Having completed in his native land the course of elementary

studies, he seemed to feel a special inclination for medical science. So his father sent him to the University of Padua, where he applied himself to everything else than medicine. He is said to have traced an encyclopædia of subjects of study, always excepting those of Hippocrates. He busied his mind with logic, mathematics, jurisprudence, and languages, of which latter he is said to have mastered fourteen. After this, clerical and pastoral engagements engrossed his fervent care. He produced various noble works in prose and verse, orations, idyls, &c. To cut short a biography of no small interest and moral worth, I offer the sequel and close in Tuscan tongue, from Costantini's *Scelta di Poesie Italiane*:—

"Nella sua patria di Urbino, il 10 Ottobre del 1617, chiuse il Baldi con morte assai pia una vita integerrima. Il genio enciclopedico di Monsignor Bernardino (Baldi) divagò intorno ad una soverchia varietà di fiori, così che ebbe in parte difetto di squisitezza il mele ch'ei distillò. Potrebbe egli figurar nobilmente come poeta, se lo stile non di rado raffinato e concettoso non gli scemasse una parte di merito. Egli in poesia fu assai fecondo, e scrisse prosopopeje di eroi romani, epistole, madrigali, epitaffi, concetti morali, etc.—oltre alcuni poemi in versi sciolti."

S. C. FREEMAN.

Adelaide House,
148, Highbury New Park, N.

LEVER, AEVER, OR EAVER (3rd S. vii. 258.)—May not this be merely a peculiar pronunciation of *ever*, so that the inquiry would be in plain English, "*Whatever* is the wind in this morning?" that is, whatever point of the compass, or in whatever direction?

F. C. H.

"BIS DAT QUI CITO DAT?" (3rd S. vii. 265.)—This maxim comes from the famous poet, *Publius Syrus*, who flourished at Rome in the reign of Julius Caesar, and supplanted Laberius in his favour. He has another proverb somewhat similar: "*Bis est gratum, quod opus est, ultro si offeras.*"

F. C. H.

CARABOO (3rd S. vii. 269.)—I have no doubt the real name of this impostor was Mary Baker. We are told that after her exposure she went to America, where she remained about seven years, when she returned to England, and exhibited in New Bond Street, London, from whence she made her way westward. The last I heard of her was that she married, and once more took up her residence in this city, where her latter days were spent very creditably as an importer of leeches, and in applying them when requested by her customers. She appears to have died about the close of the year 1864, leaving an only daughter. I believe the exact date of her decease is unknown, as well as her age and place of interment.

GEORGE PRYCE.

City Library, Bristol.

CAREY FAMILY (3rd S. vii. 203, &c.)—I have heard it alleged that the names *Carey* and *Carew*

were originally the same, and that the two families are both descended from the same stock. The assertion ran to the effect, that the name of the remote ancestor was written *Careu*, which, in Welsh, was pronounced pretty much as the modern word *Cary* or *Carey*; hence the name *Carey*, by those who followed sound only. On the other hand, others articulated the Welsh word more after an Anglicised bias, sounding the last letter *u* as an English *r*, thereby making it *Caroo*. A name pronounced *Caroo* would naturally be written *Careu*, differing only in its last letter from its infantine construction. I should like to know whether there is any philological or historical truth in all this.

P. HUTCHINSON.

JOHNSONIANA: CONTINUITY (3rd S. vii. G, 42, 123.)—

"..... Leibnitz di Lipsia sino dal 1693 avesse fatto presentire nel mondo materiale e morale la grande legge di *continuità* nell' infinito del tempo o dello spazio." *Idea fondamentale e bisogno d'una Storia delle Storie*. See article in "Il Politecnico," Gennaio, 1865.

The Abbé Draghesti, in his *Dissertazioni Psicologiche*, asserts that the celebrated scholar, Pontanus (1426-1503), was the first who called attention to the law of continuity; and was also the first among the moderns who revived the opinion of Democritus on the subject of the milky way, which he maintained to be composed of an infinite number of small stars.

J. MACRAY.

Oxford.

RAGUSA (3rd S. vii. 180, 265.)—The arms given on the silver ducat and a half that I have of Ragusa, differ from those mentioned by Mr. Woodward, being Barry of eight, argent and gules; perhaps they are the arms of the governor (1773), whose bust is on the obverse. Was Ragusa ever independent of Venice?

As Mr. Woodward has been so kind as to answer my query and as he has given me an extract from a German work on heraldry, may I ask him what heraldic word have we for that triangular quartering one finds not uncommonly in foreign shields: a pointed quartering *pushed up*, as it seems to be considered; I mean "*Die Spitze*" "*Der untere eingeschobene spitziige Theil*," seen in the Georges German shield, containing the arms of the city of Granada in the Spanish shield, &c. &c. Is it a pile issuing from the base?

JOHN DAVIDSON.

TITHI BARN (3rd S. vii. 137, 240.)—Lord Lyttelton states accurately the clergy's right to the produce itself as it stood on the ground, previous to the Tithe Commutation Act. When at a school near Shrewsbury, where the master was also rector of the parish, I can remember the schoolboys' assistance in the harvest collection, which was effected by placing a stick on every

Notices to Correspondents.

SHAKESPEARIANA. "N. & Q." of Saturday next will contain several articles upon Shakespeare.

CHARLES POVEY. Our next number will also contain an article of this extraordinary projector, the originator of the Sun Fire Office, &c.; together with a copy of his will.

E. U. (Croydon) will probably find what he requires in Collins' Peerage. Of course we mean the edition published by Sir E. Brydges.

T. The picture representing Edward VI. granting the Royal Charter to Bridenell is at Bridenell.

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OMROG. The date of Wace's death is not known. He is supposed to have died soon after the completion of his Roman de Rou in 1171.

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LONDON, SATURDAY, APRIL 22, 1865.

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Notes.

CHARLES POVEY.

On paying a visit to the Probate Office lately, I had the curiosity to look up the last will and testament of this "extremely foresighted, thoughtful, but eccentric man," as he is styled in the new edition of Lowndes, and carried away in my memory as much of the curious contents as it would carry; particularly the fact, that the testator directed its publication in the daily papers twice within a month after his decease, which appears to have occurred on April 2, 1743.* At the Museum to-day I sought and discovered the document in the *London Daily Post* of the 1st and 8th July of that year; but on perusal, found it denuded of much of its Poveian peculiarities. However, I made a jotting, and now send the same for your inspection. If deemed of sufficient interest, it may obtain a place in the columns of "N. & Q.": for it serves to identify a few extraordinary books that sometimes fall into the hands of the collector of oddities, and lead to queries about their author,—Povey's works being privately, or irregularly published, and many of them anonymous. In the earlier part of his life, Povey was in a constant state of warfare with authorities of all kinds. The government deprived him of the advantage of his *Halfpenny Carriage*

[* Charles Povey died on May 4, 1743, aged ninety. Ed.]

scheme; the Excise stripped his brewery at Hampstead of its utensils for their duty; his partners in his own *invention* of the Sun Fire Office, wheedled him out of the concern, by which he lost a fortune; the magistrates imprisoned him, with his servants, for writing his two large octavos—the *Meditations* and *Holy Thoughts*—rambling treatises eulogistic of King William and the Revolution, and abuse of the Highflyers: these, and many more of his grievances, are set forth at large in his *English Inquisition*, 1718, and his *English Memorial*, 1737. The first an appeal to the nation, and the last a representation to Parliament, unsuccessfully claiming indemnification for the sacrifices he had made for the public benefit. With his literary contemporaries he was in no better odour. John Dunton says, "Povey not only steals my projects, but reprints those very questions and answers I formerly published in *The Athenian Oracle*," in his *General Remark upon Trade*; which last publication was in rivalry, I think, of Defoe. He envied the popularity of Addison and Steele, and clumsily imitated the *Spectator* and *Tatler* in his *Visions of Sir Heister Ryley*; in his *Virgin in Eden*, he attacks *Pamela*; and, indeed, managed to render himself so unpopular that another of his complaints is, that the false wits were down upon every move he made, "taking the liberty to brand me with the odd characters of Maggot, Projector, Madman, or worse titles." Povey was, nevertheless, a man before his age in some respects, and crude though some of them may be, suggested many social improvements: professing a large philanthropy, and very latitudinarian views upon religious matters. Our subject was, moreover, an outrageous egotist; his works being filled with the most amusingly self-complacent examples of what he had done "to promote virtue, loyalty, wit, honour, truth, and moderation; and to extinguish vice, rebellion, bribery, pride, and ambition:" to say nothing of his magnified labours to ameliorate the condition of the poor, both physically and mentally. All of which can only, however, be effectively maintained by a cordial reception, and a large demand by the public for his works! * The

[* Charles Povey must have been a most voluminous writer, as he tells us that "the large 4to and 8vo volumes, with other small treatises and pieces I have writ, exceed six hundred in number!" (*English Inquisition*, 1718, 8vo, p. 8.) Alas! how few of them are known to the present generation of bibliographers. A recent glance over the Registers at Stationers' Hall enables us to spot two works by this prolific writer which appear unknown:—1. *A Memorial of the Proceedings of the late Ministry and Lower House of Parliament*, entered Dec. 15, 1714. 2. *The English Parliament represented in a Vision*; this work was entered on March 7, 1714-5, at the same time as *An Inquiry into the Miscarriage of the Four last Years' Reign*, noticed in our 2nd S. i. 322. Some interesting particulars of Povey will be found in Park's *Hampstead*, 4to, 1814, p. 156.—Ed.]

suppressions in this printed will illustrate some of these points in the testator's character. His comments upon the *dole* to the widows, for example, inform us that he has been labouring all his life to reconcile religious sects; as far at least as to secure the Christian virtue of cordial co-operation in works of mercy and charity, of which he furnishes a practical proof. It is to be feared, however, that the literary gift which accompanied the pecuniary one must have been distasteful to both Church and Meeting-house—the orthodoxy of their widows being endangered thereby: for Povey, like some moderns, roundly rejects the belief of material fire in his Tophet:—with him, the torments after death are the immaterial stings of a guilty conscience. Again, the persecutions which Povey met with from unjust judges, false witnesses, &c., &c., all come afresh into the poor old man's mind when settling his worldly affairs, at the age of threescore years and ten; and his early cantankerous spirit returns to the charge, with an appeal to his Maker that he is innocent of the *crimes* they attempted to fix upon him: accompanied by a special denouncement against one Ladd, a judge or magistrate—one of the most virulent of his enemies.

The affair of the Sun Fire Office, too, comes again under review; and an intimation that, if his annuity from that flourishing concern is not continued after his death, the proprietors will forfeit their claim to be men of honour.

The widows and children, as well as the *perjured and vile incendiaries* who had embittered his existence, had intimation during his lifetime: a paragraph in his *Torments* announcing, that his benevolence to the first, and his *remembrance* of the last would be found in his *Last Will and Testament*; which he there says he had directed to be printed, not out of vanity, but to set his character in its true light; but we have seen that this rod in pickle for his enemies was suppressed in the copy for the public eye.

Except naming a brother, I nowhere observe that Povey mentions his family. Was he a son, or otherwise related, to Thomas Povey, who held a public office in the time of Charles II.?—whose house, and style of living “did surpass all that ever I did see of one man in all my life,” says the envious Pepys.

The Copy of Mr. Povey's will, published according to his own desire.

“In the name of God, Amen. I, Charles Povey, of the parish of St. Mary Whitechapel, in the county of Middlesex, Gent., being aged and infirm in body, but of sound and perfect mind, memory, and understanding (praise be given to Almighty God for the same), and considering the certainty of my death, and the uncertainty (of the time) thereof, do therefore, for the avoiding controversies after my decease, make, publish, and declare this to be my last will and testament, in manner and form following (that is to say): first, and principally, I recommend my soul to the mercies

of God, believing I shall certainly rise again to life eternal through the merits and mediation of Jesus Christ my Saviour and Redeemer; my body I commend to the earth, to be decently buried by my executors hereinafter named, in the parish church of St. Mary, Newington Butts, in the county of Surrey, in the same grave wherein my late wife Ann Povey now lieth interred: and as for and concerning the disposal of all such worldly estates and effects, which it has pleased God of his great goodness to bestow upon me, I give, devise, and bequeath, the same as followeth: and first, I will and order that only four or five mourning coaches and one hearse, shall be employed at my funeral, and that my pall shall be supported by six gentlemen whom my said executors shall think fit to appoint. Item, I give and bequeath unto Mr. Obadiah Jones of the parish of St. Andrew, Holborn, London, all my land lying and being at Cheagle, near Boos in Staffordshire. I also give and bequeath to him, the said Obadiah Jones, all that which will descend of right belonging to me, after the decease of Dorothy Povey, widow of my late brother Josiah Povey, deceased; who was minister of Rodom and Kescom, near Lewes, in Sussex. Item, I give and bequeath to and for the use of the parish of St. Mary, Newington, aforesaid, my great organ, being 5 feet in depth, 6 feet in front, and 9½ feet in height: containing three sets of keys; Mr. Aaron Davis, an organ maker, having contracted and agreed with me to make, or cause the said organ to play six several Psalm tunes, and four voluntaries, and to perform the same from time to time at pleasure, without any person playing upon the keys thereof; as also the bellows of the said organ, to move and perform the same by clockwork. Item, I give and bequeath fifteen guineas for, or towards, the erecting and setting up the said organ in the said parish church, and for other uses which shall and may be necessary to or for the ornament thereof. Item, I give and bequeath to and for the use of the Charity School of the said parish, fifty guineas. Item, I will and direct that my said executors shall, on every Saturday during the space of six months next after my decease, give to the poor of the parish of Whitechapel aforesaid 100 penny loaves. Item, I give and devise to 100 poor tradesmen's widows, who shall be arrived at the full age of forty-five years, each one guinea a-piece. Item, I give and bequeath to 100 poor ministers' widows, of the like ages, five guineas a-piece; and I give and bequeath to each of the said 200 widows, one book of my treatise, intitled *The Virgin in Eden, or, the State of Innocence*; and one book each of my other treatise, intitled *Torments after Death, upon Atheism and Charity*. And I do direct and appoint that the said 200 widows shall be chosen in manner following (that is to say): the morning preachers who reside in and about London, and consecrate bread and wine of the parish churches of St. Mary Whitechapel, St. Botolph-without, Aldgate, St. Thomas's, St. George's, and St. Mary's, Newington, aforesaid; each of the said divines to nominate ten ministers' poor widows of the Church of England, and ten tradesmen's widows of the same Communion; and each of the said is to produce a certificate under the hand of one of the aforesaid clergymen, whereby it shall be sufficiently certified that they know and believe such widows to be reduced, and to be of sober conversation, and to have no settled income whatsoever: and the other 100 poor widows shall be chosen by the ministers of the Meeting-houses under named (that is to say): that of Dr. Watts, in Duke's Place; Mr. Denkam (?), in Old Gravel Lane, Houndsditch; Mr. Wilson, in Prescott Street, Good-man's Fields; Mr. Read, near Guy's Hospital; and Mr. Oldfield's, near Deadman's Place, Southwark: each of the said ministers to nominate ten Dissenting ministers' widows and ten tradesmen's widows, of the same persuasion; each and every of which said widows to produce a

certificate signed by one of the said ministers, in the same form as those of the Church of England above-named; and I order and appoint all and every the said legacies to be paid within the space of four months next after my decease. Item, I give and bequeath unto J— S—, of the parish of Aldgate aforesaid, Gent., twenty guineas, to be paid him on delivering up to my said executors a bond and assignment from me, unjustly detained by — and —, clear of all charge except law expenses. Item, I give and bequeath unto A— H—, of the parish of St. Giles's-in-the-Field, widow, the like sum of twenty guineas, to be paid to her on the delivery of the said bond and assignment, upon the forms and conditions aforesaid. Item, I order and appoint Thos. James, now or late of the parish of St. Clement Danes, to be sole proprietor of all my copies of the several treatises here under-mentioned (being my works, that is to say): *The Meditations of a Divine Soul*, price 4s.; *Holy Thoughts on God made Man*, price 4s.; *The Visions of Sir Heister Ryley*, price 2s. 6d.; *The Treatise of Trade and Employing the Poor*, price 1s. 6d.; the treatise entitled *The Virgin in Eden, or State of Innocency*, price 1s.; and the treatise entitled *Torments after Death upon Atheism and Charity*, price 6d.; with all and every other copies whatsoever heretofore wrote and published by me; the testator, upon this condition, that he the said Thos. James, his executors, administrators, and assigns, do and shall well and truly pay, or cause to be paid, 1s. 6d. out of every pound or 20s., which he or they shall receive and take by sale of all and every, or any, of the said copies: 9d. out of every pound to be paid to the rector (for the time being) of St. Mary's, Newington Butts, aforesaid; and the other 9d. to be paid to Dr. Gayse, the elder Dissenting minister at the Meeting-house in Broad Street, London, or any other minister (for the time being) of the same congregation; the said monies to be by them (according to their discretion) distributed to and amongst poor ministers' widows of their own persuasion, who shall not have received any benefit by or under this my will. And the said Thos. James is to pay to my said executors a certain price, to be agreed upon between him and me, at or before the time of my executing this my will, for all the printed copies which are now in my possession of two of the said treatises entitled, *The Virgin in Eden* and *Torments after Death*; and shall sell and dispose of all reprinted copies thereof, before he shall be entitled to demand or receive the said several copies hereinabove devised to him; and all the rest and residue of estate, real and personal, of what nature or kind soever, after my debts and funeral expenses, and the above legacies are fully paid and satisfied, I will appoint the same to be fairly divided into three equal parts. Two-third parts, or shares whereof, I give, devise, and bequeath to my niece Eliz. Smith, widow, now living with me; and the other third part, or share thereof, I give and bequeath unto Margaret Stringer of St. Martin's-le-Grand, widow. And I do hereby make, order, constitute, and appoint my said niece Eliz. Smith, and the said Margaret Smith, joint executrixes of this my last will and testament. And lastly, I do hereby revoke and make void all former wills by me at any time heretofore made; and do declare this present writing, contained in three sheets of paper, to be my last will and testament. And I do order and direct my said executors, within one month after my decease, to cause the same to be printed twice in one of the daily papers. In witness whereof I, Charles Povey, the testator, have, to the bottom of the first and second sheets of this my will, set and subscribed my name; and the third, and last sheet, have subscribed and set my hand and seal this 13th January, in the year of our Lord, 1742, and in the 16th year of the reign of our Sovereign Lord George the Second, by the

Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

“CHARLES POVEY.

“Signed, sealed, published, and declared by the said Charles Povey, the testator, as and for his last will and testament, in the presence of us; who, in his presence, have set and subscribed our names as witnesses thereto, the day and year last above written:

(Signed) “JOHN DODD,
REBECCA NEWTON,
SUSANNAH LOWE.”

London Daily Post, Friday, 1st and 8th July, 1743.

A. G.

Shakspeariana.

NEW SHAKSPEARE EMENDATION.

In Mr. J. A. Heraud's new work, *Shakspeare, His Inner Life*, he has ventured with some confidence to submit a suggested reading of a passage in *Julius Cæsar*, Act II. Sc. 1, which has long been regarded as corrupt. Coleridge, he tells us, had noticed the line —

“For if thou *path*, thy native semblance on,”

and had set it down as a misprint or a miscript; asking the pertinent question, “in what place does Shakspeare (where does any other writer of the same age?) use *path* as a verb for *walk*?” His own reading was *put* for *path*, ingenious, but, as we shall see, involving one objection. But Mr. Heraud, who is entitled to respectful hearing if only on the ground of having been Coleridge's friend and disciple, goes further than the master. He says, “To me it is clear that the line contains two errors. It should have run —

“For if thou *pull* thy native semblance o'er,”

and supports it by an allusion to the context, “their faces *buried* in their cloaks.”

“It is to this statement,” he says, “that Brutus refers in the line in question, which simply means that if the conspirators come with ‘their faces buried in their cloaks’ their conspiracy will be naturally suspected;—that the true mode of concealment is to let their naked faces (their ‘native semblance’) be seen, and only to ‘hide’ the ‘monstrous visage’ of conspiracy in ‘smiles and affability.’ With this interpretation the passage reads intelligibly enough, and the line as amended falls naturally into its proper place.”

Now, is this so? I think not.

Let us examine the passage. Let us reduce it to simple prose, and see the result. Speaking in the language of every-day life, Brutus would have said, “O conspiracy! Do you fear to show your brow by night? Where then by day will you find a cavern dark enough to hide its monstrosity? Best seek none. ‘Hide it in smiles and affability:’ for if you appear in your native semblance, not hell itself is black enough to hide you.”

Now, in this view of the passage, the text of Shakspeare as it stands, perfectly accords if we grant the use of *path* in the sense of *walk*.

With this also Coleridge's emendation is consistent, having only this objection, that conspiracy can hardly be required in strict sense to "put on" what is "native" or natural to it.

But how does it fare with my friend Heraud's reading?

Passing over his substitution of the conspirators for the abstract conspiracy (wholly indefensible as it seems to me), how does the passage read as he would amend it?—

"O, then by day
Where wilt thou find a cavern dark enough
To hide thy monstrous visage? Seek none, conspiracy.
Hide it in smiles and affability." [Not "conspirators."] Why?

"For if thou pall thy native semblance o'er."

That is, as Mr. Heraud tells us, "if thou 'hide' thy 'monstrous visage' in 'smiles and affability,' what will happen?"—

"Not Erebus itself were dim enough
To hide thee."

No! Shakspeare could not have meant to say that. If thou hide thyself Erebus is not dim enough to hide thee? Impossible! Adopt Mr. Heraud's reading, and the sequence should have been:—

"Not even Heaven itself has light enough
To reveal thee."

The fact is, Mr. Heraud has stumbled through confounding the "native semblance" of conspiracy with the naked faces of the conspirators, and the lection which this has induced him to offer is in consequence, in my judgment, wholly inadmissible.

One word more. I do not with Halliwell and Knight defend *path*. I think the solitary use of the word as an active verb in this passage lays it open to suspicion; but *walk* (with a comma after it) clearly gives sense, and any one who will write the two words in the style of the sixteenth century writing, beginning the *w* with a tail, and omitting to cross the *t*, will see that they are sufficiently alike to have deceived the eye of scribe or printer.

W. SAWYER.

54, Crowndale Road, Oakley Square, N. W.

PASSAGE IN "PERICLES" (3rd S. vii. 236.)—In the name of common sense what can your correspondent, WILLIAM BELL, mean by saying that the passage from *Pericles* which he quotes—

"The air-remaining lamps, the belching whale"—

is an additional proof "of our great poet's intimate knowledge and consequent residence in Germany"? Will MR. BELL forgive me for saying, that as he has not produced one tittle of evidence to show that "lamps" means "lampreys," I do not accept that interpretation? But not content with assuming that "lamps" is put for lampreys, MR. BELL proceeds to point out that, as "a peculiar

fallacy in natural history" still "prevalent among our neighbours of Fatherland," they call the lamprey *Neunaugen*; and this is a wonderful proof that Shakspeare was in Germany. One might almost be pardoned for exclaiming with Mr. Burdell, "*Fudge!*" Let MR. BELL refer to Halliwell's *Glossary*, and he will find that calling the lamprey "*Nine eyes*" is as much a "peculiar fallacy" in England as in Germany; and forgive me, Mr. Editor, if I add, that but for your well-known "proclivities" to the theory of Shakspeare's visit to Germany, I suspect we should have been spared MR. BELL's far-fetched and illogical attempt to improve a passage in Shakspeare rendered sufficiently intelligible by Malone's simple emendation "aye" for "air"—"the aye-remaining lamps." R. A.

"A DISH OF CARRAWAYS" (*Hen. IV.*, Part II. Act V. Sc. 3.)—This passage has given rise to some amusing comments. Warburton was justly ridiculed for a note, which simply stated that in the sixteenth century the French were very fond of lozenges. Whereupon Goldsmith, with an air of authority, observed, that "the dish of carraways here mentioned was a dish of *apples* of that name."

Steevens, after giving four quotations to show that carraways were *not* apples, but some kind of comfit, added: "There is a *pear*, however, called a carraway." In a later note he cites a passage from Cogan's *Haven of Health* (1695), which, as he truly states, "settles the question." The old physician, with droll plainness of speech, says:—

"Howbeit, we are wont to eate carawaies or biakets, or some other kind of comfits or seeds, together with apples, thereby to breake winde ingendred by them; and surely it is a very good way for students."

Is it worth while to add another quotation, to corroborate this from Cogan? William Vaughan, in his *Directions for Health*, &c. (4to, London, 1620, 6th edition), says:—

"Apples, suffered to grow to their maturity and perfection, surpass all other fruits whatsoever, if they be eaten in winter with *carraways* or comfits."

JAYDEE.

PASSAGE FROM "MACBETH."—A correspondent, B. T., in your number of April 1, under the above heading writes, that "in old English dictionaries, probably in Bailey's, the word *blanket*, which means a thunder-cloud, is given;" and he suggests that this may be the original reading of the passage in Lady Macbeth's soliloquy (so long disgraced by the unquestionable corruption of *blanket*). I should be obliged to B. T. to inform me in what dictionaries the word *blanket*, with the interpretation he gives to it, is to be found. It is *not* in Bailey's; and the only one in my possession which contains it is that of Ashe, who calls it "an incorrect spelling of blanket."

Is it a provincialism, or has it been employed by any known author of any date, or is there any reasonable probability that Shakspeare could be cognizant of it?

I ask these questions because, if it can be shown that it is a word which an audience in the reign of King James I. would have understood in the sense of "thunder-cloud," it appears to me to solve the long vexed question; and, by the change of a single letter, supply an image at once correct and dignified,—qualities in which the word *blanket* is so offensively deficient.

G. K.

"TWELFTH NIGHT," ACT II. SC. 3 (*sub fin.*)—

"Call me cut."

I do not know whether any of your readers are acquainted with the boyish game still in vogue in Cumberland, and with which I have been for many years familiar. It will throw, I think, some light upon the phrase above quoted. The game, or whatever it may be called, is conducted thus. Two boys of equal years and strength are pitted against each other; lots are drawn by means of two unequal straws or slips of paper, and the boy who draws the longest piece, if he wish to fight his schoolfellow calls him "cut;" the other, if in the same mind, retorts "Jack-hazel,"—then the *mêlée* commences.

I cannot doubt that Sir Andrew's "instinct" would have brought him well out of the difficulty, though he had called Sir Toby "cut," and left him "to take it how he would;" in fact to return or not "Jack-hazel." In calling "cut" it sometimes happens that a lad who wishes to stand well with his schoolfellows, but does not care to fight, spells the word deliberately "c-u-t" (which is not a challenge until every letter is pronounced to a "t"), in order that he may have time to calculate whether his antagonist will fight or not. Does this throw any light upon the mysterious letters in the fifth scene of this act? "Her C's, her U's, and her T's: why that?"

J. WETHERELL.

Middleton.

CUE.—The word *cue* occurs twelve times in the plays of Shakspeare, and once in the plural number. In the voluminous edition of 1803 we have six notes in illustration of its meaning, two of which I must transcribe:

"Had you not come upon your cue.] This expression is borrowed from the theatre. The *cue*, *queue*, or *tail* of a speech, consists of the last words, which are the token for an entrance or answer. To come on the *cue*, therefore, is to come at the proper time."—JOHNSON [1765. v. 297.]

"Cue and all.] A *cue*, in stage cant, is the last words of the preceding speech, and serves as a hint to him who is to speak next."—G [1790, II. 484.]

Johnson and Steevens report correctly the *stage cant* of their times, which is also that of our time, but how was the word *cue* understood when Shakspeare flourished? On that point we have no information, unless we rely on *Quince the carpenter* and *Bottom the weaver*—entertaining fellows, no doubt, but quite inadmissible as authorities on philological matters. I shall therefore produce the sober decision of a learned grammarian of the year 1634:

"Q. A note of entrance for actors, (because it is the first letter of *quando*, when,) showing when to enter and speak." Charles BUTLER, M.A.

In confirmation of the statement of Butler, I add examples from the best authorities now at hand; the first, from the quarto edition in photolithography, and the others from the excellent reprint of the folio of 1623, published by Mr. Lionel Booth:

"Beatrice. Speake Counte, tis your Qu."

Much adoe, 1600.

"Ford. . . . The clocke giues me my Qu, and my assurance bids me search."—*M. W. W.*

"Mi. Ford. . . . Mistris Page, remember you your Qu." *M. W. W.*

"Mountjoy. . . . Now wee speake vpon our Q." *Henry V.*

"Buck. Had you not come vpon your Q my Lord." *Richard III.*

BOLTON CORNEY.

Barnes.

BIBLIOGRAPHIC (3rd S. vii. 297.)—The *Shaksperiana* of Mr. Isaac Reed, in 9 volumes. This lot was purchased by Lord Spenser at 23*l*. The copy of the *Bibliotheca Reediana* whence I derive this information has been just thirty years in my possession, and was priced by Mr. Alexander Chalmers. The prices are thus authenticated: "Twelve copies of this catalogue were printed on a large paper, and given by the auctioneers to the particular friends of Mr. Reed. The prices here are copied from one of these. A.C. March 1809."

BOLTON CORNEY.

ASSUMPTION OF ARMS.

I want to provoke a little discussion on a fresh branch of a subject often already treated of in the columns of "N. & Q."

I set out with two propositions:—

1. All cognizances, devices, or armorial bearings were, I apprehend, originally adopted at the fancy of their bearers; i. e. arms existed long before their multiplication gave birth to Heralds (in the Doctors' Commons sense of the word), and were, in all such cases, "arms of assumption," of which

the college became, at some latter epoch, the registrar.

2. Whatever may have been the practical value of armorial bearings in actual middle-age warfare, —or whatever may be, now and hereafter, their importance as auxiliaries to historical, antiquarian, or genealogical inquiry (an importance which I am far from underrating), —they are not *used now* by those who bear them with the slightest view or reference to any such ends. Their principal and only present practical value is for purposes of harmless and elegant display, and ornamentation: to make a gay flag over a stall or in a pageant; to crown a stately entrance arch, or relieve a carriage panel; to mark a tankard or a dinner-plate; to make a fanciful heading-stamp for a sheet of note-paper, or an imposing device for a family seal on its envelope; to deck a leather chair back, or, more usefully, to enliven a "dull cold marble," or enrich a gorgeous memorial window. In a word, to set on a multitude of chattels an elegant and distinctive mark of ownership. There may be plenty of enthusiasts (with whom I shall decline to dispute) to tell me that this is a disgustingly low view of the matter. I know that it is true in the main.

Now I who write this, by name Neumann Weissenschild, am by education, by membership of a learned profession, by all social habit and circumstance, and I hope, by higher and better intrinsic claims, a gentleman; and eke, by the courtesy of the nineteenth century, an Esquire: though I cannot, with strict veracity, Latinize the latter title into "Armiger," because, though I can trace back my honest and worthy ancestors for a couple of centuries, I have no record or evidence of their having borne "arms." Garter, Clarendieux, and Norroy have "in the great heap of their learning" no grain of information on that subject.

Being what I have above attempted to describe, and intending, from my union with a daughter of the ancient house of Eberswurst, to beget and leave behind me a numerous and flourishing family, I have—without the slightest yearning by any awful device to strike terror into the souls of modern Paynims, or to rally my faithful vassals round my banner in the approaching war with the North American States—I have, I say, a harmless enough desire to invent and adopt some badge, which shall serve henceforth to distinguish and adorn the carriages, books, plate, seals, &c. &c., of the Weissenschilds, a family of much future consideration, and make them recognizable thereby to the observant eyes of the twentieth and all subsequent centuries. And I mean this badge to take the shape of what is called a "coat of arms."

What moral objection is there to my so doing? I know, of course, that I *can* do it without inter-

ference, save from the taxgatherer, so long as I don't assume the cognizance of any existing armigeri, or perhaps even if I do.

I also know that Norroy and the rest will, for "certain considerations," be too happy to "grant" or "confirm" to me such bearings as I choose to assume, provided my tinctures are all "*selon les règles*," and that I don't put metal upon metal, or commit some similar heraldic "*gaucherie*." But I don't happen to care a farthing for the sanction of these worthies, and I certainly don't mean to pay the very serious "certain considerations" which they would extort for its accordance. As for the tax-gatherer, I have no notion of cheating the queen, and *he* is, or shall be, welcome to his annual receipt of her royal impost.

Well, then, I am about, without troubling the Heralds, to assume a "coat"—say on a field *vert*, within a *bordure or*, *semée* with *cocoa-nuts*, three monkeys gambadant, langued *gules* and queued *azure* (a bearing, I believe, which will not infringe upon the rights of any existing armigerous gens); with, for crest, on a branch proper, a female ape *sejant* and *scalpent*, with an appropriate motto from Juvenal. I may possibly make some alteration in the design before final adoption; but that is immaterial. *Homo sum, and the coat is Darwinian and ingenious.*

Now, what I want to know is—why am I, as I am told in all treatises of sound heraldry, a "snob" for so doing? My badge will not set up any claim of descent from Courtenay, Montmorency, or Plantagenet. If it did I should be the first to admit the justice of the appellation. But I make no effort to hang myself upon the Past, and only look forward to the Future. Why may I not mark my books (for instance), the weapons of the noblest warfare waged in our time, as old Raoul de Fitz-Battleaxe marked his shield and surcoat in darker days? Why may I not "assume" as he did before Rouge-Croix was born or thought of?

It may be that I *am* a "parvenu," i. e. I have made my way in the world to a higher status than that of my fathers, and by my brains instead of my fists: a fact which, after all, is not much to my discredit. But what then? Is the register of families a closed "*Libro d'oro*?" and are no new ones to be founded, or rather no hitherto-undistinguished ones to become distinguished, hereafter? If I am capable of achieving and transmitting social position and consideration among gentlemen, why am I a "vulgar pretender" and a "snob" for adopting, albeit without the sanction of Messieurs the Heralds, a badge for myself and my posterity, any more than for setting up my brougham, butler, library, pianoforte, or any other article of luxury or fancy ordinarily used among the class to which I have ascended? Or is the whole thing only a wretched matter of *£. s. d.*,

and am I a "snob" only because Norroy and the rest don't get their "considerations"?

I know I can assume a *name*, and make my way with it as best I can without any leave either of her most gracious Majesty or Messieurs her Heralds; for being, as will have been observed, of Teutonic extraction, and whilome called "Schweinsfleisch" (and thereby the subject of much unseemly jocularity), I some years ago altered my patronymic to the more euphonious but unpretending "Weissenschild,"—a change for which the descendants I propose to leave will, or I mistake, be eternally grateful. Was I a "snob" for that too? I am afraid some folks will call me so, for I know I paid no fees for it.

Will somebody convince me that I am a "snob" (and, if so, an ass into the bargain)? or can and will some "novus homo" take up the anti-Heralds' College side of the question more ably than
NEUMANN WEISSENSCHILD?

ROBERT BRUCE.

In support of his claim to the crown of Scotland in 1291, Bruce urged (among other arguments) that he had been formally recognised as rightful heir in the reign of Alexander II.

This argument is set out in several documents:—

1. In the appeal of the seven Earls of Scotland. See *Documents and Records illustrating the History of Scotland*, edited by Sir Francis Palgrave, p. 20.

2. In a Petition in the French Language presented by Bruce to Edward I. (*Id.* p. 26.)

3. In the Petition presented by Bruce to the Arbitrators at Norham. (*Id. Illustrations*, p. xv.; and *Fœdera*, n. s. vol. i. p. 777.

I here subjoin the statement contained in the French petition, as reduced into modern spelling by Sir Francis Palgrave:—

"Pour ce, que le Roi Alexandre, père du Roi Alexandre que d'erein [dernièrement] mourut, quand il alla en guerre sur les îles, granta et ordonna (comme celui qui mieux fut aviné de son sang) par commun assent des Evêques, Comtes, et de son Baronage que si Dieu voulût, qu'il mourût sans heirs de son corps, Sir Robert de Brus, comme plus prochain de son sang, fût tenu son hoir au Royaume d'Ecosse avoir. Et de ce fut fait un écrit, scellé du scel du Roi et des évêques et autres grands Seigneurs, lequel écrit demeura en la Trésorie du Roi."—*Documents and Records*, &c., Introduction, p. xxiv.

At what time is this recognition supposed to have taken place?

The warlike expedition to the Isles that Bruce speaks of would enable us to fix the date if it were itself known to history; but I have hitherto searched for it in vain.

In his petition to the arbitrators at Norham, Bruce furnishes us with another clue. Alexander II. is there spoken of as "desperans de hærede de corpore suo." The seven Earls of Scotland in

their appeal enlarge upon this point. I quote from the translation given by Sir Francis Palgrave:—

"Alexander II. having advanced almost to the verge of senile age, and there being no expectation of his having an heir of his body, he assembled all the Nobles and Magnates of Scotland, the Bishops, and other Clergy and Laity, as many as could be brought together at a certain time and place, in order to prevent the dissensions which would arise in the event of his death without issue."—*Introduction*, p. xvi.

Poor old king! When did this despair come upon him? At the time of his death in 1249 he was only in his fifty-first year, and he left a son of seven years old and upwards. If ever he recognised Bruce as heir to the throne, it clearly must have been before the birth of this son in 1241. Sir Francis Palgrave carries the time somewhat further back:—

"The declaration," he says, "must have been of course made before there could be any probability of that event, and the period to which it must be assigned, must be found between the 4th March, 1238, when Queen Joan died, and the 15th May, 1239, when Alexander II. married his second wife, Mary de Coucy."—*Introduction*, p. xxviii.

We are thus required to believe that King Alexander, despairing of any issue of his own, must have looked out for a collateral heir before he had completed the forty-first year of his age, somewhere in the interval of fourteen months that elapsed between the death of his first wife, and his marriage with the second. Surely this has a very suspicious aspect.

But let us proceed with the statement of the seven earls:—

"Unto this Parliament or Convention he declared the state of his age, and that he had no issue of his body; but that his Uncle David had three daughters, the first of whom had a daughter, and the second a son; and he enjoined them all, as they were bound to him by their allegiance, fealty, and homage, that they would decide and adjudicate between the parties, which and whether of them should inherit the crown—the daughter of the eldest sister, or the son of the second sister. And the Great Council being assembled together, they decreed and adjudged by all their own laws, and by the imperial and other laws, that the son born of the second sister should inherit in preference to the daughter born of the eldest sister; and all present, clergy as well as laity, unanimously declared the same as a true judgment to the King. Such judgment being given by the Great Council, and accepted by the Sovereign, he, King Alexander, took Robert Bruce, Lord of Annandale who now is, by the hand, and presented him to all the Nobles and Magnates, Clerks and Laymen then and there present, as his true and legitimate heir to the Kingdom of Scotland; and all such Magnates by the King's command, and in his presence took the oath of fealty to the Lord Robert Bruce upon the Holy Gospels."—*Introduction*, p. xvii.

It is material to observe that Alexander's object is represented to have been, not to select a successor, but to obtain the recognition of the rightful heir; and it is stated to have been the judgment of the council that Bruce, as the son of

the younger sister was, in law, to be preferred before the daughter of the elder sister.

The question to which I would wish to invite attention is, whether any such judgment could really have been given? and upon this point I beg to offer the following observations:—

1. When the judgment was appealed to, no record of it was produced, nor has any trace of it been since discovered.

2. It is remarkable that in that part of the document where the issue of *David*, Earl of Huntingdon is spoken of, no mention should be made of his son *John le Scot*, Earl of Chester and Huntingdon, who, after surviving his father somewhere about eighteen years, died no longer before the date of the supposed judgment than the year 1237.

Here let me pause to remark by the way, that Dugdale erroneously assigns the death of John le Scot to the year 1244 (*Baronage*, vol. i. p. 45); and in this he is followed by Nicolas in his *Synopsis*, under the title of "Chester" (edit. 1825). Whether the error has been created in the new edition I do not know. At all events, under the title "Huntingdon," Nicolas gives the true date 1237.

But to proceed with my observations:—

3. At the time when the judgment is supposed to have been given, Robert Bruce's mother, Isabella, was alive; and no right, derived through her, could have vested in her son.

4. It must be borne in mind that Alexander II. had three legitimate sisters; and I may here take the opportunity of observing that, according to the allegations of Balliol (id. *Illustrations*, p. xxv.), Margaret was the eldest, Marjory the second, and Isabella the youngest. Margaret, the eldest, was married to Hubert de Burgh, Earl of Kent; and, from Balliol's allegations, it would appear that she had a daughter and heir also named Margaret, who died *s. p.* But without pursuing at present the inquiry respecting the issue of the Countess of Kent, it is sufficient to remark that at the time when the recognition is supposed to have been made, Margaret, the Countess, Alexander's eldest sister, was herself alive.

It may be proper to add, that the force of the last two observations does not in the slightest degree depend upon any critical inquiry into the precise date of the recognition.

Alexander II., by whom the recognition is stated to have been made, died on July 8, 1249.

Robert Bruce had livery of the lands of his mother's inheritance in 36 Hen. III. (1252). See Collins's *Peage* (1812), vol. v. p. 112. She must therefore have survived Alexander II. by at least two years.

John de Burgh, on the death of Margaret, Countess of Kent, was found to be his next heir in 44 Hen. III. (1200.) See Dugdale's *Baronage*, vol. i.

p. 700. The countess must therefore have survived Alexander II. somewhere about ten years.

It will thus be seen that at no time during the life of Alexander II. could Robert Bruce have been recognised as the rightful heir to the throne without his mother Isabella being passed over; at no time during his life could Alexander II. have searched for an heir among the descendants of his uncle David without setting aside the undoubted right of his own sister. **MELETES.**

NON-CON NOTES.

The antiquities of the Conventicle are scarcely, it will be said, a vein worth the working; but I merely propose to jot down a few recollections and traditions that occur to me. Dissent, like everything else in this nineteenth century, is putting on new phases, and the old ones are being fast forgotten—rather a pity, methinks. In my boyhood the old folks would still talk of "going to meeting," though "chapel" had become naturalised; in our day the Quakers have the term to themselves. How did the change originate? Was it from the Wesleyans? "Chapel," an old minister once assured me, began in a Popish relic—*St. Martin's Hat*, or "chapelle," which used to accompany the French Kings in their wars; the tent, or other receptacle for the hat (with its masses, ceremonies, &c.) in course of time taking its name. Let philologists settle that point.

Although a Presbyterian of three or four generations back, I could not but enjoy a grim jest upon my own "denomination," heard the other day for the first time. A friend, visiting the south, was inspecting an ironmonger's stock-inventory, in which he found, to his surprise, "Two Presbyterians," meaning, he was told, two of the cowls or hoods which are attached to certain chimnies, and shift with the wind. Herein lay the sting. "Turned by every wind of doctrine" was doubtless the sentence of some severe Independent or Baptist on his heterodox brother, whose primitive Calvinism of the Commonwealth has been insensibly "toning down" during the eighteenth century into a quiet contemplative Arianism, ending at length in Unitarianism.

Among the usages of the sect was the standing in prayer, and being seated at the singing. They partake of the Lord's Supper round a table, and a "Table-pew" may generally be noticed in front of the pulpit. Baillie, in his *Report to Scotland on the Westminster Assembly of Divines* (Hanbury, ii. 430), describes the Presbyterians as sitting round a table, but the Independents as keeping in their pews. The broad centre aisle in the late Edward Irving's gothic structure in London was, I believe, so arranged to allow of a long communion table or tables.

Nicodemus's Seat.—When a boy I remember a certain pew in the chapel I attended, which was so named of course from the disciple who came to Jesus by night. The pew was darkened by an overhanging staircase, and being close to the door seemed a tempting shelter for any timid listener, though scarcely contrived on purpose. A desponding prophecy used to be heard in dissenting communities, that when a family set up a carriage in the third generation, it would go back to the church. Priestley's remark was in the same spirit when signing a petition against the Test and Corporation Acts—viz. that he was petitioning for the break-up of his own flock. But I have trespassed long enough perhaps. NON-CON.

THE COUNTESS OF TYRCONNELL.

The following paragraph has once more been sent flying through the rounds of the papers by a late publication:—

"THE WHITE WIDOW.—The Strand Exchange, in the time of William and Mary, was the scene of the pretty story of 'The White Widow.' For several days a sempstress appeared at one of the stalls, clothed in white and wearing a white mask. She excited great curiosity, and all the fashionable world thronged her stalls. This mysterious milliner was at last discovered to be no less a person than the Duchess of Tyrconnell, widow of Talbot, the detested Lord Deputy of Ireland under James II. Unable to obtain a secret access to her family, and almost starving, she had been compelled to turn shopwoman. Her relatives provided for her directly the story became known. This duchess was the Frances Jennings mentioned by Grammont, and sister to the Duchess of Marlborough."—*Thornbury's Haunted London.*

This dateless story is wretchedly vague, and scarcely deserves a notice in these columns. It is almost beyond probability that the sister of Sarah Duchess of Marlborough, related to some of the first families of the kingdom, and an exceedingly clever woman besides, should have adopted such a course. When the dastard James, the first to fly, carried the news of his own defeat at the Boyne into Dublin, he ironically complimented Lady Tyrconnell on the quickness of her husband's countryman's heels, to which she readily rejoined, "His majesty in that respect had the advantage of them."

There is a doubt, however, respecting where the Countess of Tyrconnell died and was buried. I say Countess, for, as her husband did not receive the title of Duke till after King James had abdicated, the epithet Duchess is improper. According to *Prior's Life of Goldsmith*, we find that she lived in Dublin, where she died at her lodgings in Ormond Quay, on Sunday, March 7, 1730-1. I have seen an elegy by White, the Westmeath poet, on her death, among the eighty lines of which it is constructed there are the following:—

"Tyrconnell, once the boast of British isles,
Who gained the hearts of heroes by her smiles;
Whose wit and charms throughout all Europe rang,
From whom so many noble peers have sprang;
Whose virtue, carriage, parts, and graceful mien,
Made her a fit companion for a queen."

Notwithstanding we have the preceding testimony of her death at Dublin, there is still to be seen among the Jacobite sepulchral monuments in the chapel of the old Scots College, in the Rue des Fosses St. Victor, at Paris, a plain tablet bearing the following inscription:—

D. O. M.
Æternæ Memoræ
Illustrissimæ et Nobilissimæ Dominæ
Franciscæ Jennings,
Ducissæ de Tyrconnell,
Reginæ Mag. Brit. Matronæ Honorariæ,
Hujus Collegii benefactricis,
Quæ Missam quotidianam in hoc sacrario
Fundavit perpetuo celebrandam
Pro animâ suâ et animâ ejus Domini Georgii
Hamilton de Abercornæ, Equitis aurati,
Conjugis sui primi, et Domini Ricardi Talbot,
Ducis de Tyrconnell, Proregis Hyberniæ,
Secundi sui conjugis.
Obiit die xii Martii, An. Domini
MDCCXXXI.
Requiescat in Pace.

Tyrconnell was undoubtedly a brave man, and *la belle* Jennings a fair and witty woman. Among hundreds of traitors, he alone was faithful to his king; that the latter was obstinate, pig-headed, and probably cowardly, was not Dick Talbot's fault. The greatest temptations were held out to Tyrconnell by William, but in vain. Rank, fame, fortune, all might have been retained by playing a double part, but Tyrconnell was faithful to the last; and so it is that, even at the present day, the absurd stories of venial Whig journalists are raked up in modern books of gossip, and the faithful nobleman is styled "the detested Lord-Deputy of Ireland." *Risum teneatis amici?*

I must add, that being away from my books at present, I am indebted for one notice of Tyrconnell expressed above to an able article on that nobleman, written by H. F. Hore, Esq., and published in vol. v. of the *Ulster Journal of Archaeology*. WILLIAM PINKERTON.

THE EASTERN ORTHODOX CHURCH.—Whilst suggesting a reprint in "N. & Q." of the following paragraph, which appeared in the *London Guardian*, I cannot be supposed to be actuated by a desire to resuscitate the controversy on the churches, since the extract furnishes a very striking incident irrespective of their comparative orthodoxy, and the more memorable because it is *toto cælo* irreconcilable with the subjoined declaration of Dr. Constantine Simonides.

"An event which has recently taken place in America in connection with the movement of the renewal of friendly

relations and intercommunion between the eastern orthodox and Anglican churches, deserves something more than a passing notice. If, as is possible, this step should lead to other and more important results, and if the courtesies interchanged between individual churchmen should extend to the clergy generally, the service celebrated on the 2nd of March, 1865, in Trinity Chapel, New York, will be referred to as an historical incident; for on that day, for the first time in a thousand years, the Liturgy (or Eucharistic Service) was celebrated in a western church by a priest of the Holy Orthodox Communion, and the creed of Christendom was chanted in English without that *Filioque* clause which caused the great schism of East and West." *The Guardian*, March 29, 1865.

Ἀπάντησις Σιμωνίδου σύντομος πρὸς τοὺς ἐρωτήσαντας αὐτὸν Ἀγγλοὺς περὶ τῶν ἐξῆς ζητημάτων.

Ἡ Ἐκκλησία τῶν ὀρθοδόξων ἡμῶν Ἑλλήνων, καθολικὴ καὶ ἀποστολικὴ οὖσα, καὶ κεφαλὴν ἔχουσα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, οὐδεμίαν οὐδαμῶς ἀναγνωρίζει ἐπὶ τῆς γῆς ἐτέραν ἐκκλησίαν· οὔτε τὴν τῶν Ἀγγλῶν ἐκατονκέφαλον Ἰῦδραν δηλονότι, οὔτε τὴν Παποκέφαλον τῶν καυσιόμων Ρωμῶν, ὡς οὐδ' ἄλλην τινα. Καλεῖ δὲ πᾶσας τὰς συναγωγὰς ἀνθρώπων αἰρετικῶν. Ἀναγνωρίζει δὲ οὐδὲ τὴν ἱερωσύνην αὐτῶν· ὅτι οὐκ ἔχουσιν ἱερωσύνην.

Ὁρθοδόξων Ἑλλήνων Θεολογικαὶ Γράφαι Τέσσαρες.

Ἐν Λονδίῳ, 1865, *ad calc.*

BIBLIOTHECAR. CHETHAM.

PRICE OF SALMON.—In an inquiry now being held at Limerick, before the Fishery Commissioners, Mr. Andrew J. Watson, who had managed the salmon weir there from 1827 to 1834, "in reply to Mr. Brewster, said, that in 1832 they caught an immense quantity of fish. The fish was so numerous, that he could see their fins over the water; and as there was then no demand for them, he opened the weir and let them all escape." He "recollected when he used to see salmon boiling at the head of cellars, and a cut of it could be had for one penny; and the price in the shops was twopence per pound." S. P. V.

DROITWICH REGISTER.—In the Register of St. Peter's Church, Droitwich, several Latin verses on the uncertainty of life, &c., are interpolated among the usual entries, and the following advice to his successors, by a rector in the olden time:—

"All you, my successors, that my benefice shall take,
Keep well this Register for my sake;
And as I have left yt faire and pure,
So I would have yt for ever to endure."

THOMAS E. WINNINGTON.

MARRIAGES OF KNIGHTS.—The following, from the Registers of Newington Butts, are worth a note:—

"160⁵, Feb. 10. Sir Anthoine Forester and Judith Riche. Lic.

"1638, May 27. Sir Thomas Bludder, Knt. and Mrs. Jane Lucas. Lic."

C. J. R.

SIGNIFICANT NAMES.—Have you a department in your Notes for curious names? Some firms

present a curious conjunction. I add localities to prevent forgeries. Stone and Flint, London Bridge; Flint and Steel, Oxford Street; Heath and Waterfall, Sheffield; Salmon and Rice, Dublin; Blood, Phayre, and Furey (called commonly Blood, Fire, and Fury), Dublin.

Of single names I remember Tredaway, Shoemaker, Hammersmith; Last, Shoemaker, Exeter; Trulock, Gunsmith, Dublin. Ireland also has a Mr. Beauchamp Urquhart Colclough, pronounced Beecham Urcurt Cokely, a rather odd trio of names to be borne by a single person.

Will you kindly admit additions to a list that ought to form an amusing department of "N. & Q."

OWEN TUDOR.

JULIUS CÆSAR AND BRITAIN: LINE IN LUCAN.

"Territa quæsitis ostendit terga Britannia."

(ii. 572.)

Would not these words, so descriptive of the connection of Julius Cæsar with our island, be suitable as a motto for any English life of that famous Roman?

LÆLIUS.

EPIGRAM: on a very tall Barrister of the name of Long, by the late T. Dunbar, Esq.:—

"Longe longorum longissime, Longe, virorum,
Dic mihi, te quæso, num BREVE quidquid habes?"

W.

LATIN EPIGRAM.—The following couplet was addressed to a clergyman, who used to preach Hare's Sermons:—

"Ne vendas lepores alienos, prome leporem
Nativum: melior syllaba longa brevi."

J. C. J.

Queries.

"THE TRAGEDIE OF ALCESTE AND ELIZA, 1638. By Fr. Br."—Any correspondent of "N. & Q.," who happens to have access to the Registers of the Stationers' Company, would greatly oblige me by endeavouring to ascertain if there is any clew upon the face of the entry of the work above-named there to the name of the translator. The tragedy of *Alceste and Eliza* is a free paraphrase of portions of the *Croce Raccquistata* of Fr. Br., i.e., as my correspondent the Rev. Thomas Corser, M.A., and myself agree in thinking, Francesco Bracciolini, the original writer. On the title-page of the English book, these initials occur as if "Fr. Br." was the translator; but that circumstance probably arose from a misplacement of the lines. It would present a very remarkable coincidence indeed, if the initials of the author and his translator were identical. Besides, I am not acquainted with any English writer of the time to whom such initials could appertain.

At Lloyd's sale, in 1819, the volume in question produced a large figure. I believe that Mr.

Lloyd's copy was afterwards in the hands of Mr. Rice and Sir F. Freeling; at whose auction, in 1836, it passed into the possession of the Rev. T. Corser. The only other copy which seems to have occurred for sale, is one I found bound up at the end of an imperfect copy of May's *Henry the Second*, 1633. It is an 8vo of thirty-nine leaves: the last being blank, but necessary to complete sig. E.

W. CAREW HAZLITT.

BREMEN.—1. What was the political condition of Bremen from 1731, when it was taken possession of by Denmark, to 1757, when it was taken by the French?

2. What means the letter *s* in the following inscription upon a Bremen coin of 1750—FRANCISC. I. D. G. ROM. IMP. S. A. A.?

E.

EARLY BRITONS.—Pearson, in *Early and Mediæval Ages of England*, p. 6, in speaking of our British ancestors from "the few skulls and other bones," says:—

"Modern theory would view with suspicion the prehensile thumb, equalling in length the forefinger of the hand, as if something of a lower nature had not yet been worked out in the growth of the race."

If but few bones have been found, how has it been possible to decide on the "prehensile thumb" in Britain? Has it been found in any other country?

F. C. B.

CLINT HILLS.

"The most celebrated spots of Druid worship are Stonehenge and the Clint Hills in England, Karnak in Britany."—*Travels by Umbra*, p. 83.

How are the Druids connected with Clint hills, which are probably Danish? Our Clint hills have no features in common with Stonehenge or Karnak.

F. C. B.

THE CRUSADERS.—A friend writing from Naples mentions a recent visit to the convent of Trinità la Cava, and says:—

"There is a magnificent collection of MSS. and illuminated books (missals) of the seventh, eighth, ninth, and tenth centuries. Amongst others, a sort of map or chart of the time of the Crusades, on which are introduced the banners and coats of arms of the Crusaders, including our Richard Cœur de Lion," &c.

Is there any detailed account of this chart? If so, where is it to be found?

R. W. F.

Bath.

EPIGRAMS ADDRESSED TO THE DUCHESS OF MARLBOROUGH.—G. Steinman Steinman will feel greatly obliged by being referred to the printed volume in which the three epigrams addressed to the celebrated Duchess of Marlborough by H. G., and entitled severally "The Royal Sapling Oak," "The Reasonable Caution," and "The Murmurs of the Oak," are to be found. (*Vide* Miss Strickland's *Queens of England*, 1848, xii. p. 206.)

Sturbridge, near Sevenoaks.

JOHN FITZGIBBON, FIRST EARL OF CLARE.—This eminent individual was born in the year 1749; but where did the event take place? Having a particular object in view, I have examined different biographical works, and made sundry inquiries, but as yet without success. In 1763 Lord Clare's father had a house at Donnybrook, near Dublin.

ABHBA.

"THE GOBLINS OF NEAPOLIS."—Who wrote a small 12mo volume, entitled *The Goblins of Neapolis*, Dublin, 1836?

ABHBA.

HISTORIOGRAPHER ROYAL.—Query, Has any one held the office since Richard Stonehewer, Esq., who held it in 1782?

The office was created soon after the Restoration, and was conferred upon, if not created for, James Howell (*Biog. Dict.*, art. "Howell"). In France such an office was of earlier date: for Mons. De la Terre, who wrote the account of the "Entrée de la Reyne Mère temp. Chas. I.," 1639, was Historiographer Royal.

It would seem, however, that some persons held a similar appointment much earlier, viz. Matthew Paris was historiographer to King Henry III. (Drake's *Parl. Hist.*, vol. i.) Dryden was made historiographer to King James II. (Johnson's *Life of Dryden*, p. 96.)

J. R.

LETTERS OF ALEXANDER KNOX AND HANNAH MORE.—A few years ago three unedited letters to the Rev. Geo. Miller, D.D., of Armagh, relative to his *Philosophy of Modern History*—one from Alexander Knox, and two from Hannah More—appeared in an English periodical. Dr. Miller died in October, 1848, and the letters in question were published not long after his death. Will you, or some one of your correspondents, kindly refer me to the periodicals.

ABHBA.

"MAJESTAS INTEMERATA, or, the Immortality of the King: Printed in the year 1649," 12mo.—Hearne, in his *Diary*, Aug. 23, 1715 (*Rel. Hearniana*, 341), observes:—

"To enquire particularly who was the author of *Majestas Intemerata, or, the Immortality of the King*, which was printed in the year 1649, in 12mo."

In a note to which passage, Dr. Bliss says:—

"It is the general report that Jno. Cleveland, the poet, was the author. So Hearne, in a subsequent note . . . But neither does that author [Nichols] nor Wood appear to have seen the tract in question. . ."

In a copy of *Majestas Intemerata* now before me, however, a contemporary hand has made a large number of MS. annotations and corrections; and in the title-page has written, "By Francis Whyte, of Greye's Inn." Lowndes assigns to a gentleman of this name a legal treatise, printed in 1652. The only ground that exists, so far as I am aware, for attributing the piece to Cleveland, is, that there is the same extract from Lydgate to

be found here which occurs before Cleveland's *Idol of the Clowes*, 1654.

The character of the emendations in my copy, and their correspondence with the coeval handwriting on the title, together with the legal complexion of the whole volume, leads one in the absence of any direct evidence of Cleveland's authorship to incline to Whyte's claim to the book. Can any reader of "N. & Q." speak more authoritatively on this point?

W. CAREW HAZLITT.

"ODE TO SPRING."—Can any one tell me where the remaining verses of the subjoined ode to spring are to be found?—

An Ode to Spring.

"Spring, the sweet spring is the year's pleasant king :
Then lovers meet, old wives a sunning sit ;
And through the fields, those sounds our ears do greet,
Coo coo, ju ju, pee wee, too wit-a-woo."

H. B. JOHNSTON.

Dublin.

PROCURATORS.—In the Ecclesiastical Courts prior to the Reformation, what were the qualifications required for admission as a Procurator, and how was he admitted? Could a layman be admitted as a Procurator? Could a Procurator, admitted by one official, practise before another official?

D. M.

SPUR MONEY IN BELFRIES.—One of the rules for the guidance of the ringers of Burnley Church (Lancashire) is "Any person attempting to ring with spurs on, to forfeit 6d." I believe I have seen this rule in other churches. What can have been its origin? To descend a staircase, such as usually leads to a church belfry, with spurs on one's heels, would be sufficiently unpleasant without the additional *spur* of the 6d. forfeit.

H. FISHWICK.

"WILLIE IS GONE," ETC.—Will one of your musical correspondents oblige me with information where the melody and the rest of the words of the old Scotch song are to be obtained, beginning—

"Willie is gone to Melville Castle
To bid the ladies there farewell ;
The first he met was Lady Bet

(and ending)

"And I'll come back and wed ye all?"

M. A. BROWNE.

Queries with Answers.

OSBORNE'S CATALOGUES OF BOOKS.—I have copies of two Catalogues of Books, which were issued by Thomas Osborne, the well-known London bookseller of the last century, for the years 1764 and 1765. Can you tell me whether he

issued any more? And if so, how many, and for what years?

ABHRA.

[Osborne is best known as the publisher of the *Catalogus Bibliothecæ Harleianæ*, or a Catalogue of the printed books of the Harleian Library, in five vols. 8vo, 1743—1745. This Catalogue was edited by Dr. Johnson and William Oldys. Osborne also published a series of trade Catalogues between the years 1729 and 1768, which are now become extremely scarce. These are literary curiosities in their way, not only for the information they afford of the prices of books in his day, but for the quaint notes, and still more for the queer prefaces contained in them. They are also valuable as consisting of the purchased libraries of the most eminent men of that time, and as containing many thousand volumes of the greatest rarity and interest in English literature. Here will be found the contents of the libraries of Charles Hulton, Henry Smith, Rev. Mr. Ilive, Philip Duke of Wharton, Dr. Robert South, Tom Hearne, the antiquary, William Stuart, part of the collection of Robert Harley, Earl of Oxford, Dr. Edward Halley, Nathanael Boothe, Rev. Mr. Comarque, Rev. Mr. Johnson, Thomas Coxeter, Anthony Kecke, Governor Winthrop, W. Kynaston, Rev. Dr. Baker, Dr. Tyson, Counsellor Webbe, Lady Mary Worsley, Dr. Abraham Hall, Dr. T. Stack, Rev. John Gaudy, Bishop Chandler, Dr. Butler, Bishop of Durham, Dr. Horsman, Sir Thomas Burnet, Dr. Cromwell Mortimer, Edmund Pargiter, Dr. James Foster, Counsellor Hamilton, Henry Viscount Colerane, Hon. Baron Clarke, Dr. Samuel Dunster, Dr. Thomas Gale, Roger Gale, Henry Wotton, Bishop Conybeare, Gilbert Walmsley, Chancellor of Lichfield, Rev. John Creyke, Heneage Earl of Winchilsea, Sir Luke Schaub, Edmund Sawyer, Dr. G. Hepburn, Dr. E. Hody, Dr. Philip Bearcroft, John Twisleton, Dr. T. Morton, and other eminent antiquaries. In 1851 Thomas Thorpe, the bookseller, possessed the most complete collection of Osborne's Catalogues, bound in forty-three volumes 8vo, 1729 to 1768, which he priced at 6l. 16s. 6d. Only five odd volumes of the series are to be found in our national library, namely, 1786, 1753, 1754 (2 vols.), and 1761. It is evident that Osborne must have carried on a successful trade as a book-broker, for at his death on August 27, 1767, he left behind him the comfortable assets of 40,000l.]

GAVELKIND.—What makes the difference between a "woman of Kent" and a "Kentish woman"? The women of Kent are, or were, entitled to certain privileges under the law of gavelkind. In what part or district of Kent must one reside to be a "woman of Kent"? Had it not something to do with one side or the other of Rochester bridge?

JOHN DAVIDSON.

[The provincial distinction of "men of Kent" and "Kentish men" no doubt equally applies to the fair sex of that county. The West Kent men, according to the tradition, are styled "Kentish men;" whilst those of East Kent are more emphatically denominated "men of Kent." When St. Augustine, with the assistance of King Ethelbert, founded another episcopal see at Rochester, he thus

divided the Kentish kingdom into two dioceses—the eastern Canterbury, the western Rochester; the men of the former retaining their ancient name of “men of Kent;” whilst those of the latter adopted that of “Kentish men.” The Gavelkind tenure and free Kentish customs gave rise to the well-known old provincial song of “The Man of Kent,” its burden being—

“Of Briton’s race if one surpass,
‘A man of Kent’ is he.”

Consult Sandys’s *Consuetudines Kancie*, and an article on this local distinction from the same gentleman in “N. & Q.” 1st S. v. 615.]

HUNTINGDON STURGEON.—What is the allusion to, in the following passage in Pepys’s *Diary*?

“1667, May 22nd. This day, coming from Westminster with W. Barten, we met at Whitehall Stairs a fisher boat with a *sturgeon* that he had newly caught in this river; which I saw, but it was but a little one; but big enough to prevent my mistake of that for a colt, if ever I become Mayor of Huntingdon.”

F. A. E.

[In the later editions of Pepys’s *Diary* Lord Braybrooke has added the following note to this passage: “During a very high flood in the meadows between Huntingdon and Godmanchester, something was seen floating, which the Godmanchester people thought was a black pig, and the Huntingdon folk declared was a *sturgeon*; when rescued from the waters, it proved to be a *young dunsy*. This mistake led to the one party being styled ‘Godmanchester black pigs,’ and the other ‘Huntingdon surgeons,’ terms not altogether forgotten at this day. Pepys’s colt must be taken to be the colt of an ass.”]

ATLAS OF HISTORY.—I think I have seen an *Atlas* containing maps on which under, or instead of the names of the places, historical events that took place, or the names of celebrated persons who were born or resided at them, were printed.

What is the title of the book, and who was the author? E. N.

[Probably the following is the work required: “A Concise Historical, Biographical, and Genealogical Atlas of the principal events in the Histories of England, France, Spain, Portugal, Germany, and Italy. Also the celebrated European Treaties, Painters, &c. Designed and Compiled by Henning Lowth, with the addition of the valuable Historical Summary and Observations of Lesage.” Lond. fol. 1861.]

Replies.

EVIDENCES OF DISTANT LIGHT AND SMOKE.
(3rd S. v. 320; vii. 206.)

I have frequently noticed the trunks and stems of larch trees to be covered with a black deposit, but have always attributed it to blight. I should be disposed to account for the “smoky deposit” which SIB THOS. WINNINGTON found on the larch plantations on Brown Clee Hill in the same man-

ner. The “larch blight” is due to the attacks of an insect known as the *coccus* or *eriosoma laricis*, and the eggs—

“may be detected even by the naked eye, thickly crowded together around the base of the buds, and in the small depressions and crevices of the bark of the last year’s wood, in the form of *small black grains*. . . . The trees become clammy and black with the honey-dew or excrementitious discharge of the insects, which live upon the resinous sap of the tree.” (Selby, *History of British Forest Trees*, p. 516, Lond. 1842.)

Another form of larch disease is noticed in the *Quart. Journ. of Agriculture*, vol. v. p. 536, by Mr. Webster, who says,—

“When the trees infected shed their foliage they appear in winter all covered with *blackish strands* [stains?] both on the trunk and branches, and especially on the south side, as the rains are more severe from that quarter than any other.”

The italics in these quotations are mine. If SIB THOMAS WINNINGTON’S theory be correct, it must necessarily happen that the smoky deposit is more abundant on the east side, Dudley being about due east of Brown Clee Hill. There would be no difficulty whatever in ascertaining this. If I may express my opinion, I am decidedly against the theory that the sooty deposit is carried from the Dudley iron works.

The instances brought forward by MR. LEE as to the distance at which the light of a lamp is sometimes visible, are scarcely to the point. The light from the furnaces in the “Black Country,” as from large fires in general, is not seen directly, but by reflection from the clouds. On cloudless nights the light is not so intense as when the sky is slightly overcast. The beacon lights used in the Ordnance Survey were seen by direct vision. MR. LEE gives 70 miles as the distance at which they were visible; but some of the lines were much longer than this. The mean length of the sides of the principal triangles was 35·4 miles; 37 were between 80 and 90 miles; 18 between 90 and 100 miles; and 11 exceeded 100 miles in length: the longest was 111 miles. In many cases the light used was that of the sun, reflected to the distant station by means of a mirror adjusted at the proper angle. The first idea of this is, I believe, due to Professor Gauss, who, in 1820, was engaged at Lüneburg in trigonometrical observations, to combine the Hanoverian and Danish triangles. He perceived that when he directed his telescope towards the steeple of St. Michael’s church at Hamburg, a window in the upper part reflected the sun’s image towards him, and thus impeded his operations. This gave him the idea of using the sun’s light for signals, by catching it with a mirror and reflecting it to the place where the signal was to be given. (Newton’s *London Journal*, 1820, iv. 198.)

RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

BLADEN FAMILY OF ALDBOROUGH HATCH.

(3rd S. vii. 258.)

I can give E. W. a few particulars of this branch of the Bladen family, although unfortunately the Bladen pedigree is one of the most unsatisfactory in my Essex collections. I shall be very glad if your correspondent's query elicits further information.

Martin Bladen, of Aldborough Hatch, Lieutenant under the Duke of Marlborough, Comptroller of the Mint in 1714, Commissioner of Trade and Plantations, and M.P. in five successive Parliaments, was son of Nathaniel Bladen of Hemsworth, co. York, and of Lincoln's Inn, by Isabella, daughter of Sir William Fairfax. Nathaniel Bladen was son of the Rev. Dr. Bladen and Sarah his wife, daughter of Henry, second Lord Blayney. He had at least three children besides Martin: William, father of Colonel Thomas Bladen, M.P. for Old Sarum, ob. 1780, aged eighty-two; Frances, wife of William Hammond; and Elizabeth, first married to Col. Ruthven, and secondly to Edward Hawke, of Lincoln's Inn, by whom she became the mother of the great Lord Hawke.

Of the early life of Martin Bladen, I know little or nothing. He is stated to have first married Mary, daughter of a Col. Gibbs, and to have had two daughters: one of whom, Isabella, became the wife of George Blount, Esq., of Pembridge. However this may be, in 1728 (the marriage settlement is dated March 29) he married Frances, niece and heir of Joseph Jorye, Esq., of Bethnal Green, widow of John Foche, Esq., of Aldborough Hatch. She had inherited the mansion and estate of Aldborough Hatch from her uncle. Col. Bladen pulled down the old house—which had been the seat of two eminent Puritan families, the Kightleys and the Neales; and in which, before their day, Dr. Donne was seized with his last illness*—and built, at the expense of 14,000*l.*, a stately mansion of red brick, in which he lived for many years. He was a man of literary habits, and published a translation of Cæsar's *Commentaries*, which I believe is now very scarce. I have never even seen a copy. Col. Bladen died in February, 1746, aged sixty-six, and was buried in Stepney church. A monument was raised there to his memory, which I am sorry to hear is no longer in existence. The inscription is preserved in Lysons. His widow died in 1747. She devised the Aldborough Hatch property to her kinswoman Ann, daughter of Sir Francis Hodges,† wife of John Lambert Middleton, of Freeman's

Court, Cornhill, afterwards of Belsay Castle, and fourth baronet of that name.

Aldborough Hatch was sold by the Middletons, in 1828, to the Crown. The mansion has long since been pulled down, and a public footpath now passes over its site. The chapel, which was evidently much older than the house—and where it may not improbably be imagined that Donne may have worshipped—was endowed with 20*l.* per annum under the will of Mrs. Bladen; and is, therefore, still standing, with a portion of the old Kightley mansion. A particular of sale of Aldborough Hatch, sixty-three years ago, in my possession, gives a very full description of the house. I have also two spirited drawings of the mansion and chapel, taken for the late Dr. Wellesley about 1792.

Only one Bladen entry appears in the Register of Barking: the burial, Sept. 30, 1737, of John Sepio Bladen. The burials of two daughters of Capt. Edward Hawke are recorded at Barking; Frances Isabella, Sept. 13, 1739, and Isabella, April 3, 1740. These entries illustrate the connection between the families of Hawke and Bladen. There are several entries of Foche and Jory. In those days Aldborough Hatch was included in the parish of Barking: now in the parish of Great Ilford.

I may conclude with a query: Is there an engraved, or other portrait known, of Col. Martin Bladen?

EDWARD J. SAGE.

Stoke Newington.

MISTLETOE.

(3rd S. vii. 76, 157, 226.)

Will you kindly allow me a small space for a little explanation of my former communication, and in reply to Dr. BELL's article of March 18.

It is important in all philological inquiries that we should adhere to the true principles of etymological analysis, and not be led away by mere guesses, however plausible. In searching for the origin of a word, the natural course seems to be that of tracing it through its various permutations of form and meaning as far back as our literature will allow; of comparing its equivalents in other languages, both cognate and alien; of ascertaining the primitive idea involved in it, and thus arriving at length at the primary root. This I endeavour to do by showing that in all the Teutonic languages the name *midel* or *mid-el* is closely connected with the word *mist*, *stercus*; that the Latin name for the plant, *viscum*, can be traced to a similar connexion; that the mode of its propagation has always been supposed to be from the dung of birds, and that this idea running through the whole can be traced to two Sanskrit roots having a similar meaning. I wish

* So it is commonly stated; but there is reason to believe that Samuel Harvey, Donne's son-in-law, lived in a house situated a little to the south of the great house at Aldborough Hatch.

† Query, Sir Nathaniel Hodges?

to give a few further illustrations in confirmation of what has been thus advanced.

DR. BELL must have greatly misunderstood me in supposing that I ascribed the origin of the name either to Pliny or to the Druids. The former I merely cited to prove the mode of propagation of the plant. The information we have of the latter is far too apocryphal to found any serious argument upon. DR. BELL assumes that I had not consulted Pliny in the original. I gave Pliny's exact words so far as related to the subject, and they are surely no less original because they had been previously quoted by Wachter (not Wächter, as DR. BELL writes it). The fact is, the quotation was taken from the Leyden edition of Pliny, 1668-9, in which the chapters are differently arranged from the Delphin editions, but I have since verified it by collation with other copies. I have also examined all the passages in Pliny's *Natural History* which relate to the *viscum*. They are very numerous, occurring in books 13, 16, 17, 20, 22, 23, 24, 27, 28, 32. His observations throw considerable light on the views of the ancient world concerning the plant. Whatever the opinion of the Druids may have been, Pliny considers it for the most part baleful both to the tree on which it grows, and to those who eat of its berries. It must be said, however, that he attaches the name, *viscum*, to several different plants—to the *lila* of Theophrastus and Dioscorides, to the *ovels* and *speap* of the former, as well as to the *viscum* proper. I dare not indulge in quotations illustrating this, but the passages are numerous.

A word or two as to DR. BELL's derivation of *mistletoe*. He quotes from Pliny, book xvi. chap. 95, an account of the doings of the Druids, "in which," he says, "as Britons, *regardful of our ancestry*, we have even a domestic interest." Surely this is very loose talk when applied to the Saxon inhabitants of England. But the Druids, according to Pliny, called the mistletoe "*suo vocabulo—omnia sanantem*." "This translation of the indigenous term," says DR. BELL, "is still best retained in the German *mistel*, contracted merely from *weist heil(sam)*, and not very dissimilar from our English equivalent *most heal(ing)*." DR. BELL does not give the "indigenous term," of which *omnia sanantem* was the equivalent. I will supply the omission. It was "*uchel-wydd*, virgulam eximie virtutis." The equivalent, in Old German, is *gud-hyl*. The meaning of *omnia sanantem* is rather *all-heal* than *weist-heil*. Now *all-heil* does exist in German, but it has no reference to the mistletoe. It means, as in English, a sovereign remedy. We have *all-heal* in English applied to a plant (the herb *basil*), but its equivalent in German is *kraft-werd*.

To sum up: the not the slightest evidence
in any Teutonic l that the mistletoe was

ever called *weist-heil*. The word *mistel* or *mistel* is found in Swedish, Danish, Anglo-Saxon, High and Low German, Dutch, and Flemish, constantly in juxtaposition with *mist*, stercus. It is traced in this form by Graff (*Althochdeutscher Sprachschatz*, vol. ii. p. 890), back to MSS. of the ninth century. I have also found it in the same form in an Anglo-Saxon vocabulary of the eleventh century. Every German philologist who mentions the word comes to the same conclusion, which can hardly be set aside by a mere conjecture, entirely unsupported by a single fact. J. A. P.

THE WORD DISCIPULUS.

(3rd S. vii. 279.)

In reply to the question, "Where did the word *discipulus* get its letter *p*?" I would suggest that the word is a substitute for *disc-iculus*, the presence of the two consecutive gutturals being offensive to the ear. That the Romans (and Greeks too) were influenced by such a feeling in the formation of words seems to be proved by examples such as the following:—The Latin *furca* meant properly "a prong," hence a plural *furcæ* or *furculæ* was at first required to denote "a fork" to which two or more prongs are essential. This meaning of *furca* is further proved by the compounds *bifurcus*, "two-pronged;" *trifurcus*, "three-pronged;" and by its derivation from *for* or *fod*, as seen in *fora-re* and *fod-ere*. Now from the simple *furca* instead of forming a diminutive *furc-er*, the Romans produced three varieties: *forceps*, or rather *forcepes*, *forfex* or *forfices*, and *forpex*.

So again from a base *ak*, denoting sharpness, as in *ἀκμή*, *acidus*, *acetum*, *acus* "a needle," *acu-ere*, was deduced a diminutive *apex*, rather than *acex*, "a point."

But a more instructive example occurs in a word selected by Prof. Max Müller, in his first series of lectures for special consideration, which he calls the root *paç*, "look" of the Sanskrit. This Sanskrit verb is by all etymologists identified with the *spec* of the Latin *species spectare*, and *σκεν* of the Greek *σκεπτομαι*. But with submission to the Oxford Professor, I would ask whether the base of the verb be not a syllable *sec*, corresponding to *seh* of the German *sehen*, and our own *see*, so that *paç* would be no root at all? A derivative *sec-er* being intolerable alike to Greek and Roman ears, the difficulty was avoided in different ways, the one language giving a preference to a form *σκεν* (for *σκε-εν*), the other to *spec* (for *sep-er*). Exactly in the same way our own language, which possesses the same suffix of diminution in the form *ock* (*bull-ock*, *hill-ock*) from a simple *scale* = *shell*, has a secondary *scall-op*.

I have omitted to notice the somewhat familiar fact that the Latin abounds in secondary, or per-

haps tertiary, diminutives, corresponding to the supposed *disc-ic-ul-us*, as in *homon-c-ul-us*, *nav-ic-ul-a*, *opus-c-ul-um*.
T. HEWITT KEY.

Univ. Coll., London.

QUOTATION (3rd S. vii. 241.) — Christopher Love's quotation was probably from memory, and inaccurate. He seems to refer to two maxims in the *Digest*: — "Favorabiliores rei potius quam actores habentur" (50, 17, 125), and "In pœnalibus causis benignius interpretandum est" (F. 50, 17, 155, § 1).

R. C. L.

The maxim inquired for is thus expressed in Canon Law: —

"Leges favorabiles ampliori interpretatione sunt intelligendæ; seu in materia favorabili verba Legis accipi debent secundum amplam suam significationem." (See Ferraris, *Prompta Bibliotheca Canonica, Juridica, &c.*, ad verb. *Lex*, art. v. 38.)

F. C. H.

LEGITIMATION PER SUBSEQUENS MATRIMONIUM (3rd S. vii. 213.) — The student of history and heraldry combined will not fail to notice, under this head, both the fact that an act was passed in 1397 for the legitimation of the De Beauforts, the sons of John of Gaunt and Catherine Swynford, and the alteration consequent upon this, in the coat armour of the children of those personages; the effects of which are still to be traced in the heraldic insignia of some of our highest nobility at the present day.

H. W. T.

"SECRET HISTORY OF THE CABINET OF BONAPARTE" (3rd S. vii. 136.) — A correspondent (T.B.) quoting a note from Lieber's *Manual*, which contains the following sentence —

"The Bishop of Amiens says in his *mandement*, 'The Almighty having created Napoleon, rested from his labours,'"

asks whether any authority, beyond that of Goldsmith can be given for these instances of glaring flattery and profanity.

I do not know whether the above quoted expression is to be found in the bishop's pastoral, but if I am not very much mistaken, this identical phrase will be found in a speech addressed to Napoleon I., and reported in the *Moniteur*. In 1808, on the occasion of the great reviews and military manœuvres executed in the neighbourhood of Arras, Napoleon visited that city. A M. La Chêze was at that time prefect, and concluded his complimentary speech to the Emperor by saying, "Dieu créa Bonaparte, puis il se repose." The zeal of the prefect was rewarded with the following quatrain, which was widely circulated at the time: —

"Il n'en resta pas là;
Il fit encore La Chêze;
Puis il se repose
Beaucoup mieux à son aise."

The same phrase has appeared during the present empire, on a transparency, I think at Lille, under the auspices of M. de Calvimont. J. V.

WHO WAS PHILALETES? (3rd S. vii. 220.) — The Rev. Thomas Stackhouse, author of the *History of the Bible*, and many other valuable works, used the signature "Philaletes" to most of his smaller works.

JAS. COLEMAN.

JOHN BARCROFT (3rd S. v. 11.) —

"In the year 1723, being the sixtieth of his age, and about the twenty-seventh of his ministry, died John Barcroft of Arkill, near Edenderry. He was the son of William and Margaret Barcroft, born at Shralegh, near Rosenallis, in the Queen's County, in the year 1664. He was the first friend who came to settle near Edenderry after the Wars." — *Hist. of the Quakers in Ireland*, by Thomas Wight, Dublin, 1751, p. 295. See also Gough's *Hist. of the Quakers*, vol. iv. p. 261.

"In 1708, a meeting settled, and a Meeting-house built, at Ballytore, in the county of Kildare." — *Hist. of Quakers in Ireland*, p. 347.

I was under the impression that the subject of the foregoing notice was the originator of the colony of Balitore, which was founded by John Barcroft and another, as we learn from the Leadbeater Papers, in the latter part of the seventeenth century. But the statement of URSAGELLUS, that the colonist had been, before his conversion to Quakerism, one of Cromwell's officers, is quite inconsistent with my previous belief. There is but one John Barcroft mentioned in the two books cited above, and had there been another of a character and career so interesting as to have distinguished him in the humble annals of Quakerism, the omission of his name from these carefully compiled works would be singular. My John Barcroft would have been old enough in the latter part of the seventeenth century to have undertaken the enterprise; and my second quotation offers some slight presumption that the colony may have been founded very near the end of the century, as the earnest reformers would probably set up a "Meeting" as soon as possible. Will URSAGELLUS favour me with the source of his information? I wish to identify the founder of Balitore.

ST. TH.

RICHARD ALLESTREE (3rd S. vii. 124.) — In the *Journal of Sacred Literature* for July, 1864 (vol. v. n. s. p. 435), Mr. Barham includes among other works supposed to have been written by Dr. Allestree, *The Government of the Thoughts*, and *The Duty of Christian Resolution*. As Mr. Barham has investigated the question touching the authorship of these and the other works attributed to Dr. Allestree he will probably be able to furnish a reply to the following inquiries: —

1. Has Bishop Fell stated that the MS. of *The Government of the Thoughts* was found among Dr. Allestree's papers after his decease?

2. In what year and by whom was *The Government of the Thoughts* published?

3. What is the date of the first edition of *The Duty of Christian Resolution*? Who was the editor of it?

LLALLAWG.

"IVANHOE" (3rd S. vii. 242.)—An adaptation of this novel to the stage, more popular than that of Terry, was made by Thomas Dibdin; and produced at the Surrey Theatre, when under his management, on January 20, 1820. It bears the title of *Ivanhoe, or, the Jew's Daughter*, and is printed in *Cumberland's Minor Theatre*. Some ten years later, an adaptation of an operatic character was brought out at Covent Garden Theatre under the name of *The Maid of Judah*, but I believe the songs only were printed.

W. H. HUSE.

JACOBITES AND JACOBINS (3rd S. i. 425; ii. 282.)

"The most difficult, and at the same time amusing examples of Amphibology, are those which commonly go by the name of Jesuitical verses,—verses which receive directly opposite meanings, if read in different order. Thus the following lines, if read as they stand, must be admired for their staunch loyalty; but let them be perused according to the order of the figures prefixed to them, and nothing can more strongly savour of rank Jacobinism:—

1. I love my country—but the King
3. Above all men his praise I sing,
2. Destruction to his odious reign
4. That plague of Princes, Thomas Paine;
5. The royal banners are display'd
7. And may success the standard aid
6. Defeat and ruin seize the cause
8. Of France, her liberty, and laws.

"The above, I am sorry to say, was not sported off as a mere *jeu-d'esprit*, but was actually composed to lend its artful aid to the cause of anarchy. I have it from a friend, who himself picked it up with many other similar publications, as they were circulated, previous to the rebellion in 1798, amongst the United Irishmen! I do not doubt but the following translation of another such poem into monkish Latin was applied to the very same laudable purpose!—

1. Pro fide teneo sana
3. Quæ docet Anglicana
2. Affirmat quæ Romana
4. Videntur mihi vana
5. *Supremus quando rex est*
7. *Tum plebs est fortunata*
6. *Seductus ille grex est*
8. *Qui Papa imperator.*
9. *Altare cum ornatur*
11. *Communio fit inanis*
10. *Populus tum beatur*
12. *Cum mensa, vinum, panis*
13. *Asini nomen meruit*
15. *Hunc morem qui non capit*
14. *Missam qui deseruit*
16. *Catholicus est et sapit.*

"I have here ventured to supply myself a couplet that was wanting, but I will not so affront my reader's penetration as to point out to him which couplet that is."—G. A. Addison's *Indian Reminiscences*, pp. 209, 210, Lond. 1837.

CRUX (2.)

BOOKBINDING (3rd S. vii. 138.)—Will your correspondent add to his list a modest 12mo of 310 pages, entitled—

"A Manual of the Art of Bookbinding: containing full Instructions in the Different Branches of Forwarding, Gilding, and Finishing; also the Art of Marbling Book Edges and Paper," Philadelphia, 1856,

by James B. Nicholson, a worthy Englishman settled in Philadelphia? ST. TH.

"BRADSHAW'S RAILWAY COMPANION" (3rd S. vii. 261.)—I have before me a copy two years older than the one you cite as the original edition, with the following title:—

"Bradshaw's Railway Companion, containing the Times of Departure, Fares, &c., of the Railways in England; and also Hackney Coach Fares from the principal Railway Stations, illustrated with Maps of the Country through which the Railways pass, and Plans of London, Birmingham, Leeds, Liverpool, and Manchester." Manchester, 1840, 16mo.

Is not this the original edition?

KAPPA.

WILLIAM WILLIAMS (3rd S. vii. 241.)—In 1810 he resided in Ivy Tower, in the parish of St. Florence, near Tenby, Pembrokeshire, where his death occurred on Nov. 16, 1813. Five letters written by him in 1810 were addressed to Theophilus Jones, the historian of Breconshire. They have been published in the *Archæologia Cambrensis* for 1858 and '59 (iv. 376-82, and v. 13-20). For further account of Mr. Williams and his works see *Gent. Mag.* for 1813, lxxxiii. 624-5.

LLALLAWG.

FREEMASON (2nd S. xii. 219.)—The passage I quoted from Cawdray's *Similies* ("As the freemason heweth the hard stones," &c.), I find is taken from a work of Werdmuller's, translated by Bishop Coverdale, and published in 1550, under the title of *A Spiritual and most precious Perle, &c.* It occurs at the close of chapter vi. It is a pity that Cawdray does not give any references. He borrows largely from Werdmuller, whose writings abound in similies.

EIRIONNACH.

PAGAN CARICATURE: QUOTATION WANTED (3rd S. iii. 89, 456; vii. 243.)—In *Nova Variorum Scriptorum Collectio*, t. iii. 8vo, Halæ, Magdeb. 1717, the frontispiece to t. ii. is a restoration of the picture described by Tertullian, and the print mentioned at iii. 89 is probably a copy cut down by the binder, the upper part having a scroll, on which is "Ononychotus." The fifth dissertation is,—"Idoli, quod apud Tertullianum Christianis affingitur, verum nomen esse *Ononychotus*, demonstratur." The author is J. P. Heinius. It is short, occupying only twenty-two pages, but learned and well-written. The various readings are discussed, and the result is given at p. 85:—

"Emensi pene sumus viam, et tredecim eruditorum virorum conjecturas a scopo abludentes perlustravimus; nostram nunc proferamus sententiam, et exploremus,

albore clarius, quam ceteræ absit. Substituimus pro 'Ononychite' 'Ονούχωτος, vocabulum conflatum ex *ὄνος*, *asinus*, *ὄνυξ*, *ungula*, *ὄς*, *auris*. In ignominiosa tabula conspicietur monstrum auribus asininis, et ungulato pede. Asini ergo pars inerat, inerat etiam ungula."

See also Farrar, *Bampton Lectures*, 1862, p. 573.
H. B. C.

U. U. Club.

R. C. L. will find the quotation *Deus Christianorum οἰκίτης* (not *ὀνόχλητος*, as he writes it) in one of the early chapters of Tertullian's *Apology*. I regret that I have not the work at hand to refer to.

E. WALFORD, M.A.

Balliol College.

LYNCHETS, OR SHELVES IN WILTSHIRE (3rd S. vii. 241, 302.)—Having been brought up on Salisbury Plain, where those shelves are common enough to form a characteristic feature of the scenery, and to have the local name of *lynchets*, I can assure the querist that Cobbett's expression, "thousands and thousands of acres of [formerly] ploughed land on shelves, in Wilts alone," is perfectly correct; but their description in the latter part of the quotation seems absurd. The "rising parts" of stairs do not slope at all. Those of terraces formed in chalk must of course slope as much as chalk railway banks, or about forty-five degrees. Their commonest height is from ten to twenty feet. They are perfectly similar to the "terraces of Zion" in Seddon's picture, but confined always to the steep middle part of the slope's height, because all chalk hills are left by the diluvial scour imperceptibly rounded off both above and below. Throughout the interior of the Plain, where its utmost undulations are nearly confined to 200 feet, I remember no hillsides marked with more than four "lynchets," but the higher downs toward its outer escarpments, rising to 400 and 600 feet, may have many series of seven or eight, such as I have seen near Calne, and near Cranbourne. It is quite exceptional to see any of these terraces cultivated, and they always, since I was old enough to know they were artificial, impressed me, without having read Cobbett, with an idea of the dense population that must once have dwelt on those now lonely pastoral wilds; though perhaps a greater share in conveying this impression is due to the immense military works, the ever-present entrenched camps or cities, mostly larger than Old Sarum, and almost as deeply fortified, the twenty-mile rampart of Wansdyke (Woden's dike), and others hardly inferior, and the great sepulchral barrows, dotted by hundreds within sight of Stonehenge, and in smaller numbers about Avebury temple, and the barrow of Silbury, itself exceeding in cubical contents the third Pyramid.

E. L. GARBETT.

MR. PINKERTON is perfectly right in his definition of these so-called archæological remains. The

"shelves" are the work of cattle, as can be easily seen if the hilly feeding grounds be visited when stocked with cattle. In Devonshire the shelves are very common; in the immediate vicinity of Exeter you can walk to a set of hilly fields, and verify MR. PINKERTON's statement in a few minutes. The cattle begin feeding from the bottom of the hill, and gradually work their way to the top; in so doing they tread down these terraces or shelves. In wet weather the cattle soon make these tracks, and with constant use for some time the shelves become widened and hardened with the weather. When once formed, and the pastures shut up for some time, the shelves get overgrown with grass, and any one passing by and not knowing how they were made, would be sorely puzzled to account for so singular a sight on the steep hill side.

EDWARD PURFITT.

Devon and Exeter Institution.

In Gloucestershire these shelves are called *lynchets*. (In Kent the word is used for a bank or boundary.) They are supposed to be formed by sheep and cattle grazing on hill sides for many centuries. Any observer may notice *little ones*, only a few inches wide, on the sloping sides of sheep-walks. These small beginnings getting wider and wider by constant treadings, would no doubt be further widened if the land was turned into arable, and then being levelled to a certain extent would be more easily cultivated by spade or plough, and eventually have the appearance of *shelves* or *steps*.

H. T. ELLACOMBE.

ALVOISE CONTARINI (3rd S. vii. 220.)—The name *Alvoise* is miswritten or misprinted for *Aloysius*, which follows. But *Aloysius* is the same name as *Luigi*; the last Contarini Doge mentioned by MR. DAVIDSON. This appears to be the favourite mode of the Italians for Latinising *Lewis*. Thus, St. Luigi Gonzaga (the one specimen of chastity in that most licentious race), is often called St. Aloysius Gonzaga; and on the coins of the Empress Maria Louisa as Duchess of Parma, she is called Maria Aloisa. Is not *Heloise* another form of this feminine?

LAELIUS.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 278.)—Your correspondent E. H. A. should hardly have omitted *garbled*. This, Sir E. Coke, in his fourth Institute, tells us was a grocer's word; and "garbled spices," expressed the best spices, carefully selected and picked out. "*Garbled extracts*," in the present day, expresses just the reverse, *i. e.* extracts dishonestly and unfairly chosen. W.

SONG (3rd S. vii. 281.)—I send you some lines which may be those after which your correspondent SEXAGENARIUS inquires. They are printed in Kelly's *Reminiscences* (vol. ii. p. 289), and entitled "Ballad by Sheridan." And unless they are more known than I imagine, their tenderness

and delicacy may perhaps induce you to insert them in your pages:—

"No more shall the spring my lost pleasure restore,
Uncheer'd I still wander alone;
And, sunk in dejection, for ever deplore
The sweets of the days that are gone.

"While the sun as it rises, to others shines bright,
I think how it formerly shone;
While others cull blossoms I find but a blight,
And sigh for the days that are gone.

"I stray where the dew falls, through moon-lighted groves,
And list to the nightingale's song;
His plaints still remind me of long banished joys,
And the sweets of the days that are gone.

"Each dew-drop that steals from the dark eye of night,
Is a tear for the bliss that is flown;
While others cull blossoms I find but a blight,
And sigh for the days that are gone."

X.

Can SEXAGENARIUS be seeking for the words of a song which Miss Edgeworth's sister sang to Sir Walter Scott? It was a fragment, and related the woes of an Irish girl with a *petticoat of red*. The chorus was—

"Shool, shool! Ochone, ochone!
Thinking on the days that are long enough agone."

I copy the words of two verses, which Sir Walter Scott said he had recovered by accident:—

"I went to the mill, but the miller was gone—
I sat me down, and cried ochone,
To think on the days that are past and gone,
Of Dickie Macphalion that's slain.
Shool, shool, &c.

"I sold my rock, I sold my reel,
And see hae I my spinning-wheel,
And all to buy a cap of steel,
For Dickie Macphalion that's slain.
Shool, shool," &c.

These particulars I have gathered from Lockhart's *Life of Scott*, 7th volume, pp. 198, 199, second edition. I should be glad to see the whole of the song, and to get the music if possible.

C. W. BARKLEY.

DELVE, DOLVE, DALF (3rd S. vii. 279)—It may not be very easy to find full or fair proof. I have examined at least five probable sources of information.

The word *delf* is, I believe, not often heard of; I do not find *dolve* in two very likely places; nor even *dolve* where it might be expected to appear.

I am inclined to think that, though *dolve* may have its advocates, *dolve* is perhaps as legitimate as any, if not more so—e. g. "dolve of coals." For the word *dolve*, however, the reference in one authority is to *delf*—with the quotation, "The delfs would be overflown."—*Ray*. The heraldic *delf-tan*, indicative of abatement, and expressive of cowardice, may here perhaps be noted.

As to the couplet—whether the Gothic, Belgic, or Saxon, is taken into consideration—the absolute correctness may be somewhat questionable accord-

ing to the estimate of *Dolf* (G.), *Delfan* (S.), or *Delven* (B.).

Query. Since there are such various readings, may there not be something in the *channel* through which they flow? It is not impossible that persons, times, and circumstances, may account for much.

Literary usage, as well as criticism, may have some variations from age to age. We may indeed have met with names, altered by the lapse of time; and it may be difficult to trace to their original exactness in some instances. B.

BISHOP LINWOOD (3rd S. vii. 134, 266.)—MR. BEDFORD will do good service to the cause of historical and heraldic accuracy if he will pursue the task now set before him, and thoroughly sift the authorities on this subject. In the meantime I beg to make a query, and to add a note or two on this head:—

1. Are the tinctures which belong to the shield described by MR. BEDFORD known? Is there any authority for this bearing (a chevron between three leaves) except the Register; and on what ground is it considered that the addition of these arms is contemporaneous, and not added by a later hand?

2. Will MR. BEDFORD oblige me by a reference to any trustworthy *illustration* of the brass for John de Linwood? Gough, *Sep. Mon.*, ii. 53, mentions John, a brother of the bishop, who died 1420. Is this the person indicated by MR. BEDFORD as "John de Lyndewoode" of 1421?

3. Can your correspondent refer me to any armorial in which the arms he claims for the bishop are assigned to *any* form of the name Linwood? Gwillim and others to whom I have had access, uniformly blazon Lyndwood, arg. a fesse crenellée between 3 fleurs-de-lis sa.

4. As Bishop Linwood was a Fellow of Pembroke Hall, Cambridge, perhaps your very able correspondents, MESSRS. C. H. & THOMPSON COOPER, may be able to bring their extensive and ready learning to bear upon our inquiries.

5. It was not my friend, to whom I am indebted for the extract from the *Blazon of Episcopacy*, who made the note of correction, although by a printer's error the text of "N. & Q." was made to represent the case in that light. Not having the book before me I was, of course, not aware of what preceded the extract, and simply made a "note" correcting the error in the date.

H. W. T.

MEAT AND MALT (3rd S. vii. 73.)—Many years ago we were advised to suspend a raw beef steak in a tub of home-made elder wine. I think we did so, but after the lapse of forty-five years I am more certain of the excellence of the wine than of the contribution of the beef. If it improved wine it is worth trying in ale.

F. C. B.

ROMAN TESSERÆ (3rd S. vii. 281.)—If MR. HUTCHINSON had washed off the inflorescence every morning with pure water, he would not now have to lament over his incrustated pavement. The evil of which he complains is well known to all who have had anything to do with flooring tiles. The remedy for it is a very simple one, and like that for many ailments of the body; daily washing with pure water will effectually remove the malady.

A TILER.

COPY OF ST. MATTHEW WRITTEN BY BARNABAS (3rd S. vii. 278.)—The legend that the original MS. of St. Matthew's gospel was discovered in the tomb of St. Barnabas, the apostle, was very widely spread and firmly believed in during the middle ages. The story is in a high degree improbable. A modern critic would naturally ask how the relics of St. Barnabas were identified four centuries after his death? How the manuscript was proved to be of the age attributed to it? And how, granting the authenticity of the relics and the age of the book, it was proved to be in the handwriting of the evangelist? To none of these questions do the writers who mention this discovery furnish any rational answers. See *Martyrolog. Rom. 2 Sep.*; *Surius de probatis Sanctorum Historiis*, 11 Junii; *Capgrave, Chron.* p. 87; *Elogium Historiarum*, pp. 201, 344; *Beyerlinck, Mag. Theat. Vitæ Humane*, t. i. 953, C.; t. ii. 1000, E.; t. iii. 398, H.; t. vi. 937, C.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Court of Final Appeal; or the Appellate Jurisdiction of the Crown in Ecclesiastical Cases. By the Rev. M. J. Fuller, M.A. (Parkers: Oxford and London.)

The author's attention was first directed toward his subject by the Gorham Case about fifteen years ago, since which time he has been accumulating materials on the subject. His little volume contains, among other matters, a History of the Court from the earliest times to the present, an Analysis of the Debate on Bp. Blomfield's Bill in 1850, and the Opinions of the Judges upon the Authority of Convocation in 1711; and the result at which he arrives is, that "the present Appeal Court is opposed to all scriptural, apostolic, and primitive precedents, and most unsatisfactory in every respect." The work is carefully executed, and will be a convenient manual for those who desire to see a synopsis of a large subject in a little space.

The Secrets of Angling. By A. S. Moffat, Author of "Reminiscences of Otter Hunting." (A. & C. Black.)

Of a surety, the mind of an angler is a psychological study. Professing to imitate the great master of their art, and make it a rule of life to be "quiet and go angling," he no sooner takes rod in hand than he becomes a very enthusiast. Mr. Moffat is no exception to this

rule: his preface is an outburst in praise of the delights of a country life, with its piscatorial pleasures, as contrasted with that of life in cities, "the squalid haunts of vice, pestilence, and immorality." But when he comes to treat on "the gentle art," Mr. Moffat is a quiet, sober, practical teacher. He seems to have practised successfully fishing in all its branches. His instructions are clear and intelligible; and as he not only tells how to fish, but where to fish, and how to cook salmon and trout, his *Secrets of Angling* is a book which every Waltonian will be pleased to add to his library.

Shakespeare's Editors and Commentators. By the Rev. W. R. Arrowsmith. (J. R. Smith.)

Such of our readers as remember Mr. Arrowsmith's occasional Shakespearian papers in "N. & Q.," will not require to be told how thoroughly that gentleman has studied the writings of the great dramatist. They will remember too that his criticisms did not err on the side of mercy, and will readily anticipate the slashing style in which he here "exhibits the degeneracy of the existing breed of expositors."

Shakspeariana from 1564 to 1864. An Account of the Shakspearian Literature of England, Germany, and France during three Centuries, with Bibliographical Introductions. By Franz Thimm. (Thimm.)

This useful little manual of Shakspeariana will give English readers a good insight into the progress which France and Germany have made in the study of Shakspeare.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

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Wanted by X. Y. Z. care of the Librarian, City of London College, Leadenhall Street, London, E.C.

CATALOGUE OF THE EXHIBITION OF WORKS OF ART, &c. ON LOAN at the South Kensington Museum, June, 1862. 8vo. Part IV. and following parts, if any, or a complete copy.

MASON'S SURVEY OF IRELAND. Vol. III. (Preferred in boards.)

Wanted by Mr. Andrew Jervise, Brechin, N. B.

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Notices to Correspondents.

Answers to Correspondents in our next.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

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"NOTES & QUERIES" is registered for transmission abroad.

CURE OF ASTHMATIC COUGH AT THE AGE OF EIGHTY-FIVE, BY DR. LOCOCK'S PULMONIC WAFERS.—"Wm. Taylor, The Caps, Southwick, aged eighty-five, says he for many years suffered from a smoky, asthmatic cough. To get rest at night was almost out of the question, although he tried many things; but for the last four years, since he commenced taking the Wafers, he can insure a good night's rest, &c.—Witness, R. BROWN, Chemist 53, Spring Hill, Birmingham." Price 1s. 1½d., 2s. 6d., and 4s. 6d. per box, of all Druggists.

LONDON, SATURDAY, APRIL 29, 1865.

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Notes.

"THE LADY OF THE HAYSTACK."

"Louisa: a Narrative of Facts, supposed to throw light on the Mysterious History of 'The Lady of the Haystack.' Translated from a French Work, published in the Imperial Dominions, A.D. 1785, by the Rev. G. H. Glaspe, A.M., Rector of Hanwell, Middlesex. The Second Edition. London, 1801. Fcap. 8vo, pp. [xxxii.] 111. Printed by P. Norbury, New Brentford."

In the year 1776, a poor unfortunate female was found beneath a haystack at Bourton, near Bristol. She appears to have wandered about the neighbourhood during the day, subsisting on the charity of the country people, and returning regularly to the same shelter at night. After about four years of this life, during which time no word of her former history could be extracted from her, as evident symptoms of insanity appeared, she was taken to the lunatic ward of St. Peter's Hospital, at Bristol; whence she once escaped, and returned to her former shelter—a distance of six miles. Moved by the helpless state of this unfortunate, the benevolent Hannah More removed her to Bitton, in the county of Gloucester, and provided a person to attend her.

The little volume quoted has the above story, under the title of a "Tale of Real Woe," written by Mrs. Hannah More, by way of introduction. It was first published in the *St. James's Chronicle* in 1785. The translation is from an anonymous

work, *L'Inconnue, Histoire Véroitable*; being some particulars of the life of an adventuress, La Freülen, who, under pretence of being a daughter of Francis I. of Austria, victimised many persons in Bourdeaux, Hamburg, and Stockholm, about the year 1708. In 1769, in consequence of a letter, apparently written by Joseph II., then on his travels in Italy, to the King of Spain, and by him forwarded to the Empress of Austria, La Freülen was, on the requisition of the Austrian Court, arrested and sent under a strong guard to Brussels, where she was to be examined by M. de Cobenzel and the first President M. de Nancy. She was conducted to Fort Montereau under the guard of Major Camerlang, who, as she could neither read nor write, taught her to sign her name. The examination, after twenty-four sittings, being entirely finished—

"Messrs. De Cobenzel and De Nancy being desired to give their opinion, the Court agreed that the most prudent measure would be to place the poor girl in some distant convent, and there to keep her, till time should throw some light on this mysterious affair."

The elder De Nancy, Secretary to the Empress, thus wrote:—

"Though it appears to me that the prisoner is not the daughter of the Emperor, there are, however, circumstances in her story which throw a mysterious perplexity over her birth."

The day before the death of M. de Cobenzel, which occurred shortly afterwards (speaking of a letter he had received from M. de Kaunitz), he said: "I have just received despatches from Vienna, charging me to acquaint the Court with the prisoner's whole history, by no means to dismiss her, and to take no step without further order."

"Four days after his death, the stranger was taken out of prison—a sub-lieutenant of the *Maréchaussée* of Brabant conducted her to Quivré, a small town between Mons and Valenciennes—fifty louis-d'ors were put into her hands—and she was abandoned to her wretched destiny."

If La Freülen (or Mademoiselle de Schonau, as she is sometimes styled) is to be believed, she was visited at Bourdeaux by the Duke of York, who presented her with 700 *louis-d'ors*, and promised to furnish her with money sufficient to pay her debts. The Duke does appear to have written to her from Monaco an unfinished letter, referring to the Princess d'Aversberg; and after his death, which shortly followed, La Freülen sent to the persons appointed to examine his papers, by whom her own portrait and another picture were returned to her.

In the appendix (p. 77) a letter by the translator of the narrative, which was published in the *Gent. Mag.* (1785, vol. lv. p. 791), points to many circumstances tending to prove the identity of La Freülen and Louisa. Five letters by Hannah

More (unsigned), with various particulars follow. One passage tells the sequel:—

"Finding the recovery of her limbs as hopeless as that of her understanding, and fearing that she might eventually be left in a situation wholly unprotected, I obtained for her an asylum in the Hospital; allowing a certain sum annually to clothe her, and to furnish her with such comforts as she had been accustomed to enjoy. I visited her more than once in this her last retreat, till she had so far lost all sensibility or knowledge of me as to make it no longer necessary."

Every effort appears to have been made to trace the history of this poor woman without success, and she died at Guy's Hospital Lunatic House on the 19th December, 1800. A certificate to that effect, dated Feb. 18, 1801, signed by Thomas Callaway, Steward, Alfred Wm. Roberts, Chaplain, is printed at p. xxxi. The date of her removal from Bitton to Guy's Hospital is not recorded.

It is possible that the sympathy excited by this mysterious lunatic may have had some share in originating the marvellous imposition of the Princess Caraboo ("N. & Q.," 3rd S. vii. 196).

The little volume is a literary curiosity.

HUGH OWEN.

Westminster Club.

UNIVERSAL CATALOGUE OF ENGLISH BOOKS.

No one, I think, would deny that a complete Catalogue of all books, printed in the English language since the invention of printing, would be a work of the highest utility and interest. At the same time too many, I fear, are disposed to think with Mr. Bohn (Preface to his edition of Lowndes, vol. i. part II.), that "such a consummation is rather to be sighed for than expected," and with this feeling make no effort to remedy the deficiency. My object in writing this letter is to draw attention to the subject, with the hope that the discussion of it in the pages of "N. & Q." may educe some practical suggestions on the matter.

I would now add a few remarks on one or two points:—

1. *As to contents.* The catalogue I propose would comprise all books ever printed in English, specifying the various editions, with their date, size, and place of publication; and, in the case of very rare books, noting in what libraries they exist. It might also, unless it were found to swell the size of the work to too great an extent, contain brief bibliographical notes on the more important books; or, at all events, references to notices, reviews, &c., in other works.

2. *As to arrangement.* All who have considered the point will I believe agree with me, that the catalogue should be arranged in alphabetical order according to the names of authors, or the titles of the books. A classified catalogue might possibly

be afterwards prepared; but the first thing to be done is, to form a simple alphabetical register of every book.

3. *As to the means by which the work might be effected.* It has occurred to me that a Society, somewhat similar in its constitution to the Philological Society, might undertake the compilation of the catalogue; the work being divided amongst a certain number of its members, and the necessary expenses before publication being defrayed by an annual subscription.

Some may perhaps doubt whether a catalogue, such as that I now propose, would obtain a sale sufficient to repay the expenses of its publication; but I believe that, if the work is well executed, it may safely be assumed that the volumes would be purchased by all the larger public and collegiate libraries in the United Kingdom, by many American and continental ones, besides by a certain number of private individuals.

I am aware that on almost every point it is easy to suggest difficulties and objections. One stock objection to such a work as that I propose, is, that it must soon get out of date; but this is almost equally an objection to all bibliographical catalogues. They can only, any of them, be complete up to the date of their publication. Other catalogues, or supplementary volumes, must be consulted for books published at a subsequent date; but this surely should not be a bar to so desirable a work as a complete Catalogue of the whole of English Literature.

G. W. J.

"LANG-NEBBED THINGS."

The prayer for protection against "witches and warlocks, and lang-nebbed things," is familiar amongst the peasantry of Scotland, by whom it has also been implanted in the folk-lore of Ulster. Sir Walter Scott introduces it in the second chapter of the *Black Dwarf*:—

"Well, Hobbie," said the Laird, "for one who believes so deeply as you do in supernatural appearances, I must own you take heaven in your own hand rather audaciously, considering where we are walking."—"What need I care for the Mucklestone Moor, ony mair than ye do yourself, Earnscliff," said Hobbie, somewhat offended; "to be sure, they do say there is a sort of warlocks and lang-nebbit things about the land, but what care I for them!"

This superstition has obviously some reference to birds; and so far as regards Scotland and Ireland, one circumstance is curious, that the word *whaup*, which is the popular name of the Curlew (*Numenius arquata* of Linn.), a bird notorious for the length of its bill—is also the term used to signify a "hobgoblin"; which, as Jamieson says in his *Scottish Dictionary*, is believed to have a long beak, and to haunt the eaves of houses after nightfall.

Thompson, in his *Natural History of Ireland*, vol. ii. p. 194, says the word *whaap* is a near approach in sound to the alarm-cry of the curlew when disturbed; and if this has anything to do with the popular belief, the instance is not without a parallel, inasmuch as the night-scream of the owl has given rise to a similar superstition, which has had an unusually extended prevalence. Ovid and Tibullus commemorate it, and Statius alludes to the same circumstance:—

"Nocturnæque gemunt striges; et feralia bubo
Damna canens," &c. (*Thebaid.* lib. iii. l. 511.)

In India, the unearthly yell of one variety of the owl—the *Sirium indramæ* of Sykes—has obtained for it the mysterious dread of the people, and associated its voice with unutterable horrors.

But in the case of the owl, the length of the *beak* has nothing to do with the dread inspired by its cry; and the epithet "lang-nebbed" certainly cannot apply to it. Why, then, in the instance of the curlew has the accident of the prolonged *bill* inspired a kindred dread, there being nothing in the tone of its voice to give rise to terror? Jamieson, in allusion to the feeling in Scotland, speaks only of the bill, and makes no mention of any cry in connexion with the goblin *whaap*.

Nor is there wanting at least secondary evidence to imply that in Italy and elsewhere in Europe, there is some association of the long beak with the imagery of witchcraft, vampyrism and diablerie. Salvator Rosa, in his well-known picture of the "Persecution of St. Anthony," invests his principal tormentor, a creature something between a reptile and a human skeleton, which bestrides the saint as he lies prostrate, with an enormously prolonged beak, whose dimensions approach those of a crane rather than a curlew. And Mr. Wright, in his charming *History of Caricature and Grotesque*, has given numerous examples from the sixteenth to the eighteenth century, in which the artists have always combined a prolonged beak with the other attributes of demons and incubi. Breughel in Flanders, and Callot in Lorraine, were each prolific in these "long-nebbed" monsters—thus demonstrating the prevalence of the superstition extensively in Europe. Callot, as an artist, belongs to Italy rather than to France. Is there any theory or conjecture to elucidate this legendary belief, or to account for the connexion of the long *bill* of the grallatorial birds with this midnight superstition?

J. EMERSON TENNENT.

ENGLISH ACTORS IN FRANCE, temp. HENRY IV.

In the *Intermédiaire*, a valuable French imitation of "N. & Q." there is a notice in the number for June 1, 1864, of some English actors who performed before the king and the court at Fontaine-

bleau. The whole notice had best be quoted in the writer's own words:—

"Dans le Journal Manuscrit du Médecin Héroard, qui se trouvait autrefois dans le Cabinet de M. de Genas (N^o 21,448 de la Bibl. Hist. du P. Lelong) il est dit que le samedi 18 Septembre, 1604, le Roi et la cour étant à Fontainebleau, le Dauphin (Louis XIII, qui entrait alors dans sa quatrième année) est mené dans la grande salle neuve, ouïr une tragédie représentée par des Anglais. Il les écoute avec froideur, gravité et patience 'jusques à ce qu'il fallut couper la tête à un des personnages.' Le mardi 28, le Dauphin se fait habiller en masque et imite 'les Comédiens Anglois qui étoient à la Cour et qu'il avoit vus jouer.' Enfin, le Dimanche 3 Octobre de la même année, l'enfant se fait encore habiller en comédien, et, marchant à grands pas, imite les Comédiens Anglais, en disant, *Tiph! toph! milord!* Voilà donc, à l'époque de Shakespeare, des Comédiens Anglais jouant à Paris en 1598, et à la Cour de Fontainebleau, devant Henri IV en 1604. Serait-il possible de connaître le personnel de ces troupes et les pièces de leur répertoire?"

The passage relating to the actors of 1598 is as follows:—

"Dans l'inventaire des titres et papiers de l'Hôtel de Bourgogne se trouvent mentionnés: 1^o un bail de la grande salle et théâtre du dit Hôtel, passé le 25 mai 1598, devant Huart et Claude Nourel, Notaires à Paris, par Jehan Sehais, Comédien Anglais; 2^o une Sentence du Châtelet, rendue le 4 juin 1598, à l'encontre desdits Comédiens Anglais, tant pour raison du susdit bail que pour le droit d'un écu par jour, jouant par lesdits Anglais ailleurs qu'au dit Hôtel."

In answer to the query respecting the names of the actors, and the pieces performed, a reply was inserted in the No. for Février 25, with the signature "Henry Ch. Coote" (Londres) chiefly to the following effect. Mr. Coote is inclined to think that the English words, incorrectly quoted by the Dauphin, are from Shakespeare, and are as follows: "Tap for tap, my Lord," which words occur in *Henry IV.* Act II. Sc. 2, and are part of an apostrophe addressed by Sir John Falstaff to the Lord Chief Justice of England in the following language:—

"This is the right fencing grace, my lord, tap for tap, and so part fair."

Mr. Coote leaves it to his readers to judge as to the correctness of his conjecture respecting one of the plays acted before the court of the gallant monarch. If they think he is in the right, then he says the fact is proved, that English actors—of whose names he is ignorant—performed some of Shakespeare's plays in France in 1604, and perhaps earlier; for if they acted one play, Mr. Coote is of opinion that more than one were performed; but this at present seems to be matter of conjecture.

J. MACRAY.

Oxford.

LE DERNIER VOLUME DES ŒUVRES DE VOLTAIRE.—Un livre est tombé sous ma main, il est intitulé *Le dernier Volume des Œuvres de Voltaire* (Paris, 1862, Henri Plon, éditeur). Je tiens à

redresser cette erreur; le dernier volume de Voltaire reste à publier; ce sera, je crois, bien le dernier et le plus intéressant des deux.

Le Sottisier, suivant le titre écrit par Voltaire lui-même, est tout entier de sa main, qui a rempli les 133 feuillets dont il se compose.

Vers et prose citations, réflexions, notes, bons-mots, toute espèce de fragments recueillis à droite et à gauche, tout s'y trouve rassemblé de la manière la plus bizarre, sans suite aucune et sans choix; espèce de poche où cet esprit prodigieux jetait pêle mêle tout ce que la fantaisie du moment, le caprice, le besoin d'annoter et de se rappeler, lui faisait trouver à mesure que sa fiévreuse activité s'exerçait autour de lui.

Il y a enregistré jusqu'aux injures lancées contre lui (celles de Dom Calmet par exemple).

À côté de "Apulée rapporte," etc., il y a "Louis XIV se levait à 8 heures et quart." De petites rubriques — "Bons Mots," "Absurdités," "Jugements Salomoniques" (d'après lui, Voltaire), "Contradictions," etc.—sont entrelacés de "Confucius et ses sentences," "Les Anglais c'est une grande baleine: et latum sub pectore possidet æquor," "Réflexions sur la Liberté" (pour la nier), "Notes sur Descartes," "Le Roi de Prusse a écrit," etc., "Mémoires de Sully," "Anecdotes de Berlin," "Anecdotes sur la Comédie," "Chiffres statistiques," etc.

Ce repertoire, formé des éléments les plus disparates, est comme une espèce de mosaïque littéraire semée de pointes quelquefois plus que lestes, toujours aiguës, que l'on est étonné de trouver au milieu des pensées les plus sérieuses.

Après tout c'est un certain miroir offrant ou reflétant les mille facettes de cet esprit universel.

Ce volume unique dans son genre a été peut-être pendant un demi-siècle sous la main de Voltaire, et il se trouve maintenant avec la bibliothèque du grand philosophe à St. Pétersbourg à l'Ermitage impérial de Cathérine II, où je l'ai vu il y a trois ans.

STÉFAN POLKS.

[No one interested in the literary history of Voltaire would desire to see this communication *translated* into English. We trust, therefore, that our correspondent will excuse our inserting it in his own language.—ED.]

KAR, KER, COR. — In *The Dolomite Mountains*, by Gilbert and Churchill (p. 84), occurs this remark: "It is singular how frequently the element *Kar* appears in the nomenclature of this valley" (the Etsch Thal). And after giving some instances, the author asks: "Is *Kar* a German element; and if so, what becomes of the asserted Celtic or Etruscan origin of Kardaun, the ancient Cardunum?" A note to this refers the *Car*, in *Carinthia*, to a Slovenic source; and says that *Gora-tan*, "mountain land," became in time *Carinthia*. Also, that the *Carni* would mean "the mountaineers." But *Cor* has also a particular meaning, relating to sheep and shepherds, and

hence applicable to a mountainous district; and we find tribes, whose names include *Cor* or *Car*, stretching from the banks of the Volga across Europe even to our own island. The Coraxi, adjoining the Colchi on the eastern coast of the Euxine, were famed for the production and manufacture of wool. Of this tribe, Mr. Yates, in his *Textrina Antiquorum* (p. 31), gives some information partly quoted from Klaproth. Of course we do not forget that *Corydon* was the classical name for a shepherd. Tracing this syllable westward, we find it bearing, in Brittany, rather a different meaning—a *point, end, height*; and strange to say, the Breton fairies, called *Korigans*, are dwarfs. Dr. Latham says *k—r* means, a boundary: hence we can well account for its entering into so many Breton appellations; and our own Cornwall probably received its name from the same source as the Breton *Cornouaille*. Was this Celtic? I think not; though we find *Kar, Cor*, side by side with *Cen, Hen, Ven*,—the former passed north of the Euxine, the latter south of it. I do not suppose either was the earliest race in Western Europe.

F. C. B.

NAVAL VICTORY OF JUNE, 1665. — This newspaper may be read with interest, and confirm the narrative in Pepys's *Diary* in connexion with the first report of the victory of that date June, 1665:—

"Mr White,

"By Mr Whittingham's desire, in his Lettre from London now before me, I write you the news (viz.), That y^e Duke of Yorke is expected in London to-morrow wth Joy and triumph, for it's credibly reported y^e all the Dutch Admiralls (except *Evertsz.*) [*Evertsen?*] are suncke and burnt, and 17 shippes taken, 34 escaped at most, and y^e rest [perished?]. Wee lost y^e Lord Fitzharding, Lord Portland, Lord Musgrove [*Muskerry?*], and Mr Boyle, 2^d sonne to y^e Earle of Corke, soe neare his Highnesse that their Blood flew on his Robes. And y^e Earle of Marlborough was slayne in y^e old James. The Duke of Munmouth, Earle of Sandwich, Sir John Pawson, and 1150 Soldiers wounded; we lost 500 Soldiers, and noe more. And there were 20 of y^e old Captains did intend to revolt. The Duke of Yorke, when he drew his sword in engaging, threw his scabard in y^e Sea. Brave Holmes suncke vappri'g Trumpe. Wee lost one shipp cald y^e Charity, and noe more. Vera copia. from, Sr,

"Y^r assured friend to

"serve you,

"10 Junii, '65.

WM. HEWER."

Mr. Hewer was an apprentice to White's brother, a London cloth dealer. Certainly not the Wm. Hewer of that date, officially connected with Pepys.

E. W.

BARDOLPH'S COUNTENANCE.—I have lately come across an amusing literary blunder in the *Life* of Alexander Wilson, the ornithologist, by his American biographer Mr. Jared Sparks. He says (*Library of American Biography*, ii. 122):—

"While at New York, Wilson had the curiosity to call on Paine, the author of the *Rights of Man*. . . . Wilson

seems to have been struck with the *brilliance of his countenance*—which answered to his *imagination of Bardolph*—even more than with the glow of his conversation. Paine examined his book with great attention," &c.

This I find, on reference, is simply a paraphrase of a passage in one of Wilson's letters as follows:—

"While in New York, I had the curiosity to call on the celebrated author of the *Rights of Man*. . . Paine's face would have excellently suited the character of Bardolph; but the penetration and intelligence of his eye bespeak the man of genius and the world. . . He examined my book, leaf by leaf, with great attention," &c.

It is evident that Mr. Sparks is not a Shakspearian reader; and that he has made his first acquaintance with Bardolph, and his immortal face, in this passage, which he so innocently construes into a compliment to the countenance of the author of *The Rights of Man*.

W. MOY THOMAS.

THEODOLITE. — Has not an accident discovered the true derivation of this word? I have before me a copy of *Exegeses Physico-Mathematicæ, de momentis gravium, de vecte, &c.*, dedicated to D. Carolus Theodolum, Marchionem S. Viti. Romæ, 1685.

He is described as belonging to a family renowned for their interest in mathematical studies. Is it not very probable that the instrument was named after him or one of his ancestors? I have less doubt in offering this suggestion, as all others hitherto given seem so manifestly impossible.

J. C. J.

THREE PARALLEL PROVERBS. — The Paris Correspondent of *The Times*, April 15, quotes an old French proverb of caution against too early adopting a summer dress:—

"Au mois d' Auril,
Ne quitte pas fil."

I have learned from an Italian gentleman, that there is a similar though amplified proverb in the Piedmontese dialect:—

"Avril, p  un fil,
Maggio, addagio,
Giung, sarga l'pagn."

That is to say: In April don't put off a thread; in May gently begin; in June slack your fist, or change freely.

There is also a Scotch proverb (I know not if it is used in England to the same effect), but I think it the best of all, being both comprehensive and laconic:—

"Ne'er cast a clout,
Till May be out."

K.

PARALLEL PASSAGES IN SHAKESPEARE AND DANIEL. — Vegetating at the Antipodes, I know not whether the following parallelism has been

noticed. There appears to me to be more than a mere coincidence of thought and expression:—

"Nay, mother,
you were used
To say extremity was the *trier* of spirits;
That common chances common men could bear;
That when the sea was calm, all boats alike
Showed mastership in floating. Fortune's blows
When most struck home [. . .]
[. . .] being gentle wounded craves
A [No] noble *cunning*."

Coriolanus, Act IV. Sc. 1.

"It is not but the tempest that doth show
The seaman's *cunning*;—but the field that *tries*
The captain's courage;—and we come to know
Best what men are in their worst jeopardies."

Daniel to H. F. Wriothesley, E. of Southampton.

It may be worth adding, that the unexpressed continuance of the negative in this last passage illustrates a similar form in *Cymbeline*; but the naturalness so to speak, and propriety of the omission, is with Shakspeare. "Mine eyes," says the King, meditating on what he has heard:—

"Mine eyes
Were not in fault, for she was beautiful;—
Mine ears that heard her flattery; nor my heart
That thought her like her seeming."

So where, according to the editions to which I have access, Marina says:—

"I never did her hurt in all my life;
I never spake bad word nor did ill turn
To any living creature: believe me, la,
I never killed a mouse nor hurt a fly;—
I trod upon a worm against my will,
But I wept for it."—*Pericles*, Act IV. Sc. 1.

"I trod" should be "Aye trod."

B. NICHOLSON.

Queries.

ARCHDEACON, AN IRISH ARTIST. — Can you or any of your Irish correspondents, furnish me with a few particulars of this artist, who, if I mistake not, resided for some years in or near Dublin? When did he die, and what is known of his drawings? I have two very neatly done; one of old Monkstown church, co. Dublin (taken about the year 1795), and one of Delgany church, co. Wicklow.

ABHBA.

BERKELEY ARMS. — Can any correspondent of "N. & Q." oblige me with instances in which the Berkeley arms appear as gu. a chev. arg., without the crosses pat es (as at present borne) or any other charge? I am aware of the instance supplied by the Roll of Henry III. Over the door which leads from the south aisle into the vestibule of the Berkeley Chapel (now the minor canons' vestry), in Bristol cathedral, are four shields, two charged with the chevron and crosses pat es, two charged with a chevron only. And in one of the windows on the south side of the chancel is the

figure of a knight bearing a shield, gu. a chev. or. Mr. T. W. King, York Herald, once suggested to me, that this shield was originally gu. a chev. arg., but that the tincture had been changed at its restoration.

J. WOODWARD.

New Shoreham.

CUSHA: CUISHEAG.—In the *Transactions of the Kilkenny Archaeological Society*, vol. i. 376, first series, I find it stated that the Hindûs of the present day regard the *cusha* grass as sacred, and use it in their lustrations; and that an Irish native grass called *cuisheag* was once used for similar purposes. What are the botanical names of the plants referred to.

AIKEN IRVINE.

Kilbride, Bray.

DALLAS, ETC.—In the Decrees of a Provincial Synod, held at Ardpatrick, near Louth, in 1678, I find the following entry:—

"7. Decernimus, ut nullus Sacerdos adoptet, aut acceptet alumnos, vulgo *Dallas*, directe vel indirecte, per se vel per alium, et qui hoc decretum transgressus fuerit, careat beneficio et officio ad arbitrium ordinarii."

In a letter of Dr. O. Plunket to the Internunzio at Brussels, which followed the transmission of the Decrees of this Synod, the word *Dallas* is thus explained:—

"Some wicked priests becoming *nutritors* [fosterers], took to their care the children of Protestants, that thus they themselves might be defended against their ecclesiastical superiors; these children were called *Dallas*."—*Moran's Life of Plunket*, p. 136.

Where can I get any further information respecting these pupils. What is the origin of the word?

Before closing this query, may I express my thanks to EIRIONNACH for calling attention to a former query of mine as to the words *Arrha*, *Vrrhusc*, and *Esane*, which still remain a puzzle to me; as none of the solutions, either forwarded me directly or through "N. & Q.," are satisfactory. (See 3rd S. vi. 205, 275, 482.)

AIKEN IRVINE.

Kilbride, Bray.

"A DESCRIPTION OF LOVE," ETC.—Can any of your correspondents favour me with the dates of the first, third, fourth, and seventh editions of this once popular and interesting little volume? The second edition was printed in 1620. A very fine copy of the sixth, unnoticed by Lowndes, is in my possession: "Printed by M[iles] F[lesher] for Francis Coules, at the vpper end of the Old Baily, neere Newgate, 1619," 8vo, thirty leaves, unnumbered, not including title. It came into my hands accidentally, bound up with two works of no value. The ninth edition, presumed to be the latest, appeared in 1638, and sold at Heber's sale for 8l. 1s.

W. CAREW HAZLITT.

[* May not *Dallas* be a misprint for *Daltas*? According to O'Reilly (*Irish-English Dictionary*) a "*Dalta* is a foster child, a pet, a disciple, a ward."—ED.]

SIR FRANCIS DRAKE.—A year or two ago, either in a modern book of biographies or in a recent review, I saw a statement that Admiral Sir Francis Drake, though at the time of the Armada a resident in the west country, was of a Yorkshire family, who had migrated thence to take part in the cloth manufactures, of which the western counties had then a monopoly.

Can any reader of "N. & Q." refer me to this biography or review.

T. S. B. E.

"DU PLESSIS'S MEMOIRS," ETC.—Who was the author of two small volumes, entitled *Du Plessis's Memoirs; or, Variety of Adventures, &c.*, Dublin, 1757? The preface begins with these words:—

"The following Memoirs were originally wrote at the Request, and for the private amusement of a Gentleman of the Kingdom of Ireland, an intimate Friend of the Author's, but never intended for Publication."

ABHBA.

"FINE ROMAN HAND."—What is the origin and precise meaning of this phrase? It is thus used in a review of certain *causes célèbres* in *The Saturday Review*, vol. xviii. p. 765:—

"But whether the idea of the . . . episode was a real inspiration of —'s, or an *ex post facto* thought due to the *fine Roman hand* of —, can never be clearly decided till — determines on explaining to the public what as yet he has chosen to leave unexplained."

Y. X.

FLEUR-DE-LYS.—The old arms of France were, Azure semé de lys, and were changed by Charles VI. (what year?) to azure, three fleur-de-lys, or, two and one.

Edward III. first quartered the French arms with the English, giving the precedence to the former.

I want to know if the first and fourth quarter of the English shield was changed at the same time, and if not, when?

JOHN DAVIDSON.

FOXES OR SHEAVES?—Who first suggested the substitution of *sheaves* for *foxes* in Judges xv. 4? Mr. Dawson, in his *Illustrations of some remarkable Events recorded in the Old Testament*, p. 210, London, 1861, 8vo, refers to a scarce treatise, intitled, *Dissertation sur l'Anesse de Balaam, les Renards de Samson, &c.*, and states that

"if we admit that instead of *shealim* we ought to read *shealim*—שְׂעָלִים, instead of שְׂעָלִים, the י in the latter word having been inserted through the inadvertency of the transcriber—the narrative becomes perfectly natural and credible."

He evidently considers that the omission of the י converts the Hebrew equivalent for *foxes* into that for *sheaves* (p. 209). Our translators have not made that distinction. If there be an error of the kind supposed in the original text, it would, I presume, be in the insertion of שְׂעָלִים or שְׂעָלִים

for some form of the root *nos*. Has any such form been proposed, and if so on what authority?

JOSEPH RIX, M.D.

St. Neot's.

"FROM OXFORD TO ROME."—Can any of your correspondents inform me who is the author of a work, whose third edition appeared in '47, entitled *From Oxford to Rome*?* Also who were the originals of the characters, particularly (1) Eustace A.; (2) His Friend, the distinguished Fellow; (3) Dr. L. and Mr. Mac N.; (4) Mr. F.?

F. W.

HERALDIC QUERY.—On some of the thalers of Rudolph II. of Germany, the third quarter of the shield contains three leopards' heads caboshed, two and one. Are these the arms of Dalmatia? The coin bears the date 1578, and the legend says "Archduke of Austria, Duke of Burgundy, Margrave of Moravia." Dalmatia, quartered with Croatia, Rascieu, and Albania, makes the fourth inescutcheon in the arms of Venice.

JOHN DAVIDSON.

HERALDRY ACCESSORY TO EMINENCE.—In Taylor's *Modern British Plutarch*, the following extraordinary incident is related of John Scott, afterwards Lord Eldon:—

"While a barrister on the Northern Circuit, I was counsel in a cause, the fate of which depended on our being able to make out who was the founder of an ancient chapel in the neighbourhood. I went to view it. There was nothing to be observed which gave any indication of its date or history; however, I observed that the Ten Commandments were written on some old plaster, which, from its position, I conjectured might cover an arch. Acting on this, I bribed the clerk with five shillings to allow me to chip away a part of the plaster, and after two or three attempts I found the keystone of an arch, on which were engraved the arms of an ancestor of one of the parties in the law case. This evidence decided the cause, and I ever afterwards had reason to remember with some satisfaction my having on that occasion broken the Ten Commandments."

It would be interesting to know the chapel in question and the family concerned.

GEORGE VICKERS.

Shimpling, Bury St. Edmunds.

THE IMMORTALITY OF THE BRUTE CREATION.—To what extent has this opinion been held amongst naturalists and really scientific men? A few not very distinguished *divines* of the last century asserted that animals had souls, and were immortal.

JOSEPHUS.

NOSSELLS.—In looking over some churchwardens' accounts for the eighteenth century, I made note of the following entries:—

"1786. To mending *nosells* for Hirst, 6d.

"1788. To 2 *nosells* for Hearst, 6d."

[* By Miss Harris of Windsor. In the *Gent.'s Mag.* for August, 1852, p. 218, it is stated that she died on June 24, 1852.—ED.]

Can any one inform me what part of a hearse is meant by the term *nosells* or *nosles*?

H. FISHWICK.

REV. GEORGE RYE'S SERMON.—

"The snake, unless soothed by soft words, shall deceive the leathern eagle.

"The sea god's dog shall tear the lion, who, burnt alive with unkindled fire, shall revive, losing nothing but his mane.

"If there be rain enough, and not too many weeds; not so much frost or hail as to hurt the young ears; and the birds of the air and the beasts of the field do thee no hurt, thou wilt have nothing to fear but the locusts."—A Sermon preached at St. Martin's Church, Oxford, by George Rye, B.D., Fellow of Oriel College, on the 8th day of January, 1743.

The sermon is on prophecy. The first two are given as examples of what heathen priests did to puzzle the learned; the third to show how they imposed upon the simple.

Can any reader of "N. & Q." tell me whence they are taken. The third looks as if invented for the occasion, as even a farmer of the last century would hardly have been imposed upon by it, unless put into ornate language.

E. F.

SHORT SERMONS.—Can you decide a question as to the paternity of this anecdote:—

"Mr. Canning was once asked by an English clergyman how he liked the sermon he had preached before him. 'Why, it was a short sermon,' quoth Canning. 'Oh, yes,' said the preacher; 'you know I avoid being tedious.' 'Ah! but,' replied Canning, 'you were tedious.'"

It has been attributed to Mr. Hookham Frere, the friend of Mr. Canning; but claimed for Cole-ridge and Rogers.

ALIQUIS.

TOAD IN STONE.—I have cut the enclosed paragraph from the *Leeds Mercury* of April 8. Statements of this kind are common enough; they seldom, however, are made in such a circumstantial manner. Will not some north-country correspondent of "N. & Q." investigate the matter, and send you the results of his inquiries for publication:—

"AN EXTRAORDINARY TOAD.—During the excavations which are being carried out under the superintendence of Mr. James Yeal, of Dyke House Quay, in connection with the Hartlepool Water Works, the workmen yesterday morning found a toad, embedded in a block of magnesian limestone, at a depth of twenty-five feet from the surface of the earth, and eight feet from any spring-water vein. The block of stone had been cut by a wedge, and was being reduced by workmen, when a pick split open the cavity in which the toad had been incarcerated. The cavity was no larger than its body, and presented the appearance of being a cast of it. The toad's eyes shone with unusual brilliancy, and it was full of vivacity on its liberation. It appeared when first discovered desirous to perform the process of respiration, but evidently experienced some difficulty; and the only sign of success consisted of a 'barking' noise, which it continues invariably to make and present on being touched. The toad is in the possession of Mr. S. Horner, the President of the Natural History Society, and continues in as lively a

state as when found. On a minute examination, its mouth is found to be completely closed, and the barking noise it makes proceeds from its nostrils. The claws of its fore feet are turned inwards, and its hind ones are of extraordinary length, and unlike the present English toad. The Rev. R. Taylor, incumbent of St. Hilda's Church, Hartlepool, who is an eminent local geologist, gives it as his opinion that the animal must be at least 6,000 years old. The wonderful toad is to be placed in its primary habitation, and will be added to the collection in the Hartlepool Museum. The toad when first released was of a pale colour, and not readily distinguished from the stone; but shortly after its colour grew darker, until it became a fine olive brown."—*Correspondent*.

K. P. D. E.

"ULRICH MOLITOR DE CONSTANTIA."—Should any of your readers possess early copies of the *De Lamiis et Pythonicis Mulieribus Dialogus*, they would confer a great favour on the writer either by affording him an opportunity of examining them, or by forwarding minute descriptions of them to the care of the editor of "N. & Q."

A. C.

DEATH OF WACE.—It is generally believed that Wace, the Anglo-Norman poet, of the twelfth century, born in the Isle of Jersey, died in England in the year 1184. Could any of your numerous readers give me positive information on the fact? It would be rendering a service to history, and to his admirers. The time of his birth is not positively known. Information on that point would be considered a favour.

OMEGA.

Queries with Answers.

VALENTINE BROWNE.—Where can I obtain any information respecting Sir Valentine Browne, of Croft in Lincolnshire, of whom mention is made in Collins's *Peerage* (1812, vol. vii. p. 232) as having married Elizabeth, the eldest daughter of Sir John Monson, who died in 1593?

What relation was this Sir Valentine to Master Valuntyne Browne, who, as we read in Machyn's *Diary*, p. 280, married a niece of Lord Keeper Bacon's in 1562?

Had this Master Valuntyne Browne ever been married before?

Who was the Valentine Brown, Esq., that is spoken of in Collins (vol. iv. p. 304) as being one of the Commissioners for the Management of the Crown Lands in Ireland in the year 1554?

MELETES.

[Valentine Browne, Esq., noticed in Collins (iv. 394) as one of Queen Mary's commissioners in Ireland died on Feb. 8, 1567. He was the father of "Master Valuntyne Browne" alluded to in Machyn's *Diary*, p. 280, who was a privy counsellor to Queen Elizabeth. The latter married first Alice, daughter of Robert Alexander of London; and secondly, Thomasine, daughter of — Bacon of Northall, co. Middlesex (Harl. MS. 1550, 131^b). By his

first wife he had Valentine Browne, who married Elizabeth, daughter of Sir John Monson of Carlton, co. Lincoln. (Cf. Harl. MS. 1550, 131^b, and the inscription on his monument in Croft church in Saunders's *History of Lincolnshire*, ii. 141.) The best account of the Browne family of Croft will be found in Lodge's *Peerage* by Archdall, edit. 1789, vii. 51-58; but the writer does not appear to have consulted the short pedigree of the family in the Harl. MSS.

The following Order of Council, describing the costume of a page to Sir Valentine Browne, the privy counsellor to Queen Elizabeth, may probably amuse many of our readers. It is said to have been copied from a manuscript in the library of Thomas Astle, Esq. :—

"THESE are to praye and requier you to make p'sent serch within your ward & charges p'sently to make hew & cry for a yong stripling of the age of xxii yeres, the color of his aparell as foloweth: One doblet of yelow million fustion th'one half therof buttoned with peche color buttons, & th'other halfe laced downwards one payer of peche color hose laced with smale tawnye lace a graye hat with a copper edge rounde aboute it with a bande peell of the same hatt a payer of watched [blue] stockings. Likewise he hath twoe clokes th'one of vessey collar garded with twoe gards of black clothe & twisted lace of carnation colour & lyned with crymson bayes & th'other is a red shipp russet colour striped about the cape & downe the fore face twisted with two rows of twisted lace russet & gold buttons afore and uppon the sholdier being of the clothe itselfe set with the said twisted lace & the buttons of russet silke & gold. This youthes name is Gilbert Edwodd & page to Sir Valentine Browne Knight who is run away this fowerthe day of January with theis parcells following, viz. A chaine of wyer worke golde with a button of the same & a smalle ringe of golde at it two flagging chaines of golde th'one being marked with theis letters v. & h. uppon the locke, & th'other with a little broken jewell at it, one carkanet of pearle and jasnitts thereto hangeing, a jewell like a marimade of gold enameled the tayle therof being set with diamonds the bellye of the made with a ruby & the shilde a diamond the chaine of golde whereon it hangeth is set with smale diamonds & rubyes & certeyne money in golde and white money.

To all Constable, Bayliff, & Hedboroughs, & to all other the Quene's Officers whatsoever to whome the same belongeth & apperteyneth.

Valentine Browne."

BISHOP HALL'S "BALM OF GILRAD," AND "THE ART OF PATIENCE."—On comparing a modern copy of Bishop Hall's *Balm of Gilead* with an old volume in my possession, entitled *The Art of Patience*, I find that they are substantially one and the same treatise under different titles. The volume appears from its typography to be of King Charles II.'s time; but as the title-page is wanting, the precise date and professed author cannot be ascertained. In one of its sections—that on "Public Calamities"—reference is made to the Great Plague and Fire of London, events which I believe did not occur before the death of Bishop Hall.

Can any of your readers, who are conversant with the old divines, inform me whether the good

bishop gave his consolatory treatise to the world as the *Balm of Gilead*, or as *The Art of Patience*? G.

[*The Art of Patience* is a reproduction of Bishop Hall's *Balm of Gilead*, with additions and alterations. The title-page of the former reads as follows: "The Art of Patience and the Balm of Gilead under all Afflictions: an Appendix to the Art of Contentment, by the Author of the *Whole Duty of Man*. London, 8vo, 1693; second edition, 1694." In the Preface the editor informs the reader, that "the original part of this Discourse was extracted from a foundation laid by a learned and reverend prelate [Bishop Hall's *Balm of Gilead*] upon whose basis this superstructure is erected. He, like a wise master-builder, laid the corner-stone, as a pattern for others to imitate; and they which attain to his height of perfection shall enjoy what Christ said to his disciples: 'In their patience they shall possess their own souls.'"]

THE SOCIETY OF ANCIENT SCOTS.—Is the above society still in existence? It was stated to have been established time out of mind, and about the year 1820 published, in half-a-crown parts, several volumes of most excellent biographies of eminent Scotchmen. SCOTUS.

[*The Lives of the Scottish Poets*, published by T. Boys of Ludgate Hill in 1821-22, and said to be "by the Society of Ancient Scots re-established A.D. 1770," made Six Parts, or three volumes. The Society was probably located in the city of London.]

CHARLES THEYER'S MSS.—What is the present place of deposit of the MSS. which belonged in the latter end of the seventeenth century to Charles Theyer, gent., of the county of Gloucester? They are described in *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxoniæ, 1697, tom. ii. pt. i. pp. 198-203. A. O. V. P.

[Charles Theyer's manuscripts are now in the King's Library in the British Museum. See David Casley's *Catalogue* of this Library, 1734, 4to.]

MR. GEORGE ROGERS AND MR. WILLIAM CHIVERS.—Mr. Rogers I believe was a commissioner of the navy, and living in 1798. I shall be glad to know the date of his death. His widow married Mr. Chivers. This gentleman, I am told, having a quarrel with a labourer in his employ, struck him, upon which the man, in a fit of passion, knocked him down with his spade, and killed him, and was in consequence tried for murder and executed. I shall feel much obliged to any of your correspondents who will inform me of the date of this trial, and where I can find an account of it. CPL.

[William Chivers, Esq., of Battersea Rise, was murdered by William Duncan his gardener, on Jan. 24, 1807. The prisoner was tried at Kingston on March 20, 1807, and found guilty of murder, but we do not find

that he was executed. Consult the *Gent. Mag.* for 1807, pt. i. pp. 185, 270, *Annual Register*, xlix. 410. A monument in memory of William Chivers, Esq., was put up in the churchyard of Lee.]

Replies.

GENERAL RICHARD FORTESCUE.

(3rd S. vii. 258.)

General Richard Fortescue, was undoubtedly Col. Fortescue; for whose prowess in the West of England, in 1648, consult Joshua Sprigge's *Anglia Rediviva* (*England's Recovery*, 4to, 1647). He was distinguished as a great Parliamentary officer; took Pendennis Castle in Falmouth Bay, in Cornwall; which was the last fortress which held out for the king in the west after the capture of Exeter, and the defeat of Lord Hopton at Torrington; named also in Clarendon. His regiment is probably enumerated in the list at the end of Sprigge's work—which gives an elaborate summary of the forces of the Roundheads, subsequent to the capitulation of Truro and the fall of Oxford.

Sprigge was an Independent preacher: appears to have been attached to Sir T. Fairfax's army. His book is dedicated to Lenthall, the Speaker of the House of Commons, and is now rare. It gives all the operations of the Parliamentarians, subsequent to the Self-denying Ordinance; Naseby fight (with plate); and all the events of note (after the capture of Basing-house), which took place in Devon and Cornwall. He was a native of Banbury, Oxon. A portrait of Fairfax on horseback sometimes adorns the work.

Gen. Fortescue, who was probably an ancestor of a branch of the Devon family, now seated at Castle Hill, near South Molton, must have been the first Governor of Jamaica, as that island fell into Cromwell's hands in 1656: after the check experienced by Penn and Venables at Hispaniola (for which vide Ludlow's *Memoirs*), where Major-Gen. Haines, his forlorn hope, and a great portion of his forces perished. The well-known motto of the family—"Forte scutum, salus ducum"—is very appropriate to the lofty name.

The estate at Halskott must have been purchased from the trustees of that unfortunate papist lord and royalist of the first water, the Marquis of Winchester, when, after the storm of Basing-house and its dismantlement, the estates were forfeited; and, like the Marquis of Worcester at Ragland Castle, the family reduced to indigence.*

The Devon Fortescues seem to have sided with

* He was the fifth Marquis. The house was leaguered, and then stormed and burnt, by Cromwell and that "godly and pious man," the butcher Harrison, a Major at the time.

the Parliament. At Edghill, 1642, a Sir Faithful Fortescue went over to the king, with all his troopers, after discharging their pistols into the ground—so says Clarendon, however.

In that rare work, *Politicus sine Exemplo*, translated into German and published at Nuremberg in 1663 (12mo), there occurs the following notice of Pendennis Castle, p. 32:—

“Nichts war mehr übrig in den Westen als das Castell *Bendennis*, welches vom Col. Fortescue belägert, sich bald ergeben.”

This publication, which was a memoir of the Protector—with a bust, supporters to it, and his armorials above—contains a great number of interesting particulars of the time; with a list of his Privy Council, the members of his House of Lords, Justices of the Peace, and other officials of rank; also the general officers who were appointed to the various districts into which the kingdom was divided. It is entitled:—

“Kurtzer Begriff der Kriegs und Staats-Handlungen seiner Hoheit Olivier Cromwels, Lord Protectors in Engel-Schott- und Ireland.”

In the *Englischer Geschichts Calender* (p. 24, ed. 1698, Leipsig, J. L. Gleditsch), Aug. 16, 1646, occurs:—

“Gieng Pendennys, des Königs letzte festung in Cornwallia, verlohren.”*

It was held by a *Killigrew* (one of the Cornish lineages, whose name implies the “Valley of Eagles”), for the king, and whose pistol burst and harmed him.

Pendennis was, till of late years, a sinecure retreat or appanage for retired military officers of rank. The last was Lieut.-Col. Fenwick of my old regiment (the 34th, Cumberland), who lost a leg at the battle of Albuera, in Spain, I believe, or on the Pyrenees; and enjoyed the pleasures of retirement, and a comfortable pension, as Governor of the Castle. Major Hovenden, who was then lieutenant in the Light Infantry Company, I well recollect as stating that he assisted to bind up his wounds.

Major Hovenden afterwards perished in the wilds of Australia, years later. After being swindled out of his property by a scoundrel attorney, he died of starvation, and was devoured by the wild dogs of the desert!

BREVIS.

THE “SIMPLE COBBLER’S” REFERENCES.

(3rd S. vii. 299.)

MASSACHUSETTS asks if it be a fact, that the Irish, according to the Cobbler—

“Have a Tradition among them, That when the Devil shewed our Saviour all the kingdoms of the Earth and their glory, that he would not shew him Ireland.”

* Possibly also recorded in the German “*Judas Macabæus*, or, Eulogium of Sir T. Fairfax,” 12mo.

I reply, No! The Cobbler is mistaken, the Irish have no such tradition. The story arose in this wise:—In 1602, after the battle of Kinsale, when Don John de Aguila had surrendered to the Lord Deputy, the Spaniard in a conference with Sir William Godolphin said that the Irish were—

“Not only weake and barbarous, but perfidious friends. Presuming,” he continued, “in their promise that they would join me, I in vaine sustained the brunt of the Viceroy’s Armes. I then saw these Counts (the rebels O’Donnell and O’Neill) take their stand within two miles of Kinsale, reinforced with some Companies of Spaniards, and every hour repeating their promise to join us in forcing your camp. After all this we saw them, at last, broken with a handful of men, blown asunder to divers parts of the world—O’Donnell into Spaine, O’Neill to the furthest part of the North; so that now I find no such Counts in *rerum natura*.”

Subsequently, in allusion to the barbarous state of the country, the want of roads, the scarcity of provisions, the perpetual moisture, and the then great unhealthiness of the climate, Aguila said:—

“Surely, when Satan tried to tempt our Saviour by displaying before Him all the Kingdoms of the Earth, the wily Enemy of Mankind did not exhibit this wretched and most untempting country of Ireland.”

This is the sense; though, as I quote from memory, probably not the exact words used by Aguila. They will, however, be found in the Record Office among the Irish Papers: so ably arranged, and partly calendared, by Hans Hamilton, Esq. The profanity of the saying might almost be palliated, if we take into consideration how truly fatal Ireland had been to the Spaniards. On their previous invasion at Smerwick, the garrison, after their surrender at discretion, were according to the usage of the period cruelly butchered in cold blood. Of the Invincible Armada, intended to sweep the English heretics off the earth, and burst the bonds of the Irish Roman Catholics, no less than seventeen tempest-tost ships were cast away on the coast of Ireland. All their crews, upwards of 5,000 men, were either drowned or slaughtered by the barbarous Irish. One Gallagher, more merciless than the ocean waves, killed sixty Spaniards with his axe, as the unfortunate wretches gained the shore by swimming. The rich dresses and gold buttons of the Spaniards proved irresistible temptations to the wild Irish; only a very few officers were preserved for ransom. Bacon tells the story of De Aguila in a slightly different manner, in his treatise *Of a War with Spain*, thus:—

“Aguila said, in open treaty, ‘That when the Devil upon the Mount did show Christ all the Kingdoms of the Earth and the glory of them, he did not doubt that the Devil left out Ireland, and kept it for himself.’”

The discomfited Spaniard may almost be excused for saying so; but at a later period, when William III. saw the fair fields of Ulster, as he

rode onwards to try the *ultima ratio regum* at the Boyne, he exclaimed: "This, truly, is a country well worth fighting for!"

WILLIAM PINKERTON.

DANIEL DEFOE THE NEWS-WRITER.

(3rd S. vii. 58, 244.)

Pursuing my investigations as to the hitherto unknown writings of Defoe, I have disinterred the following. It may be taken as supplemental to what has already appeared in "N. & Q." under his name. I must however premise a few words.

Defoe was left in the management of *Mist's Journal*, but Mr. Mist had so great a tendency to gravitate towards Jacobitism, that, about the middle of the year 1720, a separation again took place (except as to the articles on "Foreign Affairs"), and Defoe connected himself with *Applebee's Original Weekly Journal*.

As on a previous occasion, poor Mist was no sooner left to himself than he fell into trouble, but this time it ended in ruin. Omitting, for brevity, all that intervened, I quote the following from *The Post Boy* of February 14th to 16th, 1721:—

"Last Monday Mr. Mist appeared on his Recognizance at the King's Bench Bar, Westminster, to receive Judgment for some Reflections on his Majesty's Interposition on behalf of the Protestants in the Palatinate, of which he had been convicted the last Term; and the Court pronounced Judgment, as follows, viz. That he stand in the Pillory, at Charing Cross and the Royal Exchange; pay a Fine of 50*l.*; suffer three months' Imprisonment in the King's Bench, and give Security for his good Behaviour for seven years."

Editorial leading articles in the public journals of the early part of last century appeared in the humble forms of Letters Introductory, with continual changes of the subscribed initials, or fictitious signatures. On February 18th appeared the following Introductory Letter by Defoe in *Applebee's Original Weekly Journal*:—

"Sir,—It is a Rule in our Accidence, and which in Latin begins with *Felix quem faciunt*, that they are happy who take warning by other Men's Disasters: I think this is a Time of Day when this Rule stands in Need of much Application; and there are many Occasions which tell us *who*, and *who*, and *who* ought to take Notice of it.

"You publish, it seems, Dying Speeches, and from thence 'tis natural to preach to the Gentlemen of the PAD, that they BEWARE, or else that they provide their last Speech and Confession, and send them to your House to be ready for the Press.

"The *South Sea* Company have chosen new Directors; and the Conduct of their Predecessors, or rather the Consequences of that Conduct, stands as so many Warning Pieces, or Mementos, to bid them beware how they go on; and, as a Beacon upon a Sand, to bid them stand off, and live,—draw near, and dye; to call to them to take Care, lest they run a Ground, and are stranded, as others did before them.

"A Brother Journal Man has fallen into the Pit lately;

Humanity directs you not to insult him in his Disaster, but the contrary to an extream; but Prudence gives a Hint; *Gardez Vous, Monsieur*, take care of yourself, lest unwarily you fall into the like Snare.

"Another bold Journal Scribe writes strongly for *Freedom of Speech*, by which may be understood, he would have a Freedom for the Press to speak what it would; the Truth is, by the Liberty he takes, one would hardly think there was any Freedom deny'd, or which he could not venture upon: But I counsel you, wonderful Sir, to remember that the Press and the Pit are alike open, and stand very near together: the Press is open, that is true; and the Prison is open, that is as true; *Gardez Vous, Mr. App.* write warily, write cautiously.

"But you will say, What must a poor Printer do? Must he turn his Tale as the Weather-cock of State turns? And when the Wind blows a Whig Gale from Court, turn Whig; when it blows a High Church Gale, face about to the High Church; and in Times of the unsteady Gales, trim and look every Way, and no Way, all at once? What must he do?

"No, no, Mr. App, be honest and be wise; be steady to yourself; but knock your Head against no Stone Walls, lest the few Brains you may have go to wreck in the Storm, and the little Money you have follow after them.

"It is the Wisdom of a Publick Writer to give no Offence to the Powers to which his Allegiance is due, or such whose Authority he is subject to; and yet no Man seems to be under the Necessity, either of Flattery or Falsehood, in any Reign, or under any Times whatever. If we look back upon all the Prosecutions and Tryals which have been against Printers, or Authors, in our Age, not in this Reign only, but also in the Reigns precedent, they have not been for the plainness of their Writing so much as the Passions, *that is to say*, the Follies of the Writers.

"Plainness is a Virtue in Writing, and no Author that is honest ought to go from it: But Passion, in the very same Cause, may be the height of Folly; even a Satyr may be so couch'd in its Terms, as to give no legal Offence, and yet no Part of the Edge, or Point, be abated.

"Let him that writes Satyr, then, take care to have it sharp, but not sour; mettled, but not raging; *full*, but not *foul*: How many a gallant Prince has borne the Edge of the Satyr, for the Wit of it? But remember, that all the Wit of a Satyr perishes when the Manners decay.

"But, after all, what have you Men of Scribble to do with the Times? Or why must you dip into the Passions and Parties which agitate the People? Leave off the Comment, and keep to the Text (*Facts*); when a Wretch, in contempt of God and Government, hangs himself, and robs the King of a Subject, however worthless and useless, it is a Crime no doubt; But what have you to do with that? Your Business is to tell us the Story, and leave the World to the relish of it their own Way; and the like, of all other cases: Suppose 'tis of Rebellion, Treason, South Sea Thievery, or of any other sort of R——y, be the Story your Province; leave the Reflection to the Readers; lay your Finger on your Mouth, and when you talk of State Affairs, *ware Pillory, ware Printer*; be wise and be wary; you may have room enough to please your Friends, without displeasing those who have Power to resent and to punish.

"What Business have Printers to espouse Parties at their own Expense? Make the Passions of private Men speak in Publick, and take a Liberty of Speech not supportable in itself, and which Men in Power, let them be of which Side they will, cannot bear?

"If you are prepar'd for Martyrdom indeed, 'tis another Case; then you may come with *Vox Populi*, and *Vox Dei*, and *Vox any Body*; you know the Way that has been trod before you: But, if you will act the prudent

Part, cut no Throats but with a Feather,—shoot no poison'd Arrows: Let Wit and Waryness joyn in your Work; and so I end my Advice to you where I began it: *Felix quem faciunt aliena Pericula cautum.*

"Your Friend,
"SOLOMON WARYMAN."

Vox Populi Vox Dei was the title of a treasonable publication, for printing which a young man named Matthews had been hanged at Tyburn during the preceding year. W. LEE.

THE IGELÉ SÄULE.

(3rd S. vii. 220.)

In vol. ii. part II. of Pococke's *Travels* (1745) a fine plate of the sepulchral monument at Igel is given at page 221. He says:—

"I could see no entrance to this monument, but the people say there is one, which, I suppose is underground, and that it is lined with copper adorned with figures."

In a note, he gives the following description of the sculptures:—

"It is raised on a pedestal or basement, which is on two plinths; the corner one being two feet deep, and the upper three, both setting in six inches: the die of the pedestal consists of two tier of stone and is about five feet deep; it was adorned with reliefs, those to the east and north are defaced; on the west side there is a loaded car drawn by two horses with a man on the further side of each horse; they seem to have a thyrsus in their hands. To the north a person sits with a book in his hand, there being another behind him; and on one side of him, two sit at a table, and two stand to the east of it; this also is much defaced. In the die of the pedestal to the east and west, the reliefs are almost entirely defaced, and much ruined to the south; but I could discern a person sitting, with one standing on each side, that to the east holding the person who sits by the hand. In the frieze to the west are eight persons in procession; to the east is a person sitting and a boy standing at a round table, another likewise at a table, and two persons standing. The frieze to the south is divided into two parts by three pilasters; in the middle compartment one sits at a table, and two at each end; to the west there is a table and other utensils, and two persons standing; to the east one as at a stove and two as walking off towards the middle. To the east a woman sits near a bed, on which there is a man, a person standing at the feet of the bed; to the west there is a man in a car drawn by beasts, which seem to have horns; to the south are two persons, and there was a third in the middle probably sitting. In the pediments the reliefs are all defaced, except to the south, in which there are three figures; the middle one, which is naked, seemed to resemble Hercules."

JOHN DAVIDSON.

Mr. WOODWARD will find in *Ersch und Gruber's Allgemeine Encyclopädie der Wissenschaften und Künste*, art. "Igel," a long list of works containing accounts, in some cases accompanied by plates, of The Igeler Säule. The most accessible is perhaps the *Mém. de l'Inst. Nat. des Sciences et Arts; Litt. et Beaux Arts*, vol. ii. p. 540. (Paris, Fructidor

An. vii.) Besides this I would refer him to Neuhrohr's *Abbild. des röm. Monuments zu Igel* (Trier, 1820), and also to Osterwald's *Das röm. Denkmal in Igel und seine Bilderwerke* (Coblenz, 1829.)

RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

COLD HARBOUR, ORIGIN OF THE NAME.

(1st and 2nd S. *passim*; 3rd S. vii. 253, 302. Various in England, 2nd S. vii. 143, 200, 317, 357.)

The bibliography of this *questio verata* is as follows:—

"Hartshorne's *Salopia Antiqua*; or, An Enquiry from Personal Survey into the Druidical, Military, and other early Remains in Shropshire and the North Welsh Borders; with Observations upon the names of Places, and a Glossary of Words used in the County of Salop, 1841. pp. 253—258.—*Archæologia*, vol. xxxiii. on the Designation of "Cold Harbour." By Capt. W. H. Smyth, R.N., F.R.S.

I shall quote a paragraph from the *Archæologia*, in illustration of the derivation referred to in "N. & Q." (3rd S. vii. 303) by LORD LYTTLETON:

"Now it is not a little remarkable that, though these places are found recurring along the line of the Chilterns, the Cotswolds, and other ridges, yet they predominate on or near the old Roman road; sometimes where there is a rise in the ground, and often in the very angle where a turn in the direction becomes necessary, not only in the occasional deviations from the main *viaria*, but also in those which were made for forming *diverticula*, or cross communications. May not these ascents and winding turns therefore have been named after the significant tortuosities of the *coluber*?" &c., p. 126.

An enumeration of Cold Harbours on or near Roman roads is given in *Salopia Antiqua*, pp. 255—258. BIBLIOTHECAR. CHERHAM.

In 1860, in communicating to "N. & Q." (2nd S. ix. 130, 441) a proposed derivation of this word, I noticed the greater frequency of its occurrence in the south-eastern counties of England, where the iron manufacture was formerly carried on to a very large extent, in which charcoal was the fuel employed.

Other names of places there also have reference to the same industry, such as "Hammer Posts" and "Hammer Ponds." "Collier Farm" is of frequent occurrence. There is a "Charcoal Lane" and "Colmonger Farm," all evidently connected with the same manufacture.

Cold Harbour, or as sometimes written, Cold Harborough, is a corruption from Coaled-arberye, that is, charcoal.

"Arbery" is an old English word for wood-fuel, which is preserved in the following passage from Maundeville's *Travels*, cited by Mr. Halliwell in his *Dictionary of Archaic Words*:

"In that contree is but lytille *arbery*, as trees that beren fruite, ne other. Thai ly in tents, and thai beren the dong of bestes for defaute of wood."

The word therefore means wood-fuel turned into coal; in modern phrase, charcoal. It was applied to places where charcoal was made, or where it was sold, or to the road leading thereto.

Formerly the word coal or cole simply meant charred wood, and not the mineral now known by that name.

Thus Chaucer, in the Prologue of the "Channon Yeman's Tale," when he speaks of—

"Dyven fuyres maad of woode and cole,"

meant charcoal, as is evident from a few lines further down, where he says the Channon—

"Out of his bosom took a *bechen* cole."

And again—

"And whan that the channones *bechen* cole
Was brent."

This derivation satisfactorily explains how "Coldharbour" can be found in the middle of a wood," and "Kalterherberg," near Aix-la-Chapelle is "situated in the middle of the forest of the Eifel."

In England, the places so named lie chiefly in a warm situation.

The Coldharbour mentioned in Upper Thames Street, in Dowgate Ward, was probably built upon the site of a charcoal maker's yard, and the satirical allusions to it probably arose from the warmth of the charcoal fires attracting those houseless vagrants who had no settled lodgings.

C. T.

Gaelic Grammar.

(3rd S. vii 75, 144, 308.)

W. EASSIE's information on Gaelic Grammars (p. 308) is instructive, and must be interesting to students and proficients in the Celtic language. Some of his statements, however, challenge comment, and though his list of printed Grammars is copious, it is not exhaustive, and therefore I am led to hope that space may be afforded to the explanatory and the supplementary matter which I now supply.

In reply to HIGHLANDER's queries (p. 75), I confined myself to giving the information he had sought, mentioning (p. 144) that "the ablest work in Gaelic Grammar, written by a native of North Britain, is unquestionably that by Alexander Stewart," and I added—

"As the Highland Gaelic is essentially the same as the Irish, though it branched off as early as the sixth century, it may please HIGHLANDER to be informed that the best grammar of the Irish—the best preserved, most cultivated and most polished dialect of the Gael—is *A Grammar of the Irish Language* by the late eminent Irish scholar, Dr. John O'Donovan."

W. EASSIE suggests, that HIGHLANDER might perhaps also consult with profit Shaw's *Analysis of the Gaelic Language*. Of this work, thus recommended, Stewart entertained no favourable opinion. In his introduction to the second edition of his *Grammar* (1811, p. xiii), he refers to it in these not complimentary terms: "I know but one publication professedly of Gaelic Grammar written by a Scotsman (Shaw). I have consulted it also, but in this quarter I have no obligations to acknowledge." And of it O'Donovan, in the introduction to his *Grammar* (p. lvii.), says, "This Grammar is confined to the Erse or Gaelic of Scotland, and its merits are very questionable." Irrespective of my own convictions, these authorities are my justification for not recommending Shaw's work. It is evident that some of the books classified by W. EASSIE as grammars have not been examined by him. He names as the first grammar Kearney's *Alphabeticum Hibernicum*, 1571. This work is not a grammar. It is a small volume of 54 pages, all Irish, containing as the title-page announces, an Irish Alphabet and Catechism:—

"I. An Exposition of the Christian Doctrine, and Articles of Faith, &c., translated by John O'Kearnaigh, printed in Irish in Dublin, at the expense of Mr. John Usher (Usher), Alderman, at the head of the bridge on the 20 June, 1571."

The Irish Alphabet and remarks on the powers and modifications of the letters occupy five pages. Dr. O'Donovan, or rather the author from whom without acknowledgment he borrowed the title, is responsible for the erroneous description. In his *Grammar* (p. lv.), O'Donovan says, "The only known copy of this rare book is preserved in the Bodleian Library, Oxford." This is also a mistake; there is a second copy in excellent preservation, in the British Museum, press mark C. 33, A. 1. I know of no grammar called Donlevy's *Irish Language*, 1742, but am aware of Donlevy's *Irish-English Catechism* published at Paris in that year, to which is appended brief instructions for reading the Irish Language, entitled "The Elements of the Irish Language." This treats of Orthography only, as O'Donovan correctly remarks (p. lvii.) McEligott, though he compiled an Irish Grammar, still extant in manuscript, never had it published. And his *Observations on the Gaelic Language* is merely a contribution to the Transactions of the Gaelic Society of Dublin in 1808. O'Daly's valuable little tract has no pretensions to be classed as a grammar. The following grammars and instructions for reading Irish, if known to Mr. EASSIE, have been unaccountably omitted: Theobald Stapleton's *Catechism*, to which is subjoined in Irish and Latin, *Modus perutilis legendi linguam Hibernicam*, 4to, Louvain, 1639. There is a copy in the Library of Trinity College, Dublin, and in the British Museum, of Godfrey Daniel's

Church Catechism with the Elements of the Irish Language, 1680. John O'Connell's *True Wisdom*, by Paul Segnary, to which is prefixed *Short Instructions for reading Irish*, Cork, 1813. James Scurry's *Introduction to the Irish Language*, Waterford, 1820; Barron's *Irish Primer*, 1833; H. J. M. Mason's *Irish Grammar*, 1834, and a second edition has since appeared; Owen Connellan's *Irish Grammar*, 1842. The Rev. Mr. Nangle, of Achill, has brought out a second edition of Neilson's *Irish Grammar*, with some judicious additions and corrections. Bourke's *College Irish Grammar* has also reached a second edition; and I may worthily close the list with the *Irish Grammar* of the very learned linguist and accomplished Irish Scholar, Martin A. O'Brennan, LL.D. To none, however, of these native writers is the language and literature of the Gael more deeply indebted than to J. C. Zeuss, whose *Grammatica Celtica* is a profound, unique, and invaluable scholastic tribute to the structure and old extant treasures of the Celtic. His materials he has drawn from the ancient records of the Irish, dating from the seventh century, still preserved in Continental libraries and of the dialects of Britain, Wales, Cornwall, Armorica, and the literary remains of Ancient Gaul. His *Celtic Grammar*, written in Latin, was printed in two large octavo volumes, comprising 1229 pages, Lipsiæ, 1853.

Though my notes of Irish printed books are the accumulations of the gleanings of many years, I think some, if not many, elementary treatises on the Irish language may have escaped my notice, but — and I hope I am not out of Court in saying so — I am glad to know that there is a gentleman in the field, Mr. John Power, whose zeal, intelligence, and persevering research promise a *Bibliotheca Hibernica* which, supplementing Harrison and Nicholson, will index those literary treasures which Irishmen have produced, or their country or their deeds have suggested, at home and abroad, "from the introduction of printing to 1800."

JOHN EUGENE O'CAVANAGH.

GOODRICH FAMILY (3rd S. vii. 134, 203.) — With reference to a paragraph taken from the *Stamford Mercury* of February 24th, asking for information respecting the family of Goodrich, of Lincolnshire, anterior to 1700, including that of Thomas Goodrich, Bishop of Ely, who died in 1574, and who was a native of East Kirkby, near Spilsby, a parishioner of mine, Francis Goodrich, has asked me to write to you.

His family have been resident at Wrangle since the early part of the sixteenth century, where they still have a small property, though this unfortunately (for tracing descent) only came into their possession about thirty years ago. They

were tenant farmers for a very long period on a different estate in that parish.

None of them now reside at Kirkby, but several of the name live in the neighbouring places; our Francis Goodrich is considered apparently the head of the family. He is seventy-eight years old, and has always heard it as a tradition that the Bishop of Ely, at the time of the Reformation, belonged to it.

He has asked me to find out anything I could about his ancestor at various times. I have no doubt that a careful examination of the tombstones of Wrangle churchyard, and the parish register, would materially assist any one desirous of searching into the family records.

W. S. THOMASON.

An account of an American family of this name will be found in Goodwin's *Genealogical Notes, or Contributions to the Family History of some of the First Settlers of Connecticut and Massachusetts*, Hartford, 1856. See also the eighteen volumes of the *New England Historical and Genealogical Register*, published in Boston, Mass. S. W. P.

UNACKNOWLEDGED REPUBLICATION (3rd S. vi. 284.) — My attention having just been called to a paragraph in the page above-named, headed "Unacknowledged Republication," I find that the writer, after mentioning a work of mine published more than twenty years ago, under the title of *Aphorisms and Reflections, &c.*, says, in reference to the one entitled *Sunshine and Shadows, or Sketches of Thought, Philosophic and Religious*: —

"I had scarcely opened this volume, when I discovered that it was nothing more than a republication of the *Aphorisms and Reflections*, slightly re-arranged and very much abridged."

On which I have thus much to say: — That a very considerable proportion of the work so impeached, including the pieces which I consider the most elaborate, is entirely new; that the portions of the *Aphorisms* incorporated into it are either more or less modified, or introduced in connexions that give them a new significance; and lastly, that the work was intended to be but a companion volume to another, since published, entitled *Essays of a Recluse; or Traces of Thought, Literature, and Fancy*; in which, if your correspondent should ever honour it with an inspection, he will find a prefatory note, informing him that "both together include all that the author cares to retain of whatever he has hitherto published."

I leave you and your readers to judge whether the "laws of literary," or other "ethics," have been most infringed; by me or by a person who could pronounce, so categorically, on the contents of a book which he had scarcely opened.

W. B. CLULOW.

OLD SAYING ABOUT A PERSON WASTING HIS SUBSTANCE (3rd S. vii. 219, 290.) — I have heard

another saying with a similar import to that named by your correspondent. A person going back in the world is said to "Make his pack into fardel, and the fardel into nout" [nothing]. Fardel, it scarcely need be added, is a small pack.

WM. DOBSON.

Preston.

THE DODRALIS POTIO (3rd S. vii. 148, 208, 286.) I was not aware that the Latin distich was required to be translated by a distich in English. The lines of K. have the defect of changing the order of the ingredients: it is preserved in the following attempt:—

"Dodra I'm called, of nine things made, without a fault,
Broth, water, honey, wine, bread, pepper, herbs, oil,
salt."

F. C. H.

WESTON (3rd S. vii. 224.)—Sir John Rogers of Bryanstone, in the county of Dorset, who died in 1535, married Katrine the daughter of Sir Richard Weston. (See Symonds's *Diary*, published by the Camden Society, p. 125.)

Who was this Sir Richard Weston? His arms, as given by Symonds, were ermine, on a chief [vert] five bezants. These arms are altogether different from those of Sir Richard Weston, brother of the Lord Prior, as described by W. I presume, therefore, that he did not belong to the same family.

P. S. C.

REMARKABLE AS TO BISHOPS' WIDOWS (3rd S. vii. 273.)—The Canon Law calls a bishop "*Maritus Ecclesie*;" and we read elsewhere "as if they were knit in nuptial bands of love and care for their diocese." Yet it is of note, that a bishop's widow "has a right to exhibit the arms of the see;" and that "she has a right to emblazon all that will honour her deceased husband." Hence, the bishop appears (*quasi*) alienated from his wife for church purposes; and it seems as if, during life, in this case, the "one flesh" was regarded as superseded, and that, contra, after death of the bishop, there was a reflex honour upon his widow, and a right of exhibiting and emblazoning. Some explanation may perhaps be considered to lie in the episcopal and baronial properties being peculiar to a bishop as such.

It is said, as a principle, "*fulget radiis mariti*," but this (as to bishops) must be a particular exception if an apparently appropriate place according to position is not assigned. Importance being attached in consequence of marriage, precedence would be otherwise imagined as consecutive.

We are informed that bishops, "by virtue of baronies annexed to their bishopricks, always had place in the Lords' House of Parliament, as Barons by succession." (Segar, *On Honour*, lib. iv. cap. 18.)

The baron, "*imprimis*," has been deemed "*quasi robor belli*." Of the episcopal one we read "ex

solâ liberalitate Regum," and "a Regibus in feudum tenetur."

A possibility of being "aliened or entailed," and of honour passing is, I believe, held in point of baronial circumstance; which may not apply to the "tenure of barons by succession." B.

PRECEDENCE OF BISHOPS' WIVES (3rd S. vii. 294.)—There is a considerable similarity to the position of Bishop's wives in that of the wives of the judges in the Scottish Court of Session. I extract the following paragraph from Sir Walter Scott's note to chap. ii. of *Redgauntlet*:—

"The Scottish judges are distinguished by the title of 'lord' prefixed to their own temporal designation. As the ladies of these official dignitaries do not bear any share in their husbands' honours, they are distinguished only by their lords' family name. They were not always contented with this species of Salique law, which certainly is somewhat inconsistent; but their pretensions to title are said to have been long since repelled by James V., the sovereign who founded the College of Justice. 'I,' said he, 'made the carles lords, but who the devil made the carlins ladies?'"

The title of "lord" thus assumed is sometimes taken from the name of the judge's property, and sometimes is prefixed to his ordinary surname. Of the present thirteen judges *nine* are designated from properties, and the rest from surnames. As the ladies in all cases retain the surname of their husbands, some inconvenience, it is understood, has occasionally been felt when their lordships travel with their wives on the continent, and the husband has found it prudent to drop the titular appellation *pro tempore*, the announcement of "Lord A. and Mrs. B." giving occasion to uncomplimentary conjectures. It was at one time proposed that the title of "lord" should be dropt and "judge," or "Mr. Justice," adopted in lieu of it; but, independently of the objection to the change of a national distinction, the proposal was made at the period of the French Revolution, and was of course characterised in the stereotyped cant of the day as part of a conspiracy against social order.

J. R. B.

THE CONTINUANCE OF VALENTINES (3rd S. vii. 290.)—The drawing of names from a box would seem to savour more of heathenism than Christianity. If we are to associate the name of Valentine with Feb. 14, it should be for *some recognition of a saint and martyr* (cir. 270 A.D.) in the reign of Claudius—"He was eminently distinguished for his love and charity." It appears that "the pastors of the early Christian Church" were anxious to substitute saints for women in order to commemoration.

As "the earliest known poetical Valentines were written by Charles, Duke of Orleans, taken prisoner at the battle of Agincourt, October 25, 1415," which are "in the library of the British Museum," we have a trace of 450 years.

In our own day, the style and character have been rather altered; clearly there has been a great amount of abuse, likewise a change of fashion—

"Some Valentines should alter'd be
Or change their names to flippancy."

B.

DUKE OF MARLBOROUGH: MALPLAQUET (3rd S. vii. 261.)—It is not generally known, that John Churchill, the great Duke of Marlborough, and husband of the celebrated Sarah Jennings, paid a visit to Heidelberg, April 20, 1705, after visiting the Landgrave of Hesse at Schlangenbad the day before. He only passed the afternoon there, going next day to visit the Prince Lewis of Baden, his ally, at Rastadt. Tradition says he put up at the old Hôtel Ritta, built in 1572 by a French Huguenot, and named after the old Pretender, Chevalier St. George: others think at the Hirsch, in the Markt-Platz (north-east corner, now Schützendorf, the Tapezierer), while at Heidelberg. After a conference with the Prince of Baden, about reinforcements and other military matters, on the 22nd, after visiting the lines of Biehl and Stollhoffen, he went to Mannheim; and thence to Triers, where the English and Dutch forces were encamped near Igel, on the Moselle—where the famous Roman obelisk is still to be seen.

With respect to Malplaquet battle (Aug. 13, 1709), and the frivolous *chanson* or *réfrain* about his grace's imaginary death there, I will only remark, that the French endeavoured to conceal their check, and affected not to have been beaten; although, in spite of P. Daniel's garbled statement, their loss in officers alone was about 540 killed, 1068 wounded, and 310 made prisoners; and yet they made out their casualties of private soldiers, very modestly, as not exceeding 1500!

The victorious Duke of Marlborough had, nevertheless, two horses killed under him, but escaped unhurt. Prince Eugene was slightly touched on the head, and the Duke of Argyle had shots through his clothes and periwig. How was it that no *chansonnier badin*, among the allies did not substitute an *oraison funèbre* for Villars, with his shot in the knee, and his ten general officers and three brigadiers, who perished at the wood of Taisnières that bloody day?—or, as the Malplaquet medal, "Gallis ad Taisnière devictis," has it.

BREVIS.

PRINCE FRANCIS RHODOCANAKIS (3rd S. vii. 267.)—Qu. Who was Constantine Rhodocanacides, who collected the "Breves Sententiæ Græcæ, Latine explicatæ," in which all the Greek primitives are in a particular manner comprehended under twenty heads or chapters; and which was published at the end of Schrevelius's *Greek Lexicon*, and also at the end of the *Clavis Græcæ Lin-*

guae of Eilardus Lubinus, published at Leyden by F. Heger, with Elzevir type, in 1644? Was he also of the "Isle de Chio"? BREVIS.

QUOTATIONS WANTED (3rd S. vii. 280.)—

"The sun slept on his clouds, forgetful of the voice of the morning."

This is an incorrect quotation from Ossian's address to the sun, which occurs in the poem of Carthon. The exact words in Macpherson's *Ossian* are these:—

"Thou shalt sleep in thy clouds, careless of the voice of the morning."

I possess an imperfect copy of an old work in small 4to size, printed by Geo. Smart at Wolverhampton in 1769, entitled *Poems on several Occasions*. They are published anonymously, but the author was the Rev. Thomas Moss. The opening poem is the "Beggar," so well known afterwards as the "Beggar's Petition." In this work occurs the "Address of Ossian to the Sun," attempted in blank verse, and, as I have always considered, very happily accomplished. I extract that portion which includes the above quotation:—

"But thou perchance like me art for a season,
And time shall put a period to thy years:
Thou in thy clouds perhaps shalt one day sleep
Careless for ever of the morn's sweet voice;
Exult then, O thou sun! in youthful strength.
Age is unlovely, desolate and dark;
'Tis like the feeble splendour of the moon
That shines through broken clouds, when rising mist
Enwraps the hills, and blots them from the sight,
When the North blast is howling on the plain,
When in his journey shrinks the traveller,
Weary and half-way distant from his home."

And being upon Ossian, I may append a note relative to his poems. The late Dr. Macdonald, Bishop of Kingston in Upper Canada, told a friend of mine, that Mrs. Fraser of Culbokie possessed MS. copies of several of Ossian's poems long before Macpherson's work appeared. Moreover, that this lady lent the MSS. to Macpherson, but never had them returned. F. C. H.

"Sometimes

The young forgot the lessons they had learnt,
And loved where they should hate—like thee, Imelda!"
From *Italy*, a poem by Samuel Rogers.

The story of Imelda is beautifully told by Mrs. Hemans in her *Records of Woman*. Also vide Sismondi's *Histoire des Républiques Italiennes*, vol. iii. p. 443. JOHN PAVIN PHILLIPS.

Haverfordwest.

JUDAS OVERTURNING THE SALT-CELLAR (3rd S. vii. 283.)—In the celebrated picture of the Last Supper by Leonardo da Vinci, Judas is represented as overturning the salt-cellar; but not "as he stretches out his hand to receive the sop." The time chosen for the scene represented is when our Blessed Saviour startled his Apostles with the

alarming declaration that one of them would betray him. Surprise, grief, and consternation are marvellously depicted on the countenances, and in the attitudes of the Apostles. Judas wishing to appear as innocent as the rest, lifts up his left hand as in astonishment; while, as he clutches the money-bag with his right, he upsets the salt, which falls away from him. At the same moment he is supposed to be saying what St. Matthew records (xxvi. 25),—"Is it I, Rabbi?" To which our Saviour answers: "Thou hast said it." The incident of our Lord reaching to him the bread dipped (St. John xiii. 26), occurred just after, in answer to the enquiry which St. John made at the suggestion of St. Peter: "Lord, who is it?" (v. 25.) But in the picture before us, our Blessed Saviour is neither dipping the morsel, nor giving it to Judas; but has both his hands upon the table, and his face cast down, expressive of acute sorrow.

F. C. H.

SNAIL-EATING (3rd S. vi. 268, 269.)—A correspondent has been pleased to demolish the story of the poor widow of the Irish gravel-digger at Blackheath, who fed her stout and ruddy brood on a diet of which snails formed the only animal portion, by asserting that snails would melt away on the application of salt "like ice before a fire." Now fearing, Mr. Editor, lest this very confident assertion should deter any of your readers, who were so minded, from endeavouring to procure a wholesome and probably palatable article of food, a matter of prime importance in these days when butchers' meat is so dear, and South American beef so *stinking*, I have made a little experiment; the result you have now before you in the shape of a *salted snail*, prepared according to the widow's recipe, which has lost but little of its bulk and less of its weight. You are at perfect liberty, Sir, to munch this "dainty bit,"* an it so please you. To encourage you in the venture I may add that the daintiest dish of which I have ever had the good fortune to partake, was a *caterpillar stew*,† which followed a boiled monkey, or baked porcupine (on this point my memory fails me), on the banks of a certain tropical river, where of old Sir Walter hunted for his El Dorado. A. CHALLSTETH.

Gray's Inn.

SPINNING-JENNY (3rd S. vii. 281.)—It is stoutly maintained by many that Thomas Highs, a reed-maker of Leigh, co. Lancaster, was the real inventor of "the Jenny," and that he called it after his favourite daughter, Jane; and that it was for an improvement of this machine that Hargreaves obtained a patent, but which was afterwards an-

nulled. I believe it is certain that neither wife nor daughter of Hargreaves bore the name of Jane.

II. FISHWICK.

VISCOUNT CHAWORTH (3rd S. vii. 279.)—All ordinary accounts agree in assigning 1640 as the year in which this title became extinct by the death of the last viscount, *s. p. m.* His only daughter and heiress, Juliana, m. Chambre (Brabazon) fifth earl of Meath, by which alliance the baptismal name, and more recently the title, of Chaworth has been introduced into that family. On Feb. 7, 1831, an English barony was conferred on the tenth Earl of Meath, who was created Lord Chaworth of the U. K., under which title the present earl sits as a member of the Upper House. Guillim states that Patrick Chaworth, Esq., created "Viscount Chaworth of Ardmagh, in the kingdom of Ireland," was of the old baronial family of Chaworth, or de Cadurcis, and bore the same arms, viz., Azure, two chevrons, or. Sir George Chaworth, Knight (an ancestor of the Viscounts Chaworth), m. Alice, dau. and sole heiress of John Annesley (who d. 15 Henry VI.), and with her the manor and estate of Annesley passed to the family of Chaworth, represented in 1833 by John Chaworth-Musters, Esq., of Colwick Hall, Notts. (*Vide Burke's Commoners.*)

HENRY W. S. TAYLOR.

Halifax.

URICONIUM, OR WROXETER (3rd S. vii. 183.)—Will you permit me, through your columns, to refer your correspondent for the information that he desires to a paper written by me, which appeared in Cassell's *Family Paper* of Oct. 31, 1863, I believe under the signature of "Decanus."

EDWARD N. HOARE, Dean of Waterford.

"Cole's Tourist's Guide Book, a Visit to the Wonderful City of Uriconium, &c." By W. F. Peacock. Manchester, Coles; London, Simpkin & Co., 4th or 5th edition. 6d."

GLWYBEG.

TONED PAPER v. WHITE PAPER (3rd S. vi. 454; vii. 64.)—I sincerely hope that we may never see *toned* paper in general use; I must raise my voice against such a proposition. Short-sighted men like me must have clear print, white paper, and good light, or else lay by their books. I never, if I can avoid it, read a book, the paper of which is coloured; it is painful and distressing to my eyes, and strains my sight when I am obliged to do so. It may suit ETRIGNACH and J. F. S., but I trust that "N. & Q." will continue to retain its clear print and white paper, to the great comfort and ease of one who, short-sighted as he is, has contrived to read through glasses for more than half his life.

F. S. M.

COUNTESS OF SUFFOLK (3rd S. vii. 94, 169, 269.) In reply to the kind answer of MELETES, the lady represented in the portrait referred to has a rather small face, broad forehead, eyes so placed as to

* Remembering how a certain illustrious personage was laughed at by Theodore Hook for "munching" the last golden pippin, we respectfully beg leave to decline.—Ed.

† Græ-gra worms, the larval state of a beetle.

remind one of the Chinese type, *nez retroussé*, thin clever mouth, the whole countenance possessing great intelligence and piquancy. The hair is combed tightly back from the face, and surmounted by a lace cap or coif, a fearfully starched ruff environs her neck, and her gown is fronted by a strip of brodered work as stiff and gorgeous as the door of an old India cabinet. From her ladyship's hair a jewel in true *cinq-cento* taste, hangs on her forehead, little pearls are in her ears, strings of seed-pearls are round her neck, and altogether she looks as fresh and sprightly a lady of some eight and thirty years as one could expect to have seen about the year of grace fifteen hundred and eighty, at which time, as I take it, she was put on panel.

X.

MARRIAGE RINGS (3rd S. vii. 12, 307.)—In the remarks upon this subject made by R. C. L. in your last number, he says a clergyman (not far from Windsor) refused to proceed with the marriage service, unless the man, at its appointed stage, laid the ring, with the accustomed duty, "upon the book." This reminds me of what happened to a clerical friend of mine, a bishop's son, and a very strict ritualist. The late Archbishop Howley, hearing that he was about to be married, kindly offered to perform the marriage ceremony at Lambeth; accordingly on the appointed day the bride and bridegroom, with their friends, attended at the private chapel at Lambeth. The service having proceeded to the point where the ring with the accustomed duty should be laid on the book, the bridegroom, in compliance with the rubric, placed the ring, with a little paper envelope containing a twenty-pound note, upon the service book. The archbishop, thinking that the little packet was only the folded paper which had contained the ring, proceeded to the end of the service, when he quietly shut the book and placed it on the communion table. Nobody seems to have remarked the circumstance, and it was not till some weeks afterwards that the archbishop's chaplain accidentally discovered the envelope, folded within the leaves of the book, which held the bank note, with a memorandum inside the cover that it might be given to the fund of the Society for the Propagation of the Gospel. Of course my friend could not offer the archbishop a fee, and therefore in acknowledgment of the compliment, made this offering of twenty pounds to the society of which the archbishop was the president. Let "would-be bridegrooms," therefore, take a hint, and whether the ring be jewelled or plain, let there be no mistake about "the accustomed duty" being in the hard coin of the realm.

BENJN. FERREY.

GENERAL HUGH MERCER (3rd S. vi. 537; vii. 40.)—General Mercer was not a member of the family of Mercer of Knockbally Style, co. Carlow.

No such Christian name as "Hugh" occurs in their pedigree. Capt. Thomas Vigors m. 2ndly in 1737, Elizabeth, eldest dau. of Edward Mercer, Esq., of Knockbally Style (who d. Feb. 3, 1762). Mr. Mercer was second son of Richard Mercer of Dublin, who died in 1694, leaving three sons, Richard, Edward, and William. I have examined an extensive pedigree of Mercer of the co. Down, but likewise failed to find a "Hugh" in it. The co. Carlow family bore for their arms "Or, a fess gu. charged with 3 bezants in chief 3 crosses patée of the 2nd and in base a mullet azure." Crest, a stork's head couped, holding in its bill a snake embowed. Motto, "The Grit Doult."

H. LOFTUS TOTTENHAM.

POWER OF FRANKING (3rd S. vii. 27.)—The late Duke of Kent sometimes franked as "Edward;" at other times as "Kent and Strathearn."

JOSEPH RIX, M.D.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:—

COMMON PRAYERS, 1660. Black-letter, &c.

VINGLIUS OENAR. 4 Vols. Frontispiece engraved by Pitterli.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

We are compelled to omit our usual Notes on Books. PARAGON IN "PERICLES."—We have received from Dr. Bell a long letter in reply to R. A. Had the letter contained the evidence which R. A. called for, that the name lamp was ever used for lamprey, or disproved R. A.'s assertion that *Nine eyes* is a common name for lampreys in this country, we should of course have at once given it insertion. But beyond some strong language directed against R. A., and a challenge to him to produce from any English dictionary ancient or modern (with the exception of Halliwell), the mention of *Nine eyes* at all, and an assertion that on the continent "the animal is known by no other name," Dr. Bell's letter does not touch upon the real points at issue between him and R. A. We must, therefore, decline to insert the communication in question.

THOMAS T. DYER. The lines—

"Only the actions of the just
Small sweet and blossom in the dust,"

are from Shirley's Contention of Ajax and Ulysses. F. (New York) is thanked for his hints, which shall not be lost sight of. The term has been used here in the same way that John Bull is applied to all Englishmen.

COLD HARBOUR. We are so overwhelmed with communications on this subject, which was very fully discussed in our former series, that we must crave the forbearance of many of our contributors. An esteemed lady correspondent will, we think, admit on reconsideration that her communication breaks the very rule which she herself would lay down.

LOVELL. Prospectuses of the Early English Text Society may be obtained from the Hon. Sec., Henry B. Wheatley, Esq., 53, Berners Street, London, W.

HYPOKHEIMONOS (Cape Town.) "X. Y. Z. Junr., Esq. SAMUEL SHAW. The Tablette Booke of Ladye Mary Kays, Lond. 1861, is a fictitious historical production. Vide The Athenæum of July 23, 1861, p. 50.

F. F. We have received a letter for this correspondent; where shall it be forwarded?

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIPED COVERS for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, MAY 6, 1865.

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Notes.

CAPITAL PUNISHMENTS IN RUSSIA.

Mr. Basil Montagu, in his valuable work, *Opinions of Different Authors on the Punishment of Death*, published in 1813 (in vol. iii. p. 195), gives an extract from the Code of Laws adopted by the great Catherine; by which it appears that, following the example of her predecessor Elizabeth, she abolished the punishment of death for all crimes but those grave offences against the state which have always been marked out for great severity by despotic rulers. I need not give the passage at length, as it has been so often quoted both by writers and speakers on the subject of capital punishment. It is said that during the whole reign of Elizabeth—that is, for twenty years—the punishment of death was never once inflicted. And Schnitzler, in his *Secret History of the Court and Government of Russia* (vol. ii. p. 339) says (writing in relation to the execution of Pestel and his confederates for their leadership in the revolt of 1825, and which execution took place in the first year of the reign of the autocrat Nicholas, 1826,) that "For the last eighty years St. Petersburg had not witnessed a capital punishment."

Having had occasion of late to make many inquiries as to the operation of the criminal law in the several European states, I have found the greatest difference of statement in relation to

capital punishment in Russia; and great difficulty in procuring accurate information, as the same facilities are not afforded through official sources as in other states in Europe. By some persons who have had opportunities of observation by residence in Russia, it is asserted that the capital penalty is often inflicted; while others assert that it is substituted by a punishment of greater severity, inasmuch as many criminals die under the knout, or almost immediately after it; and that others perish on the way to Siberia, or shortly after their arrival there. I find nothing more satisfactory than the general statement I have given. The abolition of the punishment of death is therefore nothing, if it is succeeded by a system of torture which brings only a more lingering and more horrible death. Schnitzler says (vol. ii. p. 317):—

"Though the law does not mention death, it is nevertheless frequently given by the knout: we must, therefore, not laud too highly the pretended sensibility of Elizabeth Pétrovna, who, in abolishing capital punishments in ordinary criminal cases, allowed this other punishment, which is much more barbarous and often followed by the same effect, to subsist. In what relates to political crimes, the pain of death is expressly maintained. People may still be torn in quarters in Russia, even as they may be impaled at Constantinople and broken alive on the wheel in Prussia—an enlightened country, where the most solid civilisation has penetrated into every class. . . . It is for none but the most obscure criminals that the atrocious punishments of the old Muscovite legislation are reserved: for instance, that of *running the gauntlet*; where honest soldiers are transformed into ignoble executioners, and blood runs no less plentifully than beneath the iron thongs of the knout."

I am very desirous of obtaining further information, if any of your readers can help me to it. I cannot procure any statistical information as to the number of criminals condemned to the punishment of the knout, nor of those sent to Siberia. I believe that such returns are not obtainable.

While consulting the work of Schnitzler, I find the account of a horrible circumstance connected with the particular execution to which I have referred; and which strikes the mind with greater force, after the recent accident to the wretched man Atkinson at Durham. In the case under notice, Pestel, and four of his comrades, were doomed to death by the hangman. The remainder must be told by Schnitzler himself, who it appears was a spectator of what he describes:—

"They ascended the platform and the benches placed in front of the gibbet one by one, in the order allotted to them by their sentence. Pestel first occupying the right side, and Kakhofski the left. The fatal noose was then passed round their necks; and no sooner had the executioner stood aside, than the platform fell from under their feet. Pestel and Kakhofski were strangled immediately; but death refused, as it were, to reach the three others

"* The sufferer has to walk five or ten times through the open ranks of a thousand soldiers."

placed between them. The spectators then beheld a terrible scene. The rope being badly adjusted, slid over the heads of these unfortunate men, who fell altogether into the hole under the scaffold pell mell with the trap-door and the benches. Horrible contusions must have been the consequence; but as this lamentable accident caused no alteration in their fate, for the Emperor was absent at Tsarsko-Sélo, and nobody ventured to grant a respite, they had to suffer the agony of death a second time. As soon as the platform was replaced, they were again brought under the gibbet. Although stunned at first by his fall, Ryleieff walked with a firm step, but could not help uttering this painful exclamation: 'Must it be said that nothing succeeds with me—not even death!' According to some witnesses he exclaimed also: 'Accursed country, where they know neither how to plot, to judge, nor to hang!' But others attribute these words to Sergius Mouravieff-Apostol, who, like Ryleieff, courageously ascended the scaffold. Bestoujeff Rumine, doubtless more injured than the others, had not strength enough to support himself. It was necessary to carry him under the gibbet. A second time the fatal noose was placed round their necks, and this time without slipping."

I quote this account without being able to give any opinion as to its accuracy. It differs from the contemporaneous accounts of the execution in all matters but the fact of the three criminals being precipitated to the earth from the slipping of the noose. T. B.

ADAM SMITH AND MANDEVILLE.

None of your readers, who are acquainted with Dr. Adam Smith's *Wealth of Nations*, can fail to recollect the description in his first chapter of what is required for the accommodation of a common artificer. The passage is too long to be copied, and is so well known as not to require it. I refer to it at present because, in reading "A Search into the Nature of Society," by Mandeville, annexed to his *Fable of the Bees*, I have been struck with the following passage, which, in point of general character and expression, so much resembles Dr. Smith's description that I cannot help supposing that it must have suggested the passage in his work; if, indeed, the latter has not been in a great measure borrowed from it, and afterwards altered and extended. The passage is as follows:—

"What a bustle is there to be made in several parts of the world before a fine scarlet or crimson cloth can be produced! What multiplicity of trades and artificers must be employed! Not only such as are obvious—as woolcombers, spinners, the weaver, the clothworker, the scowrer, the dyer, the setter, the drawer, and the packer—but others that are more remote and might seem foreign to it—as the millwright, the pewterer, and the chymist: which yet are all necessary, as well as a great number of other handicrafts, to have the tools, utensils, and other implements, belonging to the trades already named. But all these things are done at home, and may be performed without extraordinary fatigue or danger. The most frightful prospect is left behind, when we reflect on the toil and hazard that are to be undergone abroad, the vast seas we are to go over, the different climates we are to endure, and the several nations we must be obliged to for their

assistance. Spain alone, it is true, might furnish us with wool to make the finest cloth; but what skill and pains, what experience and ingenuity are required, to dye it of those beautiful colours! How widely are the drugs and other ingredients dispersed thro' the universe that are to meet in one kettle. Allom, indeed, we have of our own; argol we might have from the Rhine, and vitriol from Hungary—all this in Europe; but then for saltpetre, in quantity, we are forced to go as far as the East Indies. Cochenille, unknown to the ancients, is not much nearer to us, tho' in a quite different part of the earth. We buy it, 'tis true, from the Spaniards; but not being their product, they are forced to fetch it for us from the remotest corner of the New World in the East Indies. Whilst so many sailors are broiling in the sun, and sweltered with heat in the East and West of us, another set of them are freezing in the North to fetch potashes from Russia."

J. R. B.

Edinburgh.

THOMAS FULLER'S UNPUBLISHED EPIGRAMS.

In a copy of Crashaw's *Steps to the Temple, with the Delights of the Muses*, second edition, 1648, 8vo, which fell in my way about three years ago, I discovered, written upon the blank leaves, as a portion of the copy was printed on one side only, a large quantity of curious manuscript matter, consisting partly of *excerpta* from printed works, but partly of original and inedited compositions. Among these are upwards of fifty epigrams, chiefly upon religious subjects, by "Mr. Thomas Fuller," and I forward herewith some account of the collection, which, as I have little or no doubt that "Mr. Thomas Fuller" is identical with the church historian, cannot fail to be of interest to some of your readers:—

"EPIGRAMS BY MR THO: FULLER.

1. On Adam.
2. On Noah, a Riddle.
3. On Leah.
4. On Joseph and his M^{rs}.
5. On Ziporah circum. her sons.
6. On Moses Strikinge y^e Rocke.
7. On the Batle with Amelecke.
8. On Joshauah [*sic*].
9. On an Altar Ed. [?]
10. Sampson's Jawe Bone.
11. On Elijah taken vp into Heaven.
12. On Zacheus.
13. On y^e Powder Plot.
14. On vaine Excuses.
15. On Gallants' Cloakes.
16. On Popish Interpretation of Scripture.
17. On Sin.
18. Whether Scripture or Tradition y^e Mother of Faith.
19. On Pope Innocent.
20. On Corn hoorders.
21. On Joseph's M^{rs}. [Different from No. 4.]
22. On Jacob.
23. On Paul's Journey to Damascus.
24. On y^e Philistines.
25. On Bugbears.
26. On Sampson.
27. On Jacob.
28. On Noah's Doue.
29. A Prayer.

30. On Pride in Cloaths.
31. On Musculus.
32. On the Men of Sodom.
33. On Ehud.
34. On Naboth accused.
35. On Jacob.
36. A Prayer.
37. On y^e Israelites in y^e Wildernes.
38. On Sampson's Weapons.
39. On Jephthas Daughter.
40. On Ely y^e Priest.
41. On Sampson and John Baptist.
42. On Christ lookinge on Peter. [With about a dozen more.]

In a different hand from the above are other epigrams, among which are several of an amatory cast. At the close of the volume occurs, with considerable appearance of having been written by the same person, who has composed or transcribed other pieces, the autograph of Dudley Lovelace, who has written his name a second time with an eye to a little *jeu de mots*, thus: Dudley Lovelasse, and this gentleman has apparently (for they are in the same hand, or a very similar one) copied out portions of his brother's *Lucasta* upon some of the spare leaves, with here and there a variation from the printed edition. On the recto of p. 96 there are four verses from *Lucasta* with the signature of *Richarde Lovelace*.

The true history of the little book before me might be curious and interesting, if it could be ascertained. There is surely ground for presuming that it has once been possessed by Dudley Posthumus Lovelace, the younger brother of the ill-fatal Cavalier Poet, Richard Lovelace, if not by the latter himself. I referred to the curiosity of the present copy of Crashaw in a note at p. 42 of my edition of the *Poems of Richard Lovelace*, 1864.

W. CAREW HAZLITT.

RECIPES IN OLD MSS.

An old parchment oak-bound MS. copy of the Statutes, from Magna Charta to the *Articuli Exon*, has descended in my family, containing some singular and characteristic entries that may interest your readers.

It appears originally to have belonged —

“*Rectus Utring*, a brother of the Order of Eremitic Friars of St. Augustin, in the Convent of Waryngton, near Westchester (?)”

In process of time it descended to “Thomas Ernele,” probably an ancestor of my own, whose name appears, in a blank page in the middle of the book, in rather ominous connexion with that of “Susan Calley”; suggesting a contemplated union, at least, between those members of two very well-known old Wiltshire families.

In the blank pages at the end are the following curious recipes, written in a very good hand. Of some of the ingredients, however, in the first I am not quite sure: —

“Colycompotus	iid.
Venykrcki	iiid.
Long pep	id.
Gr. Aynys	id.
Z. Bayes	iiid.
Lycorys	iid.
Agnēs sede (?)	iid.
Z. Butt	id.

A gallon and a halffe off good Ale

“A drench ffor horsys; thys wul suffice iiii horsys well.”

Then follows: —

“Thom's Rollys off Kynswode.”

“An erbe callyd ffymytory put yn a bundell, and sodyn w^t a coney or chekyns, and use hytt; and hyt ys good to Avoide a consumpcion.”

“A drenche ffor a horse that hathe the glandres, or the Coffe.

“ffirst take Mystyldew that growythe on a Appull tree, ffor that is best; and take ii handfulls theroff, off the branche and levys to gether; ii handfulls of garlake clovys, and brose them yn a vessell ovyr the ffyer yn a pottell off stale ale, and sethe hyt to a quart. And then take and strayne hyt, and putt there in ii sponsefulls off powder off brymstone, ii sponsefulls off powder off lycoryse, and one sponsefull off powder off comyn, and then geve hyt yower horse to drynke warme. And aftur he hathe drynkyd, lett hym be softly laboryd ii or iii myles, and then sett hym uppe yn a warme stabull, and don hym w^t a good warme clothe, and sett a pan off colys as nere hym as ye can, to cast hym yn a swete. And then take good ale, oyle, and venygar, and meddyll them to gyther, and rubbe hym well there w^t all ovyer a gaynst the heyre, that yt may soke in to the skyn; and thus serve hym, and geve hym thys drynke iii tymes, one a day, and so therbe a whole daye and a nyght betweene evry drynkyng tyme. And then he schal voyde moche ffleme at hys moth and nose by great quantyte; wyche ffleme ys cause off hys desease, and thys schall heyle hym off hys Wynde.”

“Mem^d, hyt nede not to anoynte hym w^t oyle and vynegre, onles hys skyn stycke ffast to hys fflesh, and that wyll lose hytt.

“Mem^d, also, to geve yower horse aftur hys drynke sooden barley ffor hys pvendur.”

The only other name I can find among a few more scribblings, is that of “Dorothe Smyth.”

C. W. BINGHAM.

LORD DERBY, GOETHE, AND MANZONI.

Reverting to a subject touched upon in your pages some years ago (1855), viz. Lord Derby's and Goethe's translation of Manzoni's *Ode on Napoleon Bonaparte* (“Cinque Maggio”), I wish to call the attention of Italian scholars to the rendering, in both cases, of two lines in the seventh stanza: —

“E ripensò le mobili
Tende, e i percossi valli.”

I have not Lord Derby's since printed (though not published) volume of translations to refer to; but I have seen it, and observed in it the same interpretation of the passage in question as your correspondent B. (1.) (“N. & Q.” 1st S. ix. 109.) quoted from memory: —

"He saw the quick struck tents again,
The hot assault—the battle plain," &c.

Goethe has —

"Da schaut er die beweglichen
Zelten, durchwimmelte Thäler," &c.

About this last interpretation there can be no doubt whatever. Goethe has taken *valli* for the plural of *valle*, a valley or plain; and what I submit is, is he not wrong? Poetical licenses are scattered rather freely in Italian poetry, but I do not see the loophole by which *percossi* could make its plural feminine in *i*. And if not, the word *valli* is from *vallo*, a rampart, instead of *valle*, a vale; a solution which makes the expression *percossi* intelligible as well as grammatical.

I approach Lord Derby's translation with more hesitation, for he has given two descriptions to Manzoni's one. He has both a "hot assault" and a "battle-plain"; and perhaps no one but himself can say which of the two he intended to represent *percossi valli*, and which to fill up space or afford a rhyme. Some idea of something assaulted seems to have passed through his mind; at the same time that the *battle-plain* stands there most suspiciously, as the equivalent for *valli*.

If two such great men have really by some accident misinterpreted the *valli* in this case, it is a curious coincidence, and worth noticing.

As to commendation of Lord Derby's noble version of the Ode, it would be absurd to express it to any one who has had the good fortune of judging for themselves. Perhaps, however, only those who have made the same experiment and failed, in consequence of what seemed the almost insuperable difficulties surrounding the task, can fully estimate the beautiful as well as masterly touches which abound in this wonderfully successful effort. Among the unsuccessful labourers, I once ranked myself; but the labour was not lost which brought almost every word of the Ode under careful consideration. Of this, however, I shall be more satisfied if I find I am right in insisting on *valli* as the plural of *vallo*, and *percossi valli* as better translated by "stormed ramparts" than "durchwimmelte Thäler."

MARGARET GATTY.

Ecclesfield.

PALESTINE EXPLORATION FUND.

The gratifying intelligence that such a fund is about to be raised suggests an inquiry, which does not appear to have hitherto received the attention of travellers in Palestine. We read, in 2 Kings xx. 20, that Hezekiah "made a pool and a conduit, and brought water into the city." Now, on a due consideration of the localities, it seems difficult to understand how that water could be brought into the city, unless it were by an aqueduct or by a pipe: the pipe first descending and

then ascending, on the principle that water will rise to its own level. There seems no reason for concluding that Hezekiah erected an aqueduct. Was it then known to him, or was it known to those whom he employed to carry out his design, that the water, if conveyed in a channel properly secured, would rise to the elevation of the site from which it came, and so *come up* to where it was wanted? This idea is in a measure countenanced by the fact that the "conduit," by which Hezekiah is said to have brought the water into the city, is in Hebrew—מַעְיָן, from מַעַן, "to go up;" and it would be curious if it should appear on investigation, that the "conduit" was in fact a pipe, or channel, through which the water, first descending, ultimately *ascended* to the level at which it was required for use or distribution. This idea will not be found, on examination, to clash with 2 Chron. xxxii. 30.

It has been supposed that the Romans built aqueducts through ignorance of the hydrostatic principle—that a fluid will rise to a level at the opposite ends of properly adjusted pipes. Some, however, have imagined that the Romans were well acquainted with this principle, but were unable to give effect to it because unable to fabricate pipes of adequate strength and magnitude. It would appear that Hezekiah surmounted this difficulty by excavating the rock. SCHIN.

THE CAISTOR WHIP.—The following note, which is worth preserving, occurs in a Catalogue of Books now on sale by Puttick & Simpson. The Whip will be sold on Monday the 8th:—

"1416 THE CAISTOR GAD (or Whip).—An estate at Broughton, near Brigg (co. Lincoln?) is held by the following old and singular custom. On the morning of Palm Sunday, the gamekeeper, or some servant on the estate, brings with him a large gad, or whip, with a long thong; the stock is made of the mountain ash, or wicken tree, and tied to the end of it is a leather purse, containing thirty pence (said to have in it formerly thirty pieces of silver); while the clergyman is reading the first Lesson (Exodus ix.), the man having the whip cracks it three times in the church porch; and then wraps the thong round the stock, and brings it on his shoulder through the church, to a seat in the chancel, where he continues till the second Lesson is read (Matthew xxvi.); he then brings the gad, and kneeling upon a mat before the pulpit, he waves it three times over the clergyman's head (the thong is fastened as before observed), and continues to hold it till the whole of the Lesson is read, when he again returns to his seat, and remains till the Service is over. He then delivers the gad to the occupier of a farm called Hundon, half a mile from Caistor."

Perhaps you or some of your correspondents could throw light on the origin of this curious custom.

SPENCER HALL.

GABRIEL HARVEY AND SPENCER.—I forward to you, just as it was obligingly communicated to me

by a literary friend, the accompanying memorandum of a MS. note by Gabriel Harvey discovered in the Bodleian. It came too late to find a place in the notes to *Old English Jest Books*. Gabriel Harvey says, that "Mr. Spenser gave him Howleplas, Skoggin, Skelton, and . . . , on 20 Dec., 1578, on condition he should read them over by a stated time." These are not the words of the note, but are its substance, and all that can be made out, as the writing is partly illegible.

W. CAREW HAZLITT.

GABRIEL HARVEY'S "COMMONPLACE-BOOK."—I have before me what I judge to be the only remaining fragment of the commonplace-book of Gabriel Harvey. It consists, in its present state, of ten pages only. There are quotations from various authors, in English, &c.; but what renders it of peculiar value is that it preserves to us, by a lucky accident, the whole of an unknown and curious English poem, copied by Harvey in 1584 from an original, which must be presumed to have perished. The production in question is entitled—

"A View or Spectacle of Vanity: A Sober and Serious Moral Lesson, composed in an Hundred excellent Verses, as well for matter as stile very notable."

At the close, Harvey has written: "Incerti Auctoris, anno 1584." I conceive that it is one among the objects of "N. & Q." to place on record short notices of any inedited and uncatalogued English MSS. W. CAREW HAZLITT.

ALLAN RAMSAY.—On the fly-leaf of a copy of *Allan Ramsay's Poems* (2 vols., Edinburgh, 1727, 70), there is the following inscription:—

To Dr. Robinson, when at Edinburgh, July 30th, 1734.

"Now troth, dear Doctor, it is kind,
And shaws a cowthie crefauld mind
In you, who live sae far away,
On Brittain's sunny side of the Brae,
To dawt and clap a northren pow,
Owning his roundels easy row.
I own I like the scawpy height,
Where men maist sib to God's delight,
Yet pay my debts, and school my weans
By canny conduct of my gains:
And fowk think that ane unko ferly,
'Cause poets play that part sae rarely!
Thanks to Queensberry and the rest,
Wha gave what biggit up my nest;
When Quarto volume chanc'd to get in
Five hundreds frae the best in Brittain,
For which I'll chant, and shaw I'm gratefull,
Till canker'd Eild make singing hatefull."

the original there is no pointing. *Queens* was Gay's Duke. By "Quarto volume," he means the subscription edition of his *Poems*, in

W. CAREW HAZLITT.

L. SPENCER'S "BOCCACCIO."—This book, valuable for the price given for it, was once owned by Mr. Payne, of Pall Mall. Anecdote regarding the sale is given in *J.*, 3rd S. vii. 301. I have heard that the

call of "Hats off!" was uttered when the book was brought forward, out of respect to the volume; and that, on Lord Blandford's apologising to Lord Spencer for his successful competition against him the latter observed, that it was quite unnecessary, as it had saved him from doing a very foolish thing.

FRANCIS TRENCH.

Islip Rectory.

CHAINED LIBRARIES IN PARISH VESTRIES.—

How many church vestries are there in this kingdom known to be in possession, by bequest or otherwise, of libraries chained or fastened to the shelves? By the inclosed extract you will perceive that we have one such collection in our city:—

"THE CHAINED LIBRARY OF ALL SAINTS.—Many of our citizens are not aware that the vestry of the church of All Saints possesses an almost unique evidence of 'the dark ages,' when books were chained to the shelves, and a money pledge given before the sacred volume could be obtained for perusal. We refer to Dr. Brewster's Library, given to the parish in the last century. The books have been only once removed from their holding. This method of diffusing knowledge was only short-lived, it occurring in the time of a thrifty and generous churchwarden, who sold the books to a London bibliopoliſt at what was deemed a long figure, and the profit was intended to be carried to the year's receipt. The *Hereford Journal*, however, took up the matter in correspondence, and the books were saved from the impending confiscation. They have since remained on the shelves of the vestry. There are some interesting works in the collection, and a catalogue of them was published in the *Journal* at the time of their sudden removal to London. Luther's "Common-place Book" is one, as we heard the vicar remark, affording an interesting memento of the eminent man, who took so large a share in the bringing about of the Reformation. A very fine specimen of early printing (1541) in rubric and black-letter, came under our observation on Thursday; but the books are too thickly bedizened with dust to invite any but a book-worm to dive into their mysteries. The collection would form an excellent nucleus to a Free Library."

C. N.

Hereford.

BISHOPS' OATHS OF OFFICE.—Oath taken by the Bishop of Exeter in the early part of Queen Elizabeth's reign:—

"I, Wylliam Alley, Busshop of Exeter, do most humbly acknowledge and confesse your most excellent majestie to be my most true and undoubted Sovereigne Lady, and I utterlie renounce and refuse all obedience for anye thinge I possesse or enjoy, or hereafter shall possesse within anie your majesties realmes and domynions, to any foreyn power or potentate; and humbly confesse your majestie to be the supreme governor in all thinges as well ecclesiasticall as temporall within this realme, and with all obedience do make my homage for the temporalities and possessions of the Busshopricke of Exeter which I hold and enjoy; and I protest, by this my presente Othe, that I shall remayne your true, faythfull, and obedyent subjecte during my naturall lief, as God

shall helpe me and the contentes of the booke touched by me. At Richemonde, the seconde day of August, 1560, and the seconde yere of your majesties most prosperous reigne.

"WILLIAM EXON."

The original of the above is on parchment, and is preserved among the Lansdowne MSS. in the British Museum. G. A.

Barnsbury.

Queries.

MR. JOHN BOTRIE. — In Manning and Bray's *Surrey*, vol. iii. p. 681, is a list of those appointed "Triers" of the conduct of the clergy of the co. of Surrey, Feb. 16, 1647, one of whom was Captain Buttery of Dorking. Was he identical with John Botrie of Lincoln's Inn, and Marston St. Lawrence, co. Northampton? His will was proved April 14, 1654, by Eliz. Bootrye, his widow; and letters of administration were granted to John Buttrey of Lincoln's Inn, armiger of the estate of his brother Aug. 3, 1639. Eliz. Buttery, spin., by her will dated Dec. 8, 1642, leaves a legacy to her brother John Buttery of Lincoln's Inn; also—

"Unto the godly and religious ministers that have heretofore been plundered and pillaged by the cavilleers 20*l*. and unto such souldiers as shall be maymed and wounded for and on the right and behalf of the parliament, 20*l*.; to be paid unto my brother-in-law, John Sedgwick the elder, B.D., and minister of St. Alphage, Cripplegate, for their use."

Can I ascertain if John Botrie was called to the bar at Lincoln's Inn. ALBERT BUTTERY.

173, Piccadilly.

"CHRISTIAN BREADBASKET." — After the paper duty ceased to exist some years since, did a religious periodical, whose title remind us of the puritan era, ever appear under the designation of *The Christian Breadbasket*? which reminds us of those of Cromwell's time, such as *A Shove for Heavy* "Sterned" *Christians*; or *Hooks and Eyes for Believers' Breeches*, as appears in D'Israeli.

BREVIS.

THE COURT, 1730. — I am at present engaged in investigating a case of propinquity, which turns on the evidence of the birth of a child in London, 1728-30. The birth of this child does not appear to have been registered in London, though the mother was a lady moving in the court circles. Our only chance left of finding a clue seems to be that the birth may be noticed in some of the memoirs, letters, &c., in print or MS., which particularly refer to the gossip, tattle, and scandal in and about the court at that date.

I have tried a great many such in vain, but am unwilling to throw up the cards yet. Walpole and Lord Hervey are a little too late; the same applies to Bubb Dodington. Lady M.

Wortley Montague's letters are unfortunately deficient at the date in question. Are there any unpublished MSS. of hers anywhere? The Suffolk papers, both the printed and the MS. in the British Museum, have been ransacked to no purpose. Can the editor or any of his correspondents kindly suggest a source of information, such as I have indicated, either in print or MS.? P.

BENJAMIN FRANKLIN. — According to Parton's *Life of Benjamin Franklin*, the latter, while residing (1724-1726) in London as journeyman printer, lodged "in the street called Little Britain," and afterwards in Duke Street. Are the houses still standing, and where? S. W. P.

"GOD IS THE SEA OF LOVE." —

"God is the sea of love,
Where all my pleasures roll;
The circles where my passions move,
And centre of my soul."

This verse is found in Watts's *Hymns* in the hymn commencing "My God, my life, my love." It is attributed to Sir Thomas Browne, who lived before Watts. Can any reader inform me which of the two is the author? If my memory serves me, the verse is found in *Religio Medici*, but I am not sure. J. F.

GERVASE HOLLES. — I wish to be informed whether any part of this gentleman's collections for Lincolnshire and Notts has ever been printed. Of his MSS., forming several volumes, now among the Lansdowne MSS. in the British Museum, I am aware. But I am constantly meeting with quotations from Gervase Holles without its being stated whether it is the original MS. or some publication from which the quotations are made. More particularly I desire to know whether any of your readers can refer me to any full and finished printed account (taken from Gervase's manuscripts) of the families of Holles Earl of Clare, Densel, Musard, Clifton of Clifton, Freschville, and Kingston. J. E. J.

LAYSTONE ABBEY. — Did Turner, or any artist, at the beginning of this century, execute a drawing of Laystone Abbey, Suffolk? If so, has it been engraved? J. C. J.

PRINCIPAL LEE'S MSS. — At the sale of the MSS. of Principal Lee of Edinburgh University a few years ago, the following MS. was sold for a small sum —

"325. Scroll index to the Particular Register of Sasines, Inverness, Cromarty, and Sutherland, 1627-1690."

The purchaser will confer a great favour by communicating with me. F. M. S.

229, Clarendon Villas, Plumstead.

MANETHO. — This writer is generally believed to have lived about 280 B.C. in the reigns of Ptolemy Lagi and Philadelphus. It is also said that he

was a priest of Heliopolis. Many of your readers are, however, probably aware that Hengstenberg, in his work entitled *Die Bücher Moses' und Aegyptens* (pp. 237-245, &c.), maintains, with great learning and good arguments, that Manetho never resided in Egypt; and also that he did not live earlier than about the commencement of the vulgar era. Can any one throw any additional light on his history? And what authority is due to those extracts from his writings which are given by Eusebius, Josephus, Plutarch, Julius Africanus, &c.? J. DALTON.
Norwich.

THE NEW VERSION OF THE PSALMS was introduced into general use in consequence of the Order in Council of William III., December 3, 1696. At the end of the New Version there are several hymns, but the selection is not the same in all copies. By what authority have the changes in these hymns been made, and when did the hymns "My God, and is thy table spread," by Philip Doddridge, and "Hark! the herald angels sing," by Charles Wesley, first appear at the end of the New Version? W. L. D.

EARLY METRICAL VERSION OF THE PSALMS.—Can you, or any of your readers, tell me whether the sixteenth century metrical version of the Psalms in the Inner Temple Library has ever been printed, or whether anything is known of its author? I enclose a transcript of the first psalm, on the chance of some of your readers recognising it:—

"Argumentum.

This psalme in sence } of men both good and bad:
Shewth difference }
Yt shewth their frutis } thir endis both glad and sad.
Their hartis purtuas }

Psalm I. Beatus vir.

- " 1. Man blest is he: whose lyffe doth fle
To walke men's wyked featys:
And stondeth no daye [tyme]: in synners' waye
Nor syttith in skorners' seatys.
- " 2. But lovyth in wyl: in hart and skyl
The lordis good lawe and lore,
Yea daye and nyght: his lawe wil right
Revolve to kepe the store.
- " 3. And lyke is he: the plantyd tre
Sye ryvers set forsoth,
Who frutith in tyde: whose leavyis abide,
Al prosper what he doth.
- " 4. Not so, not so: the wicked do [be]
Thel be lyke dust in wynd:
Both voyde and vayne: as chaffe is playn
From earth cast forth by wynde.
- " 5. Therfor these men: so wiked then
In Jgement shal not stond,
Nor synners be [rest]: in companye
With rightwise men of hond.
- " 6. For God doth knowe [see]: and wyl avowe
The waye of men vpright
Wher shal deraye: the croked waye [ways]
Of wiked men ful quyte.

"Oratio.

"O blisshed father: make vs to be as fruteful tree
fore thi presence: so watryd bi the dewe of thi grace,
we maye glorifie the bi the plentiousnes of swete fru
our dayly conversation, through Christ."

F. J. FURNIVAL

ODE TO SHAKESPEARE.—In an old magazin read, when a boy, an ode to Shakespeare. It v a somewhat lengthy production, and full of t heroes of the mythology; indeed some one of the took Shakespeare to heaven, where every heath deity made him some gift. The first two lines, I remember rightly, were—

"When Nature to Athens and Rome bid adieu,
To Britain the goddess with ecstasy flew;"

and the last line of all was—

"One Shakespeare on earth, and one Jove in the sky."

Wanted, for a particular purpose, a reference where the entire ode may be found by M. C.

SHOOTER'S HILL.—Is there any good reason for supposing that Shooter's Hill, near Woolwich, is so called from its having once been much used for archery? In an act of Richard II. it is called Shetere's Held; and in Henry VIII.'s reign it is called Shutter's Hill? See Richardson's *Greenwich*. F. A. E.

THE STYRING FAMILY.—Could you or any of your correspondents kindly give me any information as to the origin or history of this family? Misson, or Misterton, in Notts, seems to be their first settlement. C. W. SINGLETON.
Leeds.

SULTANA.—Webster and Worcester agree in saying that this word means the wife of a sultan. But Hope in *Anastasius* (i. 116) states that it is used to designate only the sultan's sisters and daughters, whom of course he cannot marry. Which definition shall we accept? S. W. P.
New York.

TORCHLIGHT FUNERAL AT WESTMINSTER ABBEY.—There is said to have been a funeral by torchlight at Westminster some forty years since. Who was so buried, and is that the last instance of a funeral by night at Westminster Abbey? T. L.

OLD WALL PAINTING.—The figure, of which I enclose a sketch, was found over the door of the south wall of a church now in course of restoration. It consists of a large circle with two diameters, each about five feet crossed at right angles, and in the upper right hand quarter a small circle filled by a star of eight points, each about three inches long. The whole is coloured red except the star, which is black. I shall feel greatly obliged to any of your readers who will suggest an explanation. CPL.

WART STONE.—At Whitechurch, near Dublin, there is a large flat stone of irregular outline—

which a small (evidently artificial) excavation retains rainwater. The stone is known as the "wart stone," and it is locally believed that by immersing a wart-troubled finger in the water, the growth will be removed. Can any of your readers give me information about this superstition, or mention other localities in which a like belief obtains?

ACHENDE.

Dublin.

Queries with Answers.

FENIAN.—What is the origin of the name Fenian, applied to a section of the revolutionary party in Ireland?

ACHENDE.

Dublin.

[For the following explanation of this word we are indebted to our valued correspondent J. E. O'CAVANAGH, Esq.:—

This question was asked in the columns of the *Times*, October 20, 1863. It provoked three replies, from Hibernicus, Monkbarns, and George Ballentine. The note which Hibernicus then quoted from Moore's *Irish Melodies*, and which is affixed to the song commencing—

"The wine-cup is cffeling in Almhinn's hall,"

gives the correct derivation, in my opinion, of the name by which those Irishmen, both in America, Ireland, and elsewhere are called, who aim at the overthrow of English dominion in Ireland, namely—

"The Finians, or Fenii, were the celebrated National Militia of Ireland, and derived their name from Fin, the son of Cumhal—pronounced Coval."

Some of the readers of "N. & Q." may desire further information of this force and its leader. This celebrated warrior was of the royal line of Heremon, and son-in-law of King Cormac, A.D. 213—253, and hereditary general of the standing army of that monarch. Pinkerton, in his *Inquiry into the History of Scotland*, ii. 77, thus speaks of him:—

"He seems to have been a man of great talents for the age, and of celebrity in arms."

"It has been the fate of this popular hero," says Moore, in his *History of Ireland*, "after a long course of traditional renown in his country, where his name still lives, not only in legends and songs, but yet in the most indelible of scenery connected with his memory, to have been all at once transferred, by adoption, to another country (Scotland), and start under a new but false shape, in a fresh career of fame." The army, or rather the military order, of which Finn was the chieftain, was called the "Fiann of Erin." The word is used by Irish writers, as well as the peasantry, in a collective sense, and understood as the order of men called the "Fiann." Its plural, "Fianna," means bands or bodies of the Fiann. An individual member was styled "Feinnidhe." Should our modern Finians take the field, and remain true to the injunctions imposed on their ancient prototypes, though formidable to their male adversaries, the fair sex will

have little to apprehend. There were four injunctions, Keating tells us, laid upon every person admitted into the order of the Fiann: the first, never to receive a portion with a wife, but to choose her for her good manners and virtues; the second was, never to offer violence to any woman; the third was, never to give a refusal to any mortal for anything of which one was possessed; the fourth was, that no single warrior of them should ever flee before nine champions. Though my own convictions have been thus submitted, it may be well to add that some archaeologists think the word Fiann comes from "Phenician." "It possibly may," says O'Mahony, who adds, "It is, however, just as likely to come from the same origin with Feadhach (pronounced Feeagh), i. e. a hunt, and to mean an order of hunters. Thus the name of a member of that modern German light cavalry corps, 'Jäger,' means hunter. The 'Fianna' seem to have done nothing but hunt and fight." From some of the Finian tales and poems now in course of publication—to the elucidation and vindication of ancient Irish history—one would imagine that they monopolised all the game, as well as all the fighting, of Ireland in their day. A Finian warrior may thus be synonymous with the Latin "Venator" or the German "Jäger," and have no relationship at all with the word Phenician. The bands of Kerns and Galloglasses, supported by the Irish chieftains of later times, it is conjectured, have been affiliations of these more primitive Fianns, who are still, after the lapse of many centuries, so vividly and popularly remembered; while, singularly enough, the Kearns and Galloglasses of comparatively recent existence, have secured no perpetuity of fame in the poetry, prose, romances, or traditions of their country; and by the uneducated peasantry are now nearly forgotten.]

ANSAREYS.—Can any of your readers give me any information respecting the "Ansareys" and "Gindarics" mentioned in the third volume of *Tancred*, by B. D'Israeli, M.P.? I wish to know whether such a sect really exists, or did exist up to a short time; or are they only a creation of the novelist's brain?

W. A. M.

[The Ansareys, also called Ansarians, Ensarians (properly Nassaris and Ansayri), are a people of Syria. The territory occupied by them is that chain of mountains which extends from Antakia to the rivulet called Nahr-el-Kabir, or the Great River. The history of the origin of this people, though little known, is instructive. The following account is given in the words of a writer (Assemani, *Biblioth. Orientale*), who has drawn his materials from the best authorities. "In the year of the Greeks, 1202 (A.D. 891), there lived, at the village of Nasar, in the environs of Koufa, an old man, who, from his fastings, his continual prayers, and his poverty, passed for a saint: several of the common people declaring themselves his partisans, he selected from among them twelve disciples to propagate his doctrine. But the magistrate of the place, alarmed at his proceedings, seized the old man, and confined him in prison. In this reverse of fortune, his situation excited the pity of a girl who was slave to

the gaoler, and she determined to give him his liberty. An opportunity soon offered to effect her design. One day, when the gaoler was gone to bed intoxicated, and in a profound sleep, she gently took the keys from under his pillow, and after opening the door to the old man, returned them to their place unperceived by her master. The next day, when the gaoler went to visit his prisoner, he was extremely astonished at finding he had made his escape; and the more so since he could perceive no marks of violence. He therefore judiciously concluded he had been delivered by an angel, and eagerly spread the report, to avoid the reprehension he merited. The old man, on the other hand, asserted the same thing to his disciples, and preached his doctrines with more earnestness than ever." — Volney's *Travels through Syria and Egypt*, ii. 1—8, ed. 1787.

The Anasians are divided into several tribes or sects, among which are distinguished the Shamsia, or adorers of the sun; the Kelbia, or worshippers of the dog; and the Kadmonia, who are said to pay a particular homage to that part in women which corresponds to the priapus; and who hold nocturnal assemblies, in which, it is said, after certain discourses, they extinguished the light, and indulge promiscuous lust. For other particulars of these people consult Burckhardt's *Travels in Syria and the Holy Land*, 155—158, 4to, 1822; Chesney's *Survey of the Rivers Euphrates and Tigris*, i. 542, ed. 1850; *The Modern Syrians*, ed. 1844, pp. 276—282, and "N. & Q." 1st S. ix. 169.]

CARLO BOTTA. — Where shall I find the best biography of this author? He was, I believe, a surgeon in Buonaparte's army of Italy, and was an Italian by birth. He was distinguished by several works of great merit in his native language, but of all, his *Storia della Guerra dell'Indipendenza degli Stati Uniti d'America*, 4 vols. 8vo, Milano, 1819, stands pre-eminent, and in this the conflict with the "Serapis" and the pirate Paul Jones's two ships, equal in size with the English frigate, on 23rd September, 1779, is described as graphically as any such combat we have on record. Sir Richard Pearson, who commanded our "Serapis," was afterwards promoted to be Lieut.-Governor of Greenwich Hospital.

INQUIRER.

[Carlo Giuseppe Botta was born at San Giorgio in Piedmont in 1766, studied medicine in the University of Turin, and took a doctor's degree in 1786. In 1796, after the first success of Bonaparte, he followed the French through their campaigns in Lombardy, and in the following year was present at Venice at the fall of that ancient republic. In June 1800 he was appointed member of the Consulta, or council of administration for Piedmont. When Napoleon resolved, in 1803, to unite, definitively, Piedmont to France, Botta was one of the deputies sent to Paris on the occasion. In 1804 he was elected deputy to the French legislative body. After the fall of Napoleon, he availed himself of his ample leisure in preparing for the press his *History of the North*

American Revolution and War of Independence. In 1815, Napoleon's restored government appointed him Rector of the University of Nancy. He resigned his rectorship at the second Bourbon restoration, and was appointed Rector of the University of Rouen, an office he did not retain long, for in 1816 he was living at Paris without employment or pension. He now applied himself to write his great work, a contemporary History of Italy, during the French occupation, which he published at Paris in 1824, entitled *Storia d'Italia dal 1789 al 1814*, 4 vols. 8vo. Botta died in reduced circumstances at Paris in August, 1837. The longest biographical notice of this celebrated writer, with a list of his works, will be found in the *Biographie Universelle*, Nouvelle édition, v. 149, Paris, 1843.]

GARRICK'S BOOK-PLATE. — I was lately induced to buy a copy of *Shakspeare*, 10 vols. Tonson, 1728, by the book-plate. On a scroll is "David Garrick," above it an esquire's helmet; and for crest a panther's head holding a caduceus in its jaws. The whole is embedded in foliage, flowers, and shells. In the righthand corner is "S. W. inv. et sc."

Is this the book-plate of the great actor? What were his arms?

F. R. C.

Rue Angoulême.

[The arms of David Garrick given in Burke's *Armory*, are "Per pale, or and az. on the dexter compartment a tower gu., and on the sinister, on a mount vert, a sea-horse ar. mane, fins, and tail, of the first; on a chief, gold, three mullets of the second. Crest—a mullet or." The following notice of his book-plate appeared in our 1st S. vii. 221: "The name, David Garrick, in capital letters, is surrounded by some fancy scroll-work, above which is a small bust of Shakspeare; below, and on the sides a mask, and various musical instruments; and beneath the whole, the following sentence from Menage: 'La première chose qu'on doit faire quand on a emprunté un livre, c'est de la lire, afin de pouvoir le rendre plutôt.'—*Menagiana*, vol. iv."]

ROAN. — What is the etymology of *roan*, the leather used in binding in imitation of morocco, and prepared from sheep-skin?

A FAITHFUL READER.

[In common parlance, when a book is spoken of as being bound in roan, we think the reference is primarily to the colour, just as when we say "a roan horse." In this latter sense the French have the word *rouan*, formerly *roun*, which seems to be the immediate source of our English *roan*.]

TRÈS, THE FRENCH COMPARATIVE. — Does this literally mean *three times*, as, for instance, *très bon*, thrice good — that is, excellent, superlatively good? *Très hardi*, very bold, exceedingly audacious.

GALLUS.

[This is a question which French scholars do not appear to have yet settled among themselves. Some of them seem to be quite satisfied that *très*, used to express the superlative, does literally signify *thrice*, so as to be the

true equivalent of *ter*, or *τρίς*. In support of this view they cite such Greek words as *τρισάβιος*, *τρισυδαίμων*, and *τρισμέγιστος*. Others, however, maintain that the true root of *três* is *trans*, citing the example of *transpassare*, which in Fr. becomes *trepasser*; in Old Fr. *trespaser*.]

Replies.

NEW SHAKSPERE EMENDATION.

(3rd S. vii. 315.)

It is fortunate, in regard to the question which MR. SAWYER has raised to my emendation of the line in Brutus's soliloquy (*Julius Cæsar*, Act II. Sc. 1.), that there is no doubt as to the meaning of the speech itself. The question merely relates to the single line, and the removal of an evident corruption. Of that line we have now (including my own and MR. SAWYER's) four readings, namely,

"For if thou *path*, thy native semblance on."—Folio.

"For if thou *put* thy native semblance on."—

Coleridge.

"For if thou *pall* thy native semblance o'er,"

Heraud.

"For if thou *walk*, thy native semblance on,"

Sawyer.

MR. SAWYER has himself disposed of Mr. Coleridge's reading; but his own is equally untenable. "Walk" by itself is certainly an incomplete phrase; the sense requires "walk forth," or "walk abroad." He likewise mistakes my meaning. I have nowhere said, "If thou hide thy monstrous visage in smiles and affability," that "not Erebus itself were dim enough to hide thee;" but precisely the contrary. My words are, "That the true mode of concealment is to let their naked faces (their 'native semblance') be seen, and only to *hide* 'the monstrous visage' of conspiracy in smiles and affability."

MR. SAWYER mistakes the meaning of the phrase "native semblance." I have explained that it simply means "naked faces," as the context proves. Lucius enters to Brutus, announcing the arrival of Cassius and his companions:—

"*Bru.* Do you know them?

"*Luc.* No, sir; their hats are plucked about their ears,
And half their faces buried in their cloaks,
That by no means I may discover them
By any mark of favour."

Whereupon Brutus exclaims:—

"They are the faction. O Conspiracy!
Shamest thou to shew thy dangerous brow by night,
When evils are most free? O! then, by day
Where wilt thou find a cavern dark enough
To mask thy monstrous visage?"

Now here the term "monstrous visage" means the naked faces which they had "buried in their cloaks," the "dangerous brow" which they were ashamed to show. But thus to cover the face is

to excite suspicion. Brutus rules that it is better to wear an open brow, a smiling and affable countenance. To attempt to hide their purpose in any other way is worse than vain, it is full of peril. No cavern—not even Erebus would avail to ensure the success of the attempt, should they persist in mantling up their naked features,—in other words, "pall their native semblance o'er." It is true that what belongs to the concrete conspirators is in the text transferred to the abstract personification, *thou* and *thy* being used for *they* and *their*; but it is a license frequently employed by Shakspeare, the *prosopopeia* being simply in such cases indicated as a slight elevation of the style, and not intended for a perfect figure.

The number of synonyms for the countenance in this speech and that of Lucius is remarkable. Take them in order: "faces"—"favour"—"dangerous brow"—"monstrous visage"—"native semblance." In like manner, we have "a cavern dark enough"—leading ultimately to "Erebus dim enough." This is the wonted genetic process of Shakspeare's style, by reason of which, as Coleridge has shown, each speech or even sentence in the dramatist's works frequently becomes "a living organism,"—that is, a product naturally generated and not mechanically constructed. It is quite probable, therefore, when Brutus recurs to Lucius' statement of the conspirators coming with "their faces buried in their cloaks," that he should so far idealise it as to express the same fact, by the line—

"For if thou *pall* thy native semblance o'er."

We thus see how the line was generated. I may mention that it was not by guess, but by intuition, that the line as amended occurred to me.

Coleridge evidently mistook the meaning of "native semblance." He had in his mind *the likeness with which Conspiracy was born*, and associated this with a *mantled countenance*, as if, like Minerva from the head of Jove, this malign deity had sprung to birth already equipped in appropriate costume. And, truly, a sculptor might well represent Conspiracy as a goddess with a muffled face; but Shakspeare had no such idea, for there is nothing in the context to generate it. An artificial poet might, indeed, have dragged in such an image by the head and shoulders, but this is not Shakspeare's "creative way," whose works in whole and in part are "living organisms," not mechanical structures. JOHN A. HERAUD.

ORIGIN OF THE WORD SUPERSTITION.

(2nd S. v. 125, 242; vi. 301; 3rd S. i. 243, 335, 391, 475; ii. 17, 234, 516.)

Although the impression is very prevalent that *superstitio* means *quid nimis*, that is, that *super* is the principal element, something excessive or

above the standard of right (cf. Riddle's *Bampton Lectures*, p. 434, *sq.*), and its being used as the equivalent of *θεοιδωρία* appears favourable to this view, I cannot agree with your excellent correspondent EIRIONNACH, when he writes:—

"It might be said that when the doctrine of the Soul's immortality was first introduced amongst the ancient Romans, they who first embraced it and believed that they should survive death were called Superstites and Superstitiosi, or Survivors; this is far more probable than most of the derivations assigned for Superstitio, and yet it has not an historical leg to stand on." (2nd S. vi. 301.)

So far from the definition of Superstition being groundless and wanting in historical foundation, I believe that in his reflections on the consecration of the image of his lamented daughter, Tullia, Cicero did himself acknowledge this *cultus* to be both nominally and really *vana superstition*.

"M. Tullius," remarks Lactantius, "who not only was a perfect orator, but philosopher, and indeed the sole imitator of Plato, in that book in which he sought consolation for himself after the death of his daughter, hesitated not to declare that the deities who received public worship had been men. . . . Within a few lines he has imparted to us two facts. For whilst he professed he would consecrate the image of his daughter in the same way their statues and images were of old consecrated, he both inculcated that they were deceased men, and exhibited the origin of this vain superstition."—*De Falsa Religione*, cap. xv. p. 67, edit. Paris, 1748.

Again, the Christian Cicero observes:—

"Wherefore Cicero admitted it was without limitation evident, that we may infer the same thing respecting Jupiter and the senior gods; that if our forefathers consecrated their memory, for the same reason he designed to consecrate his daughter's image and name; the mourners should be pardoned, but the believers (in this *superstition*) can not. For who so senseless as to think that through the consentient placitum of innumerable dotards the heaven can be opened to the dead? or that any one can confer on another what he does not himself possess?"—*Ibid.* p. 69.

The piety of Æneas he shows to have been superstition only:—

"An potest aliquis dubitare quomodo religiones [sive superstitiones] deorum sint institutæ, cum apud Maronem legat Æneæ verba sociis imperantis:—

"Nunc pateras libate Jovi, precibusque vocatæ
Anchiæ genitorem?"

"Cui non tantum immortalitatem, verum etiam venturorum tribuit potestatem," p. 66.

It is satisfactory to find my etymological suggestion (2nd S. v. 242) confirmed by Bp. J. Taylor in his *Sermon On Godly Fear*, quoted by EIRIONNACH (3rd S. i. 391), though the latter supposes the term refers to the survivors and their intense feeling for the departed as shown in the old *θεοιδωρία*, or deification, in prayers for the dead, and the oriental honour performed to spirits of their ancestors. "Hence came the etymology of Superstition: it was a worshipping or fearing the

Spirits of their dead heroes, quos Superstites credebant," &c.—Bp. Taylor, *ut supra*. Cf. Cicero, *Pro Murena*,—

"Utrisque Superstitibus presentibus. Id est, sanis et incolumbibus, ideoque presentibus. Qua in re id verbum a veteribus usurpatum fuisse Nonius Marcellus scribit. Superstitibus igitur est sanis et incolumbibus, ideoque presentibus." Sylv. edit. Amstelodami, 1696, p. 41.

That the words *superstitio* and *superditionus* were employed as terms of ridicule by materialists is, I think, supported by the authorities above cited, Cicero and Lactantius. I beg further to remark that, from the peroration of Cicero's magnificent Oration for Archias, he appears to have substantiated what he apprehends to be the Utopia of immortality by the ambitious expectation of posthumous fame.

"He cared not for his life resumed in heaven,
He'd lived to ev'ry end for which 'twas given."

Even granting that Cato and Cicero were convinced of the important doctrine of the soul's separate existence in a future state, we are not justified in attributing the same belief to the generality of his contemporaries. In the celebrated words of Tacitus: "If in another world there is a pious mansion for the blessed; if as the wisest men have thought, the soul is not extinguished with the body," we may observe he says, *ut sapientibus placet, not plerisque*.

A Christian only could confidently maintain—

"Nec dissolvetur anima dissoluto corpore, nec eo perente peritura est. Sed vitam sibi propriam possidens, manet *superstes* et immortalis, futura capax miserie aut felicitatis."—Burnetius, *De Statu Mortuorum et Resurgentium*, p. 41, 1733.

"The ancient Hindus believed in immortality and in personal immortality, and we find them in the Veda praying to their gods that they might see their fathers and mothers again in the bright world to come. *We can hardly imagine such a prayer from the lips of a Greek or a Roman*, though it would not surprise us in the sacred groves of ancient Germany. What a deeply interesting work might be written on this one subject—on the different forms which a belief in immortality has assumed among the different races of mankind!"—"On Manners and Customs," a review of *Researches into the Early History of Mankind, and the Development of Civilization*, by Edw. Burnet Tylor, in *The Times* of April 21, 1865.

It will perhaps be objected that Lactantius used the word referred to in its common acceptation as opposed to *impietas*; but it must be acknowledged that he probably designed to include this original or etymological signification here proposed; inasmuch as the lesson which he says ought to be derived from the bereaved father's *cultus* was this—not that the worshippers were *θεοιδωρες*, but that the honours paid to these consecrated individuals implied an affectation of belief that the *mortui* were *superstites, incolumes, presentes*.

BIBLIOTHECAR. CHETHAM.

HERCULES: DANTE.

(3rd S. vii. 254, 305.)

I have read with attention the reply of W. F. P. to my query on this subject; on which he will believe, I hope, that I did not write without due consideration of Christ's descent into Hell, to which Dante refers so pointedly at the end of canto viii. But the invader of Hell, in canto ix. asks the fiends—

“Perchè ricalcitate a quella voglia
A cui non puote il fin mai esser mozzo,
E che più volte vi ha cresciuto doglia?”

substantially meaning, “Why do you infernal powers resist that will whose consummation can never be imperfect, and which has *more than once* increased your punishment?” This implies, I venture to believe, that there had been, under divine sanction, several invasions of Hell (besides our Lord's), which the fiends had vainly opposed in such a way that they had suffered for their temerity. In fact Virgil himself had been to the lowest circle (ver. 25 to 31 of the canto discussed, the 9th), and had encountered some resistance from the demons in Malebolge (c. xxi. v. 63). Hence we need not imagine (on Dante's authority) that the omnipotent Visitor of Hell added to His work the (for Him) paltry exploit of chaining Cerberus, on which performance we may more becomingly leave Hercules alone to plume himself. Furthermore, the object of our Lord's Descent was to lead away the spirits of Adam, Abel, and the others who had fulfilled the conditions of salvation under the dispensations previous to the Christian: hence it does not appear that He went further into Hell than the First Circle, or that He was resisted anywhere else than at the Upper Gate, described in canto iii., and subsequently mentioned in canto viii., *sub finem*. We can hardly be called on to imagine that the conflict was carried into the third circle (to which Cerberus was attached), or that Cerberus was allowed to quit his bounds and ascend to the scene of action. I do not know what notions the author of *Piers Ploughman* may have entertained respecting the history or mystery to which I have had to refer; but I never heard that Dante, or any of Dante's commentators, had consulted him.

I have been told that the words “del Ciel Messo,” in v. 85, refer distinctly to an *angel*. But the “Messo di Dio” of Purgatory, c. xxxiii. v. 44, is always understood to be a man acting under the Divine sanction.

Will you now permit me a digression? In a recent review of Mr. W. Rossetti's *Dante's Comedy*, it is remarked *obiter* that the phrase, c. i., v. 20—

“Che nel lago del cuor m'era durata,

becomes *nonsense* in Cayley's rendering,—

“Which in the lake, even my heart, had stay'd,”

while Mr. Rossetti's—

“The which within my heart's lake had endured,”

preserves the substance, though not the spirit, of the original. I have vainly endeavoured to imagine, or to get the irresponsible reviewer to explain to me what substantial difference there can be between “my heart's lake,” and “the lake, even my heart.” Will any of your correspondents on the Italian poet, or on the English language, help me to solve this difficulty?

C. B. C.

LYNCHETS, OR SHELVES, IN WILTSHIRE.

(3rd S. vii. 241, 301, 330.)

I had yesterday the pleasure of inspecting the most curious artificial terraces in this vicinity, and also comparing them with the almost exhausting notices of such earthworks in Chambers's *History of Peeblesshire*, p. 39, *et seq.*, wherein reference is made to a remarkable instance recorded by Gordon in his *Itinerarium Septentrionale*, p. 114.

To those who are accustomed, like myself, to traverse the hills of the Lowland Highlands of Scotland, the idea that shelves like these were formed by the passages of sheep or cattle only excites a smile. We have thousands, I might almost say millions, of the tracks made by those animals, the ovines being quite distinct in character from the bovines, and both from the shelves and terraces in question, of the artificial nature of which Chambers gives us the uncontradictable proof, that in the instance of one on Arthur's Seat, near Edinburgh, it is like those on the Rhine, *faced with rude masonry*.

Every hill in this district, however, gives us evidence of the extension of cultivation to a height we would not dream of attempting now. And why? Labour was cheap in those days, and artificial manures unknown. The manure that they had was applied to some small patch of ground round the homestead; while year after year virgin soil, whenever it could be conveniently found on the holding, was broken up, and then again let run to grass. Where then the inclination was such that the plough could be used that implement was employed. Where, however, the slope was too steep, and the soil at the same time rich, the exposure being also favourable, terraces were gradually formed by the spade, very much in the way that what are called “lazy beds” in this district are to the present hour.

(GEORGE VERR IRVING.

Culter Mains, April 26, 1865.)

It is evident that these terms are applied to two very different features of the land, and that the “shelves” of Devon and Gloucestershire are not of the same character as those of Wilts, to which Cobbett alludes. Lynchets are paths along the

hill sides, trodden by sheep and cattle in the way to their pasture grounds; shelves are broad terraces following the contour of the hills of the chalk formation, and which are occasionally, where the ground permits, brought under cultivation, but from their inaccessible situation remain more frequently uncultivated. They are well-known features of the landscape to such as, like MR. GARBETT and myself, are familiar with the scenery of Wilts and Dorset, and no doubt we have speculated at times in common on the causes of their formation, and with various conclusions; but as for myself I do not hold with the opinion that the lynchets have an archæological significance. In some localities they certainly assume very much the appearance of artificial ramparts, and may possibly have been used in primitive ages for purposes of defence, but closer observation leads me to conclude that the idea of artificial construction must be abandoned, and that they are, in fact, the work of nature, not of man. The most plausible explanation of their origin that occurs to me is, that they may be of the nature of raised beaches, indicating successive stages of that great geological process which effected the gradual elevation of the chalk above the then surrounding ocean. This hypothesis, however, requires confirmation. W. W. S.

MISTLETOE (3rd S. vii. 76, 157, 226, 326.)—A rejoinder to J. A. P. will, I trust, be allowed me, as my last on the subject, as other more important occupations preclude their further interruption.

The discussion arose upon the query of A. A. as to the meaning and derivation of the word *mistletoe*, and J. A. P., entirely ignoring Pliny's account of its meaning at his time in Gaul, gave only that writer's account of its propagation from a previous chapter, thus travelling out of the record; to which I endeavoured to call his attention.

In his rejoinder, however, Pliny's knowledge is seemingly disavowed, contrary to what I think has been the invariable opinion, not only of contemporaries (he refused for his MSS. *cccc nullibus summis*, equal to 3242.); and I need not repeat the encomiums of posterity, down to the opinion I have given of the late Sir Francis Palgrave, who first taught me his knowledge of German. It cannot therefore be denied that Pliny did not know the form and meaning of the indigenous word. Whatever Pliny's private opinion of the injurious effect of the parasite might be is here nothing to the purpose. In the passage I cited, the Druids are said to have held a directly different view—to have considered it of the most potent efficacy, which J. A. P.'s exposition of his own favourite word *virgulam crimis virtutis ex-actis* expresses, and which great repute, if we

could not gather from our own Christmas festive observance, may be found in one of the most celebrated recitals of the Edda, where the Mistletoe is the only herb potent enough for the arm of Loke to slay the best-beloved son of Odin, the mild Baldur. As for the indigenous form of the word, it is, I believe, an etymological axiom that when the consonants—the bones and sinews of a word, disregarding the vowels, which are merely the filling in and covering of the frame—have a significance in a tradition, those consonants are the true root. *Omnia sanantem* would certainly be more literally expressed in German by *all-heil*, but, as J. A. P. admits, there is no significance in these words to the plant in question; there is this requisite, however, in *mistel*, which, as a contracted form of *meist-heil(sam)*, is a true exponent of Pliny's version, and consequently the indigenous term. WILLIAM BELL, Phil. Dr.

6, Crescent Place, W.C.

ADVERBS IMPROPERLY USED (3rd S. vii. 152, 225.)—"Oh, she is very poorly;" "Thank you, she is very nicely."

What are we to say of these two expressions, one of which has been admitted into use, the other is knocking at the door? P. S. C.

SOBRIGUETS OF REGIMENTS (3rd S. vii. 4, 251.)—With reference to G.'s question, I have referred to the official Army Lists from 1754, the earliest date from which they exist, and find no trace of the 25th Regiment having ever borne the name of "Edinburgh." Until the year 1782 it had no other designation than its number. In that year I find "The Sussex" interlined in MS., and in the following years printed. It continued to be called by this name until 1805, when Lord George Lennox, the colonel, died. The Hon. Charles Fitzroy was appointed colonel, and the designation of "The Sussex" was transferred to the 35th Regiment in lieu of "The Dorsetshire," which that regiment had borne for twenty-five years. On 14th May, 1805, a letter was addressed to the colonel, acquainting him, "That His Majesty has been pleased to order that the Regiment of Infantry under your command shall in future be styled the 25th Regiment, or the King's Own Borderers."

I have not been able to find the authority for the designation "The Sussex" as applied to the 25th Regiment. JOHN MACLEAN.

Hammersmith.

The 97th, "the Celestials," from the light blue facings.

2nd Dragoon Guards, "Queen's Bays."

"The Enniskillins" and the "Carbineers" seem to be omitted from the list. The 33rd are certainly "The Havercake Lads." Are not the 2nd Life Guards the "Nulli Secundus?"

ANON.

THE O'CONNORS OF KERRY (3rd S. vii. 280.)—X. Y. X. will find a genealogy of the O'Connors of Kerry in the first part of Mr. R. F. Cronnelly's *Irish Family History*, now in course of publication by Messrs. Goodwin, Son, and Nethercott, Dublin. A work valuable to Irish historical students, lately noticed in "N. & Q."

JOHN MACLEAN.

Hammersmith.

THOMAS MAY, DRAMATIST AND HISTORIAN (3rd S. vi. 286.)—The arms borne by him were, Gu. a fesse betw. 8 billets or. The crest was out of a ducal coronet or., a lion's head gu. The family first came into Sussex from Kennington, Kent, on the marriage of John May with Alice Shoywell of Etchingham.

W. D. C.

HOG FEAST (3rd S. vii. 295.)—This custom, now nearly obsolete, prevailed in parts of the West Riding of York under the name of Bedlam Feast. It may have had its origin from the same cause as the hog feast, but at one I was invited to, the host dispensed with our assistance in salting the flitches and hams. Our servant (a native of Barnsley) tells me that her mother has a "spit" called a "Bedlam-spit," consisting of a number of hooks, one above the other, tied to a rod of iron, with wire, upon which the "offal" parts were hung to roast. What may be the derivation of the word "Bedlam" in connection with this feast I do not know.

A. GOLDTHORP.

Wakefield.

A very pretty illustration on this subject will be found in the fourth part (Herbst) of Ludwig Richter's *Für's Haus*, published at Leipzig in 1861 or 1862.

JOHN DAVIDSON.

DISSOLUTION OF RELIGIOUS HOUSES (3rd S. vii. 94.)—Dugdale in his *Mon. Angl.*, vol. vi. of Cayley and Ellis's edition, gives a full account of the possessions of the Knights of St. John of Jerusalem. The outlying societies of the Hospitallers were called Commanderies, those of the Templars being distinguished as Preceptories.

CPL.

"NO MAN IS A HERO TO HIS VALET DE CHAMBRE" (3rd S. vii. 150, 309.)—J. M. K. inquires about the Antigonus, whose saying I forwarded to "N. & Q." I found it in the following passage of William Penn's *No Cross, No Crown* (p. 305, ed. 1806), which I copy out in full:—

"Antigonus being taken sick, he said, 'It was a warning from God to instruct him of his mortality.' A poet flattering him with the title of the Son of God, he answered, '*My servant knows the contrary.*' Another sycophant telling him, that the will of kings is the rule of justice. 'No,' saith he, 'rather justice is the rule of the will of kings;' and being pressed by his minions to put a garrison into Athens to hold the Greeks in subjection, he answered, he had not a stronger garrison than the affections of his people."

I believe that this special Antigonus was the King of Macedonia, who was the cotemporary and

correspondent of Zeno; and if we may judge from a letter preserved by Stobæus, and also to be found in the work above quoted, the sayings here given seem very much to suit his character.

FRANCIS TRENCHE.

Islip Rectory.

YEW TREES CALLED PALMS (3rd S. vii. 306.)—Looking over the accounts of the churchwardens of Woodbury, I find the following:—

"Memorandum, 1775.—That a Yew or Palm Tree was planted in the church yard, y^e south side of the church, in the same place where one was blown down by the wind a few days ago, this 25th of November."

Signed by the churchwardens and eight parishioners.

H. T. E.

DALYELL'S "SCOTTISH POEMS" (3rd S. vii. 254.)

Haly hag matins.—"Halyoch (gutt.)," according to Jamieson, is "a term used to express that strange gabbling noise people make who are talking in a language we do not understand.—*Gall*." The Celtic word *Goilemach* signifies prating, tattling.

Foster.—Celtic *Foisteachair*, a hireling. I think, but cannot be sure, that I have heard the word *foster* applied to a steward or overseer of workers in the south of Scotland, where *wood-foster* was a common term for a forester—one who had the charge of woods. In this case *foster* may be merely a corruption of forester; but why *wood-foster*?

Half mark steikis.—May not this be the same as *hamart steiks*, home-made clothes? See Jamieson, *Hamart* and *Steiks*.

Tottis russet.—Tots or taitis, that is, locks of wool or hair; russet or rushit, from *rush*—diarrhoea. These rushit, or rushid, locks are cleared away from the clean parts of a sheep's fleece; and are, or rather were, often scoured and manufactured into cloth, blankets, or stockings for home use.

A cott of kelt.—Sibbald (*Chronicles of Scottish Poetry*) explains the word *kelt* to mean "cloth with a frieze, commonly made of native black wool."

Cashmaries, according to Jamieson, "fish carriers, or people who drive fish from the sea through the villages."

Bryde.—*Bred, brod*: a board, a shelf (P).

Bedene.—Unless this is bidding, command, I know not what it means.

Duschet, Dussic (Dulset?).—A musical instrument. See Jamieson, *Scot. Dict.*:—

"He toned his dussie for a spring."—P. 815.

"Vpon his duschet vpe he played."—P. 817.

ANON.

THOMAS BILBIE (3rd S. vii. 240.)—The Bilbies were a firm of bellfounders at Chewstoke, Somerset, and at Collumpton, Devon, in which counties, as also in Dorset, Gloucester, and Wilts, their bells are found. Their name was Thomas, 1784.

1766; Abraham, 1760; William, 1780-1783; and Thomas, 1791-1805. The earliest date occurs in an inscription on a bell at St. Peter's, Dorchester:—

"Mr Renaldo Knapton saw me cast the 21st Sept^r 1734. Mr Daniel Arden, Mr Joseph Gigger, Ch^wardens. Tho. Bilbie cast all these six bells. Ring to the praise of God."

A curious inscription occurs at Kenton, Devon:—

"T. Bilbie cast all we, 1747."

See the Rev. W. C. Lukis's *Account of Church Bells*. Parkers, 1857. A most interesting work on the subject. CPL.

CLINT HILLS (3rd S. vii. 323.)—This should be spelt Clent. I am not sure if Umbra (Mr. Charles Clifford) and F. C. B. mean the same place. Umbra, no doubt, refers to Clent Hill in this neighbourhood, on the top of which are four stones of immemorial antiquity, placed in a slight artificial cavity. It is, I believe, generally supposed that they are Druidical, and of the same character as those on Stonehenge; but there is no record about them, and only a foolish legend, probably not very ancient, calling them Ossian's tomb.

LYTTELTON.

Hagley.

THE THIRD PLAGUE OF EGYPT (3rd S. vii. 297.) Your respected correspondent, J. DALTON, in an interesting note on this subject, seems inclined to adopt the theory of Dr. Kalisch and others, who have argued that *gnats* and not *lice* were the "little animals" that visited the Egyptians in the third plague. It will be borne in mind, however, that the plagues of Egypt were of a remarkably distinctive character, directed with a punitive virulence and force against local peculiarities and superstitions, and to shock local faith. The *flies* of the fourth plague we know were especially calculated to wound the idolatrous sensibilities of the people: if such an effectual instrument in fulfilling this special purpose, is it probable that a torment would have been prepared so similar in character to its immediate predecessor? Moreover, the expression is remarkable; it is said that "the dust of the land became lice in man and in beast;" *gnats*, it is true, especially those of the mosquito kind, would be a terrible scourge, but *lice* would be a still sorer visitation, afflicting the flesh, and at the same time holding up to the Egyptians a shocking and loathsome picture of their uncleanness.

F. PHILLOTT.

To the authority of Dr. Kalisch may be added that of Dr. Davidson (*Introduction to the Old Testament*, vol. I. (1862) p. 220), who takes the word commonly rendered *lice* as meaning *marsh gnats*. The same writer is of opinion that the fourth plague consisted — "is of the beetle, i. e. *Blatta orientalis*," however, that "many of the dog-fly." Q.

PHILLIPS FAMILY (3rd S. iv. 290.)—The subject of your correspondent's query was the son of Christopher Phillips. See Savage's *Genealogical Dictionary of the First Settlers of New England*, iii. 410. It is to be regretted that nothing more is known of one whose descendants are so respectable and numerous in America. S. W. P. New York.

BOOKBINDING (3rd S. vii. 138.)—Some valuable remarks on this subject are contained in the preface to the *Catalogue of the Choicer Portion of the Magnificent Library formed by M. Guglielmo Libri*, London, 1859. See also the splendid work, *Monuments Inédits ou peu connus, faisant Partie du Cabinet de Guillaume Libri*, London, 1862. S. W. P. New York.

BARLEY (3rd S. v. 358; vi. 481; vii. 84, 162, 285.)—Considerable information as to this word will be found in Jamieson's *Scotch Dictionary*, sub voc. "Barla-breikis, Barla-fummil, and Barley." Barla-fumill, in his secondary sense of a fall, occurs in a letter from Sir Robert Moray to the Earl of Lauderdale, in August 1663. Brit. Mus., Add. MS. 29,118, f. 52. GEORGE VERR IRVING.

May not this be a corruption of Byrlady or Barlady as it used to be written? *e. g.* Byrlady, I claim this! Byrlady, I shall have half! Byrlady, I do this! or as a small boy ought to say, Barley me this! Barley ha'avs! Barley! (suiting the action to the word). J. WETHERELL.

THE BELL OF ST. CENEU, OR ST. KEYNA (3rd S. vii. 297.)—Some years ago I bought a bell of this description from a shepherd on the borders of Salisbury Plain. It had been used as a sheep bell. It is not so large as the indicated size of that of St. Keyna. I have, however, seen one as large in the private museum of a friend in Northamptonshire, which had been used as a cattle bell. I forget whether he got it in Northamptonshire or Scotland. My bell is made of sheet iron, hammered into the rude form described, and rivetted, with clapper, and a loop for the handle. It is also imperfectly coated with brass. Such bells, though fashioned after the most ancient type, have still been made in modern times. I understand they were coated with brass in the following manner:—When the iron part was completed, the workman bound the bell round and round in various directions with thin brass wire. This done, he submitted it to the heat of the furnace, when the brass melted, and ran over the surface of the iron. Such bells, though getting scarce, are met with in the great sheep grazing districts. They are being superseded by the common house bells. As a concluding paragraph, I would ask, whether the bell of St. Keyna has been preserved, and if so, where? P. HUTCHINSON.

"ONE STEP FROM THE SUBLIME TO THE RIDICULOUS" (3rd S. vii. 280.)—This saying, generally attributed to Napoleon I., occurs in the writings of a too-noted Englishman, Thomas Paine: of a date prior to any supposable appropriation of it by the great emperor. Paine says:—

"The sublime and the ridiculous are often so nearly related, that it is difficult to class them separately. One step above the sublime makes the ridiculous; and one step above the ridiculous makes the sublime again."

Possibly this is but a re-echo of the idea of Fontenelle. B.

LETTERS OF ALEXANDER KNOX AND HANNAH MORE (3rd S. vii. 323.)—ABEBA will find the three letters to the late Dr. Miller in the *Church of England Magazine* (1849), vol. xxvi. pp. 200, 266. B. E. S.

CURIOUS NOMENCLATURE (3rd S. vii. 322.)—Should you be disposed to adopt the suggestion of your correspondent OWEN TUDOR of a list of curious names, I beg to inform you that a few years ago this town could boast of four surgeons in active practice, who bore the appropriate names of *Sharp, Keen, Steel, and Hardy*. The first and two last are still living, but the second fell a victim to his efforts in the relief of the poor during an irruption of Asiatic cholera. M. D.
Warrington.

SPUR MONEY IN BELFRIES (3rd S. vii. 324.)—Quoting from the two General Indexes of "N & Q." MR. FISHWICK will easily find an answer to his Query if he will refer to 1st S. i. 373-374, 462, 494; 2nd S. xi. 508; xii. 37, 97, 140, 176, 220, 259, 276, and to other vols. of 3rd S.

Will MR. FISHWICK favour me with a copy per post of the rules he saw in Burnley Belfry? He will much oblige H. T. ELLACOMBE.
Rectory, Clyst St. George, Devon.

VOLTAIRE (3rd S. vii. 211, 284.)—The considerations urged by F. C. H. will undoubtedly claim our utmost attention whenever we have before us the authority on which Mr. Danzy Sheen founded his statement. In the meanwhile I feel assured that F. C. H. will agree with me that such considerations are not of themselves sufficient to establish an historical fact. MELETES.

LOCAL GHOSTS (3rd S. vi. 268.)—When "making up" your last volume for the binder, a fortnight ago, I noticed two queries, on p. 268, on which I may be permitted a word or two.

ANON asks, "What was the black dog of Winchester?" The same probably, I would answer, as the black dog of Colchester; and what he was is declared, without doubt or misgiving, by Mr. Thomas Woodcock in a letter to Richard Baxter, printed in *The Certainty of the Worlds of Spirits*, London, 1691, 8vo:—

"I remember," writes Mr. Woodcock, "a story of one at Colchester, who, in a bravado and defiance of the Devil,

would walk in the night to the churchyard, where it was reported he appeared and walked; and he met him in the shape of a Black Dog with terrible eyes, which brought him by terrors into such a mind, that he was never quiet in his mind till he got into good Society" [!].

It must be added, however, that a black dog often serves to mask a supernatural visitor; and Mrs. Crowe, in her *Night Side of Nature*, mentions two families (one located in Cornwall) who are warned of approaching deaths by apparitions in this shape.

The "Barguard of York" refers, no doubt, to the "Barguest" of the northern counties: a spirit which is sometimes seen "sitting on a rail" of a gate or stile at high noon, in this respect resembling the classical "Empusa" (of his legs we have no report), and in disposition showing his kinship with the "Bogle," "Hobgoblin," and "Robin Goodfellow."

The only apparition connected with Rochester that I can recall, is that of a dying mother to her children there (*vide* Beaumont, and others), and this does not fall into the category of "local ghosts."

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

"WATTE VOCAT," ETC. (3rd S. vii. 285.)—It may possibly interest your correspondent H. W. T. to know that, in addition to the version by Andrews of Gower's lines, "Watte vocat," &c., there is a characteristically quaint and amusing translation "bestowed" by Fuller in his *Church History*, 1655, book iv. p. 139. The original verses (which, it may be added, are from the first book of the *Vox Clamantis*,) differ, as quoted by Fuller, in one or two trifling particulars from the copy given in a recent number of "N. & Q." (*vide supra*), e. g. *Betteque* for *Batteque*; *Lorkin* for *Larkin*; *Tebbe* for *Tibbe*; *vovet* for *volat*; *quos* for *quem*; and, in the third line, *Gibbe* (a misprint?) for *Bobbe*.

The translation runs (? limps) as follows:—

"Tom comes thereat, when call'd by *Wat*, and *Sime* as
forwarde we finde;
Bett calls as quick, to *Gibb* and to *Hykk*, that neither
would tarry behinde.
Bobb [Gibb?], a good whelp of that litter, doth help
mad *Coll* more mischief to do;
And *Will* he doth row, the time is come now, he'l joya
with their company too.
Davie complains, while *Grigg* gets the gaines, and *Hobb*
with them doth partake;
Lorkin aloud, in the midst of the crowd, conceiveth as
deep is his stake.
Hudde doth spoil, whom *Judde* doth foile, and *Tobb*
lends his helping hand;
But *Jack*, the mad patch, men and houses doth snatch,
and kills all at his command."

"Oh, the methodical description of a confusion!" continues our author. "How doth *Wat* lead the front, and *Jack* bring up the rear! . . . All men without air-names (*Tiler* was but the addition of his trade, and *Straw* a mock-name, assumed by himself; though *Jack Straw* would have been *John of Gold* had this treason took effect), so obscure they were and inconsiderable. And, as

they had no surnames, they deserved no Christian names for their heathenish cruelties."

JOHN B. SHAW, M.A.

Old Trafford, Manchester.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 278.)—In addition to the instances quoted by E. H. A. from Archbishop Trench, let me add the following use of the word *prostitute*. It occurs in—

"The Original of Idolatries: or the Birth of Heresies. First faithfully gathered out of Sundry Greeke and Latine Authors, &c., by that famous and learned Isaac Casaubon, and by him published in French for the Good of God's Church; and now translated into English for the Benefit of this Monarchy. By Abraham Darcie. London, 1624."

In the Epistle Dedicatory to Prince Charles, Darcie subscribes himself—

"Your Highnes most
Humble and devoted prostitute,
AB. DARCIE."

The word is evidently used in the sense of "your humble servant." The word as now used is so thoroughly different, that it would be interesting to trace the change of it. G. W. N.

Other than phonetically, it cannot be taken as the same word; but the oddity of its application may render it worth "making a note of." When an Irish peasant has a point to gain, or a grievance to complain of, he sets off to his landlord, or to some other gentleman at a reasonable distance, with: "Your honour's so good, I'd always sooner trouble your honour nor any jontleman in the county; so, if you plaze, I'll *insense* ye wid' the whole matter." Not meaning to incense his auditor, but to put sense into him of Paddy's particular purpose: after his own fashion, of course.

E. L. S.

SPILLING SALT (3rd S. vii. 282.)—In Dacier's *Life of Pythagoras* there is the following passage, alluding to this subject (I quote from the English translation, p. 60):—

"He said that 'Salt was the emblem of justice: for as salt preserves all things and prevents corruption, so justice preserves whatever it animates, and, without it, all is corrupted.' He therefore ordered that a saltcellar should always be served on the table, to put men in mind of this virtue. And doubtless this was the reason the heathens sanctified the table by the saltcellar, which custom was perhaps taken from the law that God gave to his people: 'You shall offer salt in all your offerings' (Lev. iii. 18). And who knows but the superstition that was so ancient, and that reigns to this day, concerning the spilling of salt, came from the opinion of the Pythagoreans, who regarded it as a presage of some injustice?"

G. E.

"OCULUM SACERDOTIS" (3rd S. vii. 208.)—This treatise is generally considered to have been the work of William de Pagula, who was Vicar of Winkfield, in Berkshire; and died about 1350. It does not appear to have been ever printed.

Several copies of it are to be found in MS. The Cambridge University Library possesses two copies: one in folio, and one in octavo, both written in hands of the fifteenth century. Trinity College, Oxford, has a copy, which in Mr. Coxe's *Catalogue* has this title:—

"Liber qui dicitur Oculus Sacerdotis, in tres partes distinctus, auctore forsitan Gulielmo de Pagulo [sive Gualtero Parker, sive cujuscumque sit]."

There is also a copy in the library of Balliol College, in which the title runs:—

"Johannis de Burgo, sive cujuscumque sit, Oculus Sacerdotis," etc.—Coxe's *Cat. Cod. MSS.*

Joh. de Burgo was the author of *Pupilla Oculi*. In the same library is a continuation of the work, with the title *Cilium Oculi Sacerdotis*.

A copy of the *Oculus Sacerdotis* is also in the Lambeth Library, but is there said to be in two parts; so probably the third part is wanting. See Todd's *Catalogue*.

The Cambridge octavo copy consists of nearly 400 closely written pages, and is entitled *Oculus Sacerdotum*. The first part is called "*Pars prima Oculi Sacerdotum*;" the second, "*Dextera pars Oculi Sacerdotum*;" and the third, "*Sinistra pars Oculi Sacerdotum*."

Some notice of the work will be found in Tanner's *Bibliotheca*, p. 570. E. V.

Cambridge.

SUNDIALS (3rd S. vii. 200, 201.)—A great deal of useful and valuable information on the construction of sundials may be found in Emerson's *Dialling, or the Art of Drawing Dials, on all sorts of Planes whatsoever*, London, J. Nourse, 1770. Very little mathematical knowledge is required in order to understand this excellent treatise, and be able to construct many useful kinds of dials.

T. T. W.

Heather, *On the Use of Mathematical Instruments*, Weale, London, will give S. W. P. some information on this head. WILLIAM BLOOD.

"CLEANLINESS IS NEXT TO GODLINESS" (3rd S. vi. 259, 337.)—Amongst the instances in which this proverb was quoted some time ago in "N. & Q.," I did not see the sense in which my old nurse employed it many years ago. In my childhood, she urged it as a reason why the Saturday night's tub-washing should precede the Sunday morning's appearance at church. M. D.

WASHINGTON ARMS (3rd S. vii. 11.)—Seeing in "N. & Q." an article headed "Washington Arms," and implying a curiosity respecting the relatives of Washington in England, I note that in the churchyard of Sedberg, in Yorkshire, there are, or were in the year 1800, several tombstones of families of that name in the neighbourhood, and there was a local tradition that the American

leader, or his progenitors in America, were relations of these. The tombstones were of the upright kind, four or five feet high, with more than one name on each, such as are common among substantial yeomen. T.

RAGUSA (3rd S. vii. 180, 265, 310.)—I have no doubt that Ragusa was at one time independent of Venice. The blazon of its arms, which I gave from Triers at p. 265, occurs among the "Wapen der kleinen Frey-Staaten," the others so given being those of Lucca, Geneva, and San-Marino. I have never seen a shield of the arms of Venice in which the arms of Ragusa appeared among the quarterings.

I think it possible that at one time or other Ragusa may have borne for arms Barry of eight arg. and gu., as MR. DAVIDSON says, that a shield so charged appears upon the coinage of the state. For, on referring to Rietstap, *L'Armorial Général* (Gouda, 1861), I find that Marshal Viesse de Mar-mont, who was created Duke of Ragusa by the Emperor Napoleon I., bore those arms in the first and fourth quarters of his shield.

But, again, in *L'Armorial Général de l'Empire Français* (folio, Paris, 1812), published by Henry Simon, ("graveur du Cabinet de sa Majesté l'Empereur et Roi, et du Conseil du Sceau des Titres," a work, therefore, in which we may expect accuracy; both the engraving (tome i. planche 13) and the description make the first and fourth quarters of the arms of the Duke of Ragusa to be arg. three bendlets gu.

After all, I suppose the best authority we can have is "L'Ecu Complet" of the Emperor of Austria, the present possessor of Ragusa, in which it appears as I blazoned it at p. 265 (arg. three bendlets az.), but with the significant omission of the golden word—LIBERTAS. JOHN WOODWARD.
New Shoreham.

THE SCOTCH WORD "ESK" (3rd S. vii. 206.)—Permit me to correct your correspondent S., who says that this word means an *asp*. It means, and is still commonly used for, an *eft* or *newt*. S. spells it *esk*, but that he and I mean the same word is plain from his reference to the ballad of "Young Tamlane," who was transformed certainly not into a poisonous *asp*, but into a harmless, though not lovable, *newt*. That this word cannot have given its name to the river Esk is also certain, since the *ask* or *newt* does not frequent rivers but pools or ditches. Even if it had meant *asp*, the derivation could not be supposed, since the *asp* has never existed in the British islands, whose sole noxious reptile is the viper or adder.

K.

DIAGENES' LANTERN (3rd S. vii. 208.)—"honest man" is as old as Charles Dibdin, probably older:—

"Diogenes, who was a wag in his way,
Took a lantern and candle one sunshiny day,
For a man that was honest to search all about,
But before he could find one the candle went out."

Diogenes Laertius says:—*Δύχρον μετ' ἡμέραν ἔψας, ἄνθρωπον φησὶ ζητῶ* (*De Vita Philosophi*, l. vi. c. 41), which looks as if he had prepared the answer, and lighted the candle to be asked. Phædrus avoids this, and gives the air of an impromptu by saying that Æsop's master sent him for a light.

"Tum circumeunti fuerat quod iter longius
Efficit brevius: namque recte per forum
Cœpit redire, et quidam e turba garrulus,
'Æsop, medio sole quid cum lumine?'
'Hominem,' inquit, 'quæro,' et abiit festinans domum."

What word would Diogenes have used for *honest*? *Καλοκάγαθος*? *χρηστός*?

Another saying (c. 40) illustrates the use of *ἄνθρωπος* alone. *Ἐκ τοῦ θαλασίου ἐξιών, τῷ μὲν πυνθόμενῳ εἰ πολλοὶ ἄνθρωποι λούνται, ἡρώσατο τῷ δὲ, εἰ πολλὸς ὄχλος, ὡμολόγησε.* The small wit of this answer is scarcely conveyed in Mr. Yonge's translation:—

"Once, when he was leaving the bath, and a man asked him whether many men were bathing, he said, 'No;' but when a number of people came out, he confessed that there were a great many."—P. 231.

Some questions have been asked about kindling fire by rubbing two pieces of wood together. The difficulties of the ancients must have been great, when Phædrus, who always regards probability, represents the master of a house, with such a slave as Æsop, obliged to send beyond the market-place for a light. H. B. C.

U. U. Club.

FAG, A REMNANT (3rd S. vii. 110, 208.)—The term *fag*, in the sense here applied, is in common use in many parts of Scotland. Not long ago I saw the death of a child certified by a skilful, though a somewhat waggish, medical practitioner, as having been caused by "the *fag*-end of nirls," i. e. *sequela* of measles. And, but very recently, I happened to be in a draper's shop in the city of Aberdeen, when a person from the country came in, and, on presenting a piece of cloth to the merchant, and asking if he had any of the web on hand from which the piece had been previously cut off, the latter replied, "I ha'e only the *fag* o't left;" at the same time he exhibited the remnant, or fragment of the web to the enquirer. The words *fag* and *lag* are often applied synonymously to the person who is the last to enter appearance at an assembly or meeting. Both words are also used in the different senses given in Jamieson's *Dictionary of the Scottish Language*, q. v. "He's a *fag* o' a chiel," (Angl. fellow), is often applied to a or indolent worl in the north-east of Scotland, and is a corruption of "lazy faggot."

A. J.

VISCOUNT CHAWORTH (3rd S. vii. 279.)—Burke's *Extinct Peerage*, edit. 1850, states the last Viscount died Feb. 15, 1690. D. D. H.

"FROM OXFORD TO ROME" (3rd S. vii. 339.)—The writer of this work was a Miss Harris. Its opening advertisement is dated "Windsor, Christmas Day, 1848." The authoress subsequently became a Catholic; and in a letter in the *Tablet* she thus wrote:—

"I am anxious to express my deep regret for having given publicity to unauthorised statements, or false impressions, concerning the Church of Rome and its members, in this and in other instances. I lament the publication of my work; I would gladly recal it, if it were under my controul."

As to the characters introduced in the book, I never heard that they referred to any individuals. I believe them to have been purely imaginary.

F. C. H.

The "distinguished Fellow" was Dr. Newman. LYTTETON.

Hagley, Stourbridge.

THREE PARALLEL PROVERBS (3rd S. vii. 337.)—The contributor of the note, under the above heading, expresses a doubt whether the one which he thinks the best of all—

"Ne'er cast a clout
Till May be out,"—

is used in England, as well as in Scotland. I can inform him that it is well known in Norfolk. It was quoted to me very lately; but with an apology for its being vulgar, which I think it as fully deserves to be called as to be styled "comprehensive and laconic." It was cited in consequence of my having just repeated the French proverb; but as the person to whom I spoke did not understand French, I extemporised it in English thus for the occasion:—

"In April dread,
To throw off a thread."

F. C. H.

NOSELS (3rd S. vii. 339.)—This word I take to be identical with *Nosles*; and as applicable to a hearse, to mean the projections on the top on which the plumes were fitted; or wooden pegs, more or less ornamental, in default of plumes.

F. C. H.

WOODWARD OF UPTON (3rd S. vii. 299.)—I hoped to have been able to supply MR. ADLARD with some of the information he requires, but find I have not here the papers which might enable me to do so. In the course of a few weeks I shall be able to make a search for them elsewhere. At present I have only a pedigree from John Woodward of Upton (father of the George Woodward first mentioned as being Clerk of the Castle of Windsor), for six generations down to the year 1634. It appears to be extracted from Harl. MSS. 1193, 1391, 1533, &c. These references may help

MR. ADLARD, if the reading room at the British Museum is accessible to him.

JOHN WOODWARD.

DOCKING HORSES (3rd S. vii. 185.)—I have heard or read, I cannot say where, a translation of the French lines, which, perhaps, is worth preserving:—

"Capricious, proud, the self-same axe avails
To chop off monarchs' heads and horses' tails.
O, barbarous English! decency you shock;
Tails you curtail, and sentence block to block."

FITZHOPKINS.

Garrick Club.

PATRICK ANDERSON (3rd S. vii. 202.)—In your note on the query of F. M. S. regarding Patrick Anderson, you observe, "that although Anderson is a common name in Scotland, and more than one advocate bearing it have held good positions at the bar, none have ever been raised to the judicial bench." There is, however, one instance to the contrary, and that at no distant period, in Adam Anderson, a son of the late Samuel Anderson, Esq., of Moredun, who was raised to the bench in 1852 (after having previously held the office of Lord Advocate) by the title of Lord Anderson. But he did not long enjoy the dignity, having died in London on September 28, 1853, aged fifty-six. W. E.

"DIE SPITZE" IN GERMAN BLAZON (3rd S. vii. 310.)—There is, I think, no exact equivalent in English heraldry for the German "Spitze." I should make use of the French equivalent "enté en point," or "la pointe entée."

Thus I should blazon the royal arms of Spain—"Quarterly, 1 and 4, Castille; 2 and 3, Leon; enté en point de Grenada," &c.

The English word *grafted* might perhaps be used, but I doubt its being generally intelligible.

J. WOODWARD.

New Shoreham.

Miscellaneous.

NOTES ON BOOKS, ETC.

Ten Years in Sweden; being a Description of the Landscape, Climate, Domestic Life, Forests, Mines, Agriculture, Field Sports, and Fauna of Scandinavia. By An Old Bushman. (Groombridge & Son.)

The "Old Bushman" has here undertaken a task for which he has shown himself fully qualified by previous publications. He has lived among the Swedes till he has learned to appreciate their good qualities, while he does not hesitate to point out in a kindly spirit some of their defects. His views of the social and material condition of the country deserve attention, because they are based upon a ten years' residence in it; and what he has, during those ten years, observed carefully, he tells us very pleasantly. His notices of the Swedish *fauna* will interest students of natural history.

Biographies of Eminent Soldiers of the last Four Centuries. By Major-General John Mitchell. Edited, with a Memoir of the Author, by Leonhart Schmitz, LL.D. (Blackwood.)

The reputation of the author of *The Life of Wallenstein* and *The Fall of Napoleon*, as a military critic and biographer, is too firmly established and too widely recognised to render further allusion to it necessary; and we shall most fitly commend the present series of sketches to the notice of our readers by pointing out of what they consist. The eminent soldiers, whose lives are here described by General Mitchell, are Zisca, the Hussite, Scanderbeg, the Chevalier Bayard, the Constable of Bourbon, the Duke of Alba, Field Marshal Suwaroff; Marshal Massena, Field Marshal Schulenburg, Max Emanuel, and Charles XII., Prince Eugene, the Duke of Marlborough, Marshall Saxe, and Frederick II. Two Essays "On the French Army," and "The British Army in the World of 1850," complete a volume which is sure to find a place in every military library.

El Consultor Universal (Notes and Queries Español), &c. Nos. I. to IV. (Barcelona, London, Molini.)

Bradshaw's Illustrated Hand Book to Spain and Portugal. By Dr. Charnock, F.S.A. (Adams.)

We doubt if any better proof could be given of the rapid strides which Spain is making to regain her place among the nations of Europe, than is evinced by the publication of the two works whose titles we have just transcribed. A Spanish *Bradshaw* says much for her advance; but to our thinking, a Spanish *Notes and Queries* says far more. We heartily welcome our fellow labourer, who has adopted for his model our French cousin, *L'Intermédiaire*; and Spanish scholars in England will, we are sure, join us in such welcome.

Epis et Bluets. Par Le Chevalier de Chatelain. (Rolandi.)

Fleurs des Bords du Rhin. Par Le Chevalier de Chatelain. (Rolandi.)

The first of these handsomely printed little volumes contains a number of original poems by the Chevalier de Chatelain, among which our Shakspearian friends will find some dozen graceful sonnets on Shakspeare. The second, on the contrary, contains a series of translations from the poets of Germany, executed with that facility for which the author has now established a peculiar reputation.

Brand's Dictionary of Science, Literature, and Art. Part II. (Longman.)

The new Part of this useful encyclopædia-in-little, which extends from "Baptistery" to "Cofferdam," fully justifies the favourable opinion which the first Part called forth from us.

THE SHILLING MAGAZINE.—This new monthly candidate for public favour is under the management of Mr. Samuel Lucas, who will be assisted by a large circle of literary friends. The first number exhibits plenty of variety; Fiction, Science, Archaeology, Poetry, by some of the ablest writers of the day, make up an excellent opening number.

CAMDEN SOCIETY.—At the General Meeting of the Camden Society on Tuesday last, the Council, in announcing the early completion of the *Promptorium*, added that, with the view to the requirements of English philologists, they had made arrangements for the sale of a limited number of copies of the complete work. It was announced, too, that the Camden Society, in concurring with the Society of Antiquaries in an application to the Chief Judge of the Probate Court for facilities for taking photographs of wills of distinguished persons, had recalled Sir James

Wille's attention to their former joint application on the subject of the extension of the privileges now enjoyed by literary men at Doctors' Commons, to the Registries of all Local Courts where early wills are deposited.

THE HANDEL FESTIVAL.—The proposed Handel Festival, at the Crystal Palace, progresses in the most satisfactory manner. The alterations made in the corner galleries were completed and tested on Good Friday with great success. Many hundreds of excellent additional seats have by this means been provided on the floor of the Centre Transept. It has been decided by the Directors that the Shakspeare House shall be removed, and it is intended to raise the seats near the garden front of the Great Transept, which will doubtless command for them a ready sale. The tickets for the Great Rehearsal have also been issued, and they are being sold very rapidly.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ETCHINGS BY RADENMAKER about 1620.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

LITERARY GAZETTE for July 6, 1861.

BANCROFT'S SERMON AT PAUL'S CROSS FEB. 9, 1568: A brief Discoverie of the Untruths and Slanders against the true Government of the Church of Christ.

A CATHARTIC LETTER OF CERTAIN ENGLISH PROTESTANTS, UNDESIGNED FAVOURERS of the present state of Religion authorized and produced in England: unto that Reverend and learned Man, Mr. R. Hooker, requiring resolution in certain matters of Doctrine, &c. &c. expressly contained in his Five Books of Ecclesiastical Policie. Small quarto, 1599.

Wanted by G. W. Napier, Esq., Alderley Edge, near Manchester.

VOLTAIRE'S WORKS IN ENGLISH. Vol. I.

FOX'S LECTURES TO WORKING MEN. Vol. I.

GIBSON'S ROMÉ. Vol. I., 8vo edition, in 12 vols.

RAFAEL'S ASTROLOGY. Or any Works on Astrology.

DE CANDOLLE'S CACTI.

Wanted by Mr. Thomas Millard, 38, Ludgate Hill, City.

BOOK OF BRITISH BALLADS. Edited by S. C. Hall. 12th (and last) Number. 1842.

Wanted by H. E. Dobbin, Esq., 2, Lower Belgrave Place, S.W.

Notices to Correspondents.

F. C. will doubtless find the Greek Epigram on Chantrey's Woodcocks, and many others on the same subject, in the Collection of the FROES written on the occasion, and published by Murray in 1847, under the title of Winged Words on Chantrey's Woodcocks.

NOTE.—For the authorship of Captain Carleton's Memoirs, see "N. & Q." 2nd S. vi. 392; vii. 11, 74, 93, 150; 3rd S. vi. 378, 445; and for that of Robinson Crusoe, 1st S. x. 315, 448. The query on a pretended resuscitation appeared in our last volume, p. 185.

CHARLES WYLLIE. The Twelve Golden Rules attributed to Charles I. are printed in "N. & Q." 3rd S. iii. 167, 215. After all, we are inclined to think that these Rules were agreed to by Ben Jonson and his fellow poets, and called by them "Table Observations."

ERRATA.—3rd S. vii. p. 320, col. i. line 23, for "created" read "corrected;" last line but one, for "his next heir" read "his next heir;" p. 334, col. i. 9th line from bottom, for "1619" read "1629;" p. 344, col. i. line 30, for "Harrison" read "Harris;" and in the following line, for "Nicholson" read "Nicolson."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPEO CAPIES for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. BAKER, 22, WELLINGTON SQUARE, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

RAPID CURE OF SEVERE COLD BY DR. LOCOCK'S POLMONIC WAFERS.—To Mr. Winnall, Bookseller, 108, High Street, Birmingham.—I had been troubled with a severe cold, which grew worse, and a difficulty of breathing, with tightness at the chest. Your assistant procured me Dr. Locock's Wafers, and in a few minutes the tightness of my chest had entirely left, leaving only a slight cough, which left me next day." Sold by all Medicine Vendors at 1s. 1jd., 2s. 6d., and 4s. 6d. per box.

LONDON, SATURDAY, MAY 13, 1865.

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Notes.

GOLDSMITH'S PAMPHLET ON THE COCK-LANE GHOST.

Describing Smithfield and its locality, old Stow says, "Over against the said Pie-corner lieth Cock-lane, which runneth down to Oldborne-conduit." This narrow lane was the scene, in the months of January and February, 1702, of that celebrated imposition, the Cock Lane ghost.

Almost every one of us, young and old, have heard how cunning "Fanny," with her mysterious knockings, contrived to hoax the wonder-loving Londoners, until at length the cheat was discovered and its chief contriver brought to condign punishment. Dr. Johnson, at the head of a band of savans, solemnly investigated the affair; and Goldsmith wrote a pamphlet on the subject, for which Newbery paid him three guineas. Mr. Forster, in his *Life of Oliver Goldsmith* (1848, p. 240), says:—

"But whether with Johnson, he thought the impudent imposture worth grave enquiry; or with Hogarth, turned it to wise purposes of satire; or only laughed at it as Churchill did; the pamphlet has not survived to inform us."

Mr. Forster was here: the pamphlet has survived, an account of its existence was communicated to me in an early volume of "N. & Q."

In the fourth edition of his entertaining biography of the poet (1863, p. 160), Mr. Forster modifies his former statement by saying:—

"It is not quite certain that the pamphlet has survived to inform us. But if, as appears probable, a tract on the *Mystery Revealed*, published by Newbery's neighbour Bristow, be Goldsmith's three-guinea contribution, the last is the most correct surmise. It is, however, a poor production."

This tract now lies before me. I was fortunate enough to pick it up the other day for a few shillings, from a dealer in "odds and ends," who exposes his wares to the curious at most "reasonable rates." I was going to mention his locale; but, upon second thoughts, would rather not. Perhaps a brief description of this interesting brochure, with a few extracts, may not be unacceptable to the readers of "N. & Q."

To begin. It is an octavo of thirty-four pages, exclusive of title-page and bastard-title. The latter informs us that it was published at "one shilling." The former reads as follows:—

"THE MYSTERY REVEALED; containing a SERIES of TRANSACTIONS and AUTHENTIC TESTIMONIALS, respecting the supposed COCK-LANE GHOST; which have hitherto been concealed from the PUBLIC."

"Since none the Living [*sic*] dare implead,
Arraign him in the Person of the Dead."

Dryden.

London: Printed for W. Bristow, in St. Paul's Church-yard; and C. Ethrington, York. MDCCXLII. [The date is a mistake for MDCCXLII.]

The writer commences by saying:—

"It is somewhat remarkable that the Reformation, which in other countries banished superstition, in England seemed to increase the credulity of the vulgar. At a time when Bacon was employed in restoring true philosophy, King James was endeavouring to strengthen our prejudices, both by his authority and writings. Scot, Glanville, and Coleman, wrote and preached with the same design; and our judges, particularly Sir Matthew Hale, gave some horrid proofs of their credulity."

After remarking that, "since that time, arguments of this kind have been pretty much rejected by all but the lowest class," he goes on to relate, at a considerable length, the cause of the manifestations of the Cock Lane ghost. The summary of this is, that the whole was a plot devised by one Parsons, the parish clerk of St. Sepulchre's, and carried out by his daughter, a girl of twelve years; the object being to malign a gentleman of Norfolk, who had sued him for a debt. This gentleman was a widower, who had taken his wife's sister as his mistress (the marriage being forbidden by law), and had brought her to lodge with Parsons; from whom he had removed her to other lodgings, where she had died suddenly of small-pox. Parsons' object was to obtain the ghost's declaration that she had been poisoned by his (Parsons') creditor.

"When, therefore (says the writer), the spirit of the assistants, or rather the assistants had taken

spirit (for that could not speak), that Mr. K—— was the murderer, the road lay then open; and every night the farce was carried on, to the amusement of several who attended with all the good humour which the spending one night with novelty inspires. They jested with the ghost, soothed it, flattered it, while none was truly unhappy but him whose character was thus repeatedly rendered odious, and trifled with, merely to amuse idle curiosity.

"To have a proper idea of this scene, as it is now carried on, the reader is to conceive a very small room with a bed in the middle; the girl at the usual hour of going to bed, is undressed and put in with proper solemnity; the spectators are next introduced, who sit looking at each other, suppressing laughter, and wait in silent expectation for the opening of the scene. As the ghost is a good deal offended at incredulity, the persons present are to conceal theirs, if they have any; as by this concealment, they can only hope to gratify their curiosity. For, if they show either before, or when the knocking is begun, a too prying, inquisitive, or ludicrous turn of thinking, the ghost continues usually silent; or, to use the expression of the house, Miss Fanny is angry. The spectators, therefore, have nothing for it but to sit quiet and credulous; otherwise they must hear no ghost, which is no small disappointment to persons who have come for no other purpose.

"The girl who knows by some secret, when the ghost is to appear, sometimes apprizes the assistants of its intended visitation. It first begins to scratch, and then to answer questions, giving two knocks for a negative, and one for an affirmative. By this means it tells whether a watch, when held up, be white, blue, yellow, or black; how many clergymen are in the room, though in this sometimes mistaken; it evidently distinguishes white men from negroes, with several other marks of sagacity; however, it is sometimes mistaken in questions of a private nature, when it deigns to answer them: for instance, the ghost was ignorant where she dined upon Mr. K——'s marriage; how many of her relations were at church upon the same occasion; but particularly she called her father John instead of Thomas, a mistake indeed a little extraordinary in a ghost; but perhaps she was willing to verify the old proverb, that *it is a wise child that knows its own father*. However, though sometimes right, and sometimes wrong, she pretty invariably persists in one story, namely that she was poisoned, in a cup of purl, by red arsenic, a poison unheard of before, by Mr. K—— in her last illness, and that she heartily wishes him hanged."

The ghost, it appears, was a particular enemy to the light of a candle, and "always silent before those from whose position and understanding she could most reasonably expect redress." A memorable meeting, by the ghost's desire, "of gentlemen of eminence for their rank, learning, and good sense," took place in the vault of St. John's church, Clerkenwell, upon the night of Feb. 1, 1762; and Dr. Johnson, who was present, printed at the time an account of what they saw and heard. After quoting the whole of Dr. Johnson's statement, which is distinguished by inverted commas, the writer adds:—

"Such an account will convince those who are under the influence of reason; but nothing can gain over some, who from their infancy have been taught to believe, but not to think. To convince such it were to be wished that the Committee had continued their scrutiny a night or two longer, by which means the impostor would in all

probability be caught in the fact, or at least most thoroughly detected. For if the ghost persisted in such company to continue silent, it would then be obvious that it was afraid of the discovery it pretended to aim at; or if it continued to knock or scratch, the noises, by explaining themselves, could not long frustrate a judicious enquiry."

"But as it is, the ghost still continues to practise as before, and in some measure remains undetected; and it is probable that she will thus continue for a much longer time, to exhibit among friends who desire no detection, or among the curious, whose pleasure is in proportion to the deception."

After a number of interesting details connected with the story, the writer says:—

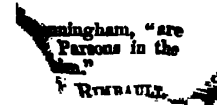
"I have now as briefly, and indeed as tenderly as I could, stated the whole of this most surprising transaction, and the reader by this time sees how far Mr. K—— is culpable. He sees him living affectionately with a woman as his wife, whom the laws of nature allowed him to love, but the strictness of the canon law forbade him to marry. He sees every possible method to preserve this woman's reputation and life, and the most reputable persons produced as witnesses of her end. He sees men of the highest rank, both for birth, character, and learning joined to acknowledge the whole [story] of the pretended ghost as an imposition upon the public; and, lastly, he sees those who pretend to bear witness to the accusation, persons of a mixed reputation, of gross ignorance, great cruelty, and what is more armed with resentment against him. I would not wish, however, to turn the popular resentment upon any particular person, but I think it my duty to divert it somewhere from the guiltless."

We have then the story of the "famous impostor" Richard Hathaway, and a remarkable one of Zachary of Poland, who was personated, after death, by a false spirit, who took his likeness and wooed the object of his love. The writer concludes with these sensible words:—

"One would think that a story of this nature could hardly gain credit, and yet it deceived a whole nation for five years successively: what is still more surprising, it deceived a Protestant divine, otherwise of sense and of learning. I cannot avoid thinking that there are several similar circumstances between this Polish ghost and the ghost of Cock-lane. The ghost at Cock-lane answered questions, so did Zachary; the Cock-lane ghost is visited by the nobility, so was Zachary; the Cock-lane ghost plays tricks, so did Zachary; the Cock-lane ghost follows a girl, so did Zachary. There is one circumstance, however, in which the parallel will not hold good; Zachary was believed to be a real ghost by a Protestant divine; but I fancy no Protestant divine can be found among us, so much the old woman, as to lend even a moment's assent to the ghost in Cock-lane."

The fear of the contrivers, and their consequent inability to carry on the imposition before the committee of gentlemen who had undertaken to investigate the matter, coupled with Dr. Johnson's printed statement, gave the death-blow to the Cock Lane ghost. Parsons stood three several times in the pillory, and was imprisoned for one year in the King's Bench.

"London mobs," remarkably composed; in the pillory, they collected a



A GENERAL LITERARY INDEX: INDEX OF
AUTHORS.*

EUTHYMIUS ZIGABENUS AND THE MANICHEANS.

"Though Euthymius Zigabenus is a writer well known to scholars, his *Panoplia Dogmatica*, in many respects the most valuable of his works is, I believe, an exceedingly rare book. The only printed edition of the original text appeared at Tergovist, in Wallachia, in the year 1710 . . . and very few copies seem to have found their way to the west of Europe. The copy which was used by Fabricius (*Bibl. Græca*, vol. vii. p. 461) had been given to his friend Mich. Kneman in the East by the Patriarch of Jerusalem. It is not in the Bodleian, nor in the British Museum; and the only copy I ever saw was in the King's Library at Paris, till a few months ago I purchased one from a bookseller in London. . . . The fly-leaf of the book in question exhibits the following inscription written by the same hand in Greek and Latin A present of books from the Patriarchs to the 'Catholics' of Britain indicates the existence of a kind of intercourse with which I was not at all acquainted. It is the Roman Catholics who are plainly intended."—*British Magazine*, vol. xiv. p. 286.

Euthymius Zigabenus (or Zygadenus), a Greek monk of the Order of St. Basil, flourished in the beginning of the twelfth century under the Emperor Alexis Comnenus, by whom he was highly esteemed, and by whose command he compiled the *Panoplia*. (See Anna Comnena's *Alexias*, p. 490.) "The Greek text of this work," says Du Pin, "never as yet came to our hands, only a Latin version made by [Petrus Franciscus] Zinus, printed at Lyons, A.D. 1530, at Paris in 1506, at Venice in 1576, and in the *Bibliotheca Patrum*" [*Lugdun.* 1677, vol. xix. in which are all his published works in Latin.] MS. copies of the *Panoplia* are described by Lambecius in the *Bibliotheca Vindobonensis* [or *Viennensis*], lib. v. pp. 51, 52; MSS. are also in the Vatican, see Possevinus, *Appar. Sacr.* pp. 74, 79, 89; in the *Bibliotheca Regia Gallica*, Codd. 1900, 2309, 2030, &c.; in the Bodleian, see Oudin, vol. ii. 979; in Trinity College, Dublin, see *MSS. Librorum Angliæ et Hiberniæ Catalogus*, Oxonii, 1807, vol. ii. One of the MSS. in the *Bibliotheca Vindobonensis* contains nine large excerpts from the *Panoplia*, a description of which is given by Oudin as well as Lambecius, with an enumeration of the Fathers, from whose writings it is compiled.

They here follow in succession, as I find them in the Latin Version: Gregorius Theologus, i. e. Nazianzenus, Gregorius Nyssenus, Jo. Damascenus, Dionysius Areopagita, Athanasius, Basilius Magnus, St. Maximus, Leontius Cypri pontifex, St. Chrysostomus, St. Cyrillus, Leontius Byzantinus, Anastasius Sinaita, Germanus Patriarcha, Nicephorus Patriarcha Constantinopolis, Theodorus, Photius.

The heretics refuted by this "Malleus Hæreticorum" are enumerated in the third book of

Lambecius, p. 168. In the edition of 1714, the Patriarch Chrysanthus omitted the chapter against the Saracens and what relates to the Trinity, being apprehensive of the same cruelty from the Turks which they had exercised against Cyril Lucaris. Cf. T. Smith's *Account of the Greek Church*, &c. 1680; Mosheim's *Inst.*, Cent. xvi. sect. 3, ch. 2; and Cent. xvii. sect. 2, ch. 2. Neither is the Latin Version by Zinus complete; e. g. the extract from Photius concerning the procession of the Holy Spirit is omitted; viz. tit. xiii. in the Greek MSS. On this subject there is a separate treatise by him, but according to Simon (*Critique de la Bibliothèque des Auteurs Ecclésiastiques*, &c., par M. Elies Du Pin, p. 318) it differs but little from this portion of the *Panoplia*. For authorities on this celebrated controversy, see Mosheim's *Inst.*, Cent. viii. pt. II. ch. 3, and Cent. ix. ch. 3; Gieseler, Third Period, Div. I. ch. 3.

With reference to Du Pin's account of Euthymius's works, Simon remarks, *quot verba, tot errata*. The rarity of the Greek edition will account for the misstatement in Smith's *Dictionary*, that the Greek original of the *Panoplia* has not yet been published except the last title, which is contained in Sylburg's *Saracenica*. Adam Clarke makes the same error, although he contradicts himself; and the continuator of his *Succession of Sacred Literature*, vol. ii. p. 606, states that "only part of the original has been published, but the whole is extant in the Ambrosian Library at Milan."

BIBLIOTHECAR. CETHAM.

(To be continued.)

A MAY-DAY SONG.

In the issue of this journal for July 20, 1854, (1st S. x. 91), I described the May-day customs as then existing in Huntingdonshire; and, in the *Illustrated London News* for May 2, 1857, I gave a sketch of "The May Queen and her Garland, at Glatton, Huntingdonshire." The May-day customs at Glatton and the adjacent village have been observed up to the present year; but, as they present no novelties, it is needless for me to encumber your space by a repetition of what I wrote eleven years ago. The description under the above reference in your first series would stand for an account of the May-day customs in 1865, at Glatton, Stilton, Denton, Caldecote, Folksworth, and other Huntingdonshire villages. The immediate object of my note is to record in "N. & Q." the words of a May-day song, sung by "the Mayers" on May-day, 1865, in the village of Denton and Caldecote, when they went round with their "garland." The song, I may observe, was taught to the children by the mother of one of the singers; and the woman had learnt it as a child from her mother, who had been

* Continued from 3rd S. iv. 458.

taught it, in turn, by *her* mother. Like the songs of the Christmas Mummers, it would appear to have been compiled by an uneducated person from odds and ends of verse. I give it precisely as it was sung:—

"Here comes us poor Mayers all,
And thus we do begin
To lead our lives in righteousness,
For fear we should die in sin.
"To die in sin is a dreadful thing,
To die in sin for nought;
It would have been better for our poor souls
If we had never been born.
"Good morning, lords and ladies,
It is the first of May;
I hope you'll view the garland,
For it looks so very gay.
"The cuckoo sings in April,
The cuckoo sings in May,
The cuckoo sings in June,
In July she flies away.
"Now take a Bible in your hand,
And read a chapter through;
And when the day of Judgment comes,
The Lord will think of you."

The sudden variations of this song between theology and ornithology, and its very slight relation to May-day, certainly invest its composition with a daring originality. It was sung to a tune that was "most melancholy," but not "most musical."
CUTHBERT BEDE.

ORIGIN OF NAMES.

The amusing example given by H. T. E. (3rd S. v. 71) of the mode in which names are coined in Kaffirland, reminds me of the following parallel instance.

When stationed on the Burmese frontier, my brother officers and myself were known to the natives with whom we were brought in contact by nick-names indicative of some marked peculiarity, and which soon completely superseded with them our own proper appellatives.

Our Colonel was too mighty and exalted a being to be known save by his dignity, as "The Great Chief," but irreverent subalterns had long rendered any additional sobriquets superfluous; smaller stars, however, were recognised each by his light. The varied colour of the hair of the European is very striking to the Oriental, and it is not surprising, therefore, that individual peculiarities in this respect determined the names of many. A red hirsute Highlander was y'cleped *Shue-Mong*, "The Golden-haired." A fair Saxon-blooded ensign was known as *Sani*, "The White-haired"; whilst *San-Cron*, "The tangled thicket," was very properly given to a bushy-haired brave little fellow, who has since done the state some service. At first they called me *Bo-gleai*, or "The young Chief," but when subsequently I went into mourning, new acquaintances, from the

crape on my arm, distinguished me as *Meam-Meam-Keala*, "The one wearing a black band." A fat, flabby, round-faced youngster was much exasperated at being styled *La-Bye*, "The full moon," whilst a lieutenant of elongated visage, saintly port, and unspotted morality, deemed, as we asserted, the name of *Phoonghee*, or "The Priest," a mild heathen tribute to his superior sanctity.

I remember but one other, *Bobrong*, "The Creator of Disturbances"; richly deserved by a turbulent, roistering, rack-loving Irishman, one of the most noisy and most kind-hearted of mortals, but now, alas! no more. W.

NOTE ON TWO MISTAKEN ETYMOLOGIES.

1. *Tattoo*.—The derivation, *tapotex vous*, was certainly never invented by a Frenchman; nor is the term *tattoo* known in French, nor in any other Latin tongue, but is peculiar to the Germanic dialects. Sir James Turner, in his *Pallas Armata* (a treatise on military affairs, circa 1627), gives it as *taptoo*, and explains it as the signal for closing the sutlers' canteens. The original appears to have been the Dutch *taptoe*, *tap* signifying as with us either a spigot or public; and *taptoe* being equivalent to the spigot or tap closing. In accordance with this, there is no verb to *taptoo*, *taptoen*, &c., as might have been expected had the word ought to do with the tap or beat of the drum; but the phrase in Dutch, English, or Swedish, is, to beat the tattoo—*die taptoe slaan*, &c. The true origin is further proved by the German form *zapfenstreich* (verb, *zapfenstreichen*), the striking of the *zapfen* or spigot into the cask.

2. *To run the Gatloope*.—The derivation of this, from *Gand*, is an example of the manufacture of historical facts for etymological purposes; and that of *gant*, all (for *ganz*, I presume), is on the *lucus a non lucendo* principle, since all except the delinquent stand still. Sir James Turner uses the form *gatloope*, and rightly derives it from the Dutch or Low German *loopen*, to run; and *gat* (our *gate*), a passage or strait—as for example, in *keel-gat*, the throat: a term metaphorically applied by Dutch sailors to a dangerous and rapid narrow near New York, and transformed by the English sailor into "Hell-gate." The present Dutch phrase for *gatloope* is different; but, as above, the derivation is proved by the German form *gassen-laufen*, to run through the street or lane of men: *gasse* being the German military term for the interval between tents, ranks, regiments, brigades, and the like.

Since writing the above, I find that Webster adopts a similar derivation. He says, probably from *gang*, a passage; but as *gangloope* and *gang-loopen* are as yet conjectural, I am still inclined to

think the *ne* a euphonic addition. Possibly, however, *gangloopen* may have been the form used in some one of the German dialects with which our Low Country soldiers became familiar.

B. NICHOLSON.

THE CHARTERS OF HOLYROOD.

"HERBERGH," "HERBERGARE," "HARBARGARIE."

Upon an examination of the *Liber Cartarum Sancti Crucis: Munimenta Ecclesie Sancti Crucis de Edinburg*, published by the Bannatyne Club in 1840, I find it mentioned that the convent was placed at first within the fortress of Edinburgh Castle; but that the canons must have soon found the castle, however desirable as a place of security, a narrow and inconvenient residence. The foundation charter is of no earlier date than between 1143 and 1147, although there is no reason to doubt that the year 1128 was the date of the building of the Abbey of Holyrood on its present site. Whether the convent had been moved to its final situation in the year now assigned or not, it would appear that it must have been settled there previous to the great charter of the founder; which, in permitting the canons to found a burgh between their church and the King's Burgh, points distinctly to what was afterwards, in consequence of that permission, united to the city of Edinburgh by "the Abbots Burgh of regality of Canongait": "Concedo etiam eis herbergare quoddam burgum inter eandem ecclesiam et meum burgum." These words have been the fruitful source of much curious blundering; which, taking its origin in the mistake of some monkish lawyer, has been perpetuated by scholars and lawyers down to the present day. It might be permitted to the abbot of the sixteenth century to allege, that—

"we could not find in Latine sic ane word as harbargary to be ane verb, and thairfor apperandlie the saidis boundis now callit the Cannogait wes a befoir callit Harbargary."

In the Appendix to the Preface of the *Charters of Holyrood*, there is given a series of Law or Session Papers (curious specimens of old Scotch pleadings) regarding the privileges of the burgh of Regality of Canongait, and illustrating the curious interpretations put upon the word "herbergare." The grammatical disputations—

"quhiddir Harbargary be ane verb or ane nowne substantive, quhilk we reckon to be ane nowne substantive and samtyne to be ane propir name in auld dayes of the boundis now callit the Cannogait," concludes, "and thairfor quhiddir Harbargary be ane propir name of burgh than ane verb signifiand power to big ane burgh, yet inasfar as the samyn wes to be biggit within the boundis libellat now callit the Cannogait, and erectioun of the said burgh maid within the boundis libellat, the still producit is sufficient."

T. G. S.

Edinburgh.

KIRBY HOOKS.—The lovers of the sport of angling will not forget Izaak Walton's praise of the Kirby hook; whether it has since gone out of fashion, or been succeeded by some more approved hook, I know not; but the anglers who read "N. & Q." will not be displeased to read the following advertisement, published in the *London Journal* of March 24, 1721:—

"To all Gentlemen and others.

"I, Charles Kirby, son of Timothy Kirby, grandson to old Charles Kirby, have left off dealing with William Browne, of Black Horse Alley, near Fleet Bridge, for two years past, and now have contracted and agreed with Mr. Robert Hopkins, of Bell Yard, near Temple Bar, at the sign of the Salmon, and with him only: and whereas the said William Browne has pretended to sell fish-hooks under the name of Kirby, these are to advertise that they are not my hook, but an imposition upon the world."

H. E.

EPIGRAM.—I find, in one of my note-books (but unluckily without a reference), an epitaph, which we may venture to call an epigram, on some not very creditable person whose English name was Nunn; and, in humble imitation of Ulysses' *paronomasia*, was latinized into *Nullus*:—

"Hic situs est Nullus: nunc Nullo Nullior iste;
Et quia Nullus erat, de Nullo Nil tibi, Christe!"

E. L. S.

A HINT TO ATLAS PUBLISHERS.—Why do not our atlas publishers adopt some system of *marginal reference*, such as is used in ledgers? It is exceedingly inconvenient to be obliged to hunt through a bulky volume of maps before finding the one we are in search of. I speak as one who has experienced much vexatious delay from the want of some such contrivance.

S. W. P.

IRISH PARLIAMENTARY REPRESENTATION.—The following is a copy of a curious document which was lately lent to me:—

"I shall bring Mr. Flood into Parliament for the Borough of Baltinglass next General Election for Eighteen hundred pounds, with re-election in case of the King's death; and Mr. Flood will, as I have really refused two thousand down for a seat, endeavour to let me have eight hundred [now or] as soon as he can.

"May 21st, 1789.

ALDBOROUGH."

"Henry Flood, Esq., is the person to be brought in."

The words "now or" are erased in the original. The Earl of Aldborough, it is almost needless to say, was "patron" of the borough of Baltinglass; and his family received compensation for the loss of its members at the Union with Great Britain.

H. LOFTUS TOTTENHAM.

TAYLOR THE WATER-POET.—On a spare leaf before a copy of Taylor's *Works*, 1630, folio, I find this written:—

"Geven me by my well-wishinge frende, John Taylor, 1633: 'Valeant qui me volunt.'

"Had I dipt my pen in the . . . of Parnasus, like

r of your friends, my raptures had not proved so
 ren, but yet take this:—

'full many things within this Universe,
 'This spetiall booke doth wittely rehearse,
 'In thunderinge prose and able verse.
 Who censures not so, I will . . . non,
 He is like to that which Balaam rid on.

"W. C."

On the title-page, in a different and very clear
 hand, is the autograph of "Robert Crammer."
 Was this person of the archbishop's family? Izaak
 Walton was connected by marriage with the Cran-
 mers, having married Rachel Crammer. The two
 words indicated by dots are, to me, illegible.

W. CAREW HAZLITT.

TABOUROT AND LE SIEUR GAULARD.—The *Bi-
 garrures et Touches du Seigneur des Accords, avec
 les Apothegmes du Sieur Gaulard et les Escraignes
 Dijonnoises*, form a volume, which enjoyed at one
 time considerable popularity. The book is a tissue
 of silliness and indecency. In the department of
 silliness, there are stories resembling some nar-
 rated of English royal Dukes in bygone days. In
 its original shape, it has passed through numerous
 editions, as may be supposed from the character
 of the contents; but I have before me an unno-
 ticed English version of M. Gaulard's Apothegms
 and the Escraignes, of which it is my object to
 forward you a brief account. The volume is a
 small 8vo, of thirty-five leaves, and is thus en-
 titled:—

"Bigarrures; or the Pleasant, and Witlesse, and Simple
 Speeches of the Lord Gaulard of Burgundy. Translated
 by J. B. of Charterhouse."

The work is written in a very minute, but clear
 and legible hand, of the period of the Restora-
 tion, and is evidently the MS. prepared by the
 author for the press. There are signatures through-
 out. Here is one of the *Bigarrures*:—

"Being advertised by one with him, that the Deane of
 Besançon was dead, he said to him, 'Beleeue it not, for if
 it were so, he would write to me; for he writes to me of
 all things.'"

The "Escraignes" are not indicated on the
 title; but they occur in the present volume on the
 nineteenth leaf, and run to the end. I have had
 the misfortune to peruse many books of equivocal
 morality—*The Decameron*, the *Cent Nouvelles Nou-
 velles*, many of our jest-books, and so on; but it
 has never been my lot to meet with a volume so
 abounding in gross sentiments and expressions, or
 rather so full of nothing else, as this. It is worse
 than Dufey's Pills! W. CAREW HAZLITT.

EPISCOPAL BLAZON.—It is a generally received
 rule in heraldry that bishops do not either assume
 or retain a crest upon their elevation to the bench.
 Examples to the contrary are I believe rare, but I
 have one before me now. It is the seal of the
 Right Rev. Stephen C. Sandes, D.D., successively
 Bishop of Killaloe and Killaloe. In this example

the episcopal mitre
 a griffin segreant.

BRIGGLE.—In describing the quick, pert, and
 half impudent gait of a little bird which fre-
 quently hops close to the open doorway of a
 cottage, the mistress of the house a few days ago
 employed the unusual word to "briggie," appa-
 rently in the sense of bridling up in a bold and
 rather intrusive manner. I had never heard this
 word before, but its meaning was obvious enough.

H. W. T.

MILTON, SHAKESPEARE, RALEIGH, ETC.—

"The 20th day of December, 1608, was baptized
 John, the sonne of John Mylton, scrivener." Twelve
 days old! Thus little Johnny Milton 'played' about the
 parish of Richard Stock—ran past the 'Mermaid' all
 unconscious of one Shakespeare, one Ben Jonson, one
 Sir Walter Raleigh, and other immortals, within."

These words are from the preface of Mr. Gro-
 sart's edition of Stock and Torshell *On Malachi*.
 The said preface contains a memoir of Richard
 Stock, the clergyman from whose hands John
 Milton received baptism. The register of this
 event, with the observation following it, I give
 above. Is not this observation more than un-
 founded? Do the histories of Shakespeare and
 Raleigh allow us to regard Mr. Grosart's sup-
 position as even a possibility, so far as they are
 concerned? Milton was not seven years and a
 half old when Shakespeare died. B. H. C.

Queries.

CHANGE OF SURNAME.—Since the celebrated
 Jones Herbert case, the change of surname by
 mere publication of an intention to do so, seems
 common. Can any of your readers inform me
 whether this act does or does not *legally* change
 the name of children *living at the time* when their
 father indulged his innocent fancy by giving him-
 self a new name? It strikes me they retain the
 one to which they were born. CAMBRIAN.

CHARTULARY OF WHALLEY ABBEY.—In the
Coucher Book, or Chartulary of Whalley Abbey,
 vol. i. p. 95 (Chetham Society) occurs the fol-
 lowing clause in a charter:—

"Preterea ad supradicta uberius vallanda renunciavi
 pro me et posteris meis omni iuria auxilio canonici et
 civilis privilegii clericatus et fori et statuto, actionibus
 de dolo et *in factum* et omnibus aliis exceptionibus per-
 sonalibus et realibus que possint obiti contra instrumentum
 vel factum."

Can any of your readers who are versed in the
 terms of canon and civil law tell me what is the
 proper reading instead of *in factum*, which is a
 misreading on the part of the editor? I have seen
 several charters in which a similar clause occurs,
 but in none of them has this word been extended.
 It is plainly a noun in the dative case, such as

informationi or *infractioni*, but I cannot hit upon the right word.

In passing, I may remark that this Chartulary is full of editor's blunders; in the same clause the word *obiti* is put for what is clearly *obici* (*objici*); and on page 186 a sheet of facsimile enables one to test the editorship of this chartulary still further. In the first line of the print is "carta, duplex, Edwardi." Now the fac-simile gives not the slightest authority for the introduction of such a word as *duplex*, which is a matter of imagination entirely, and the next line gives *post conquestu*, which the fac-simile (and also the simple rules of grammar) show to be utterly incorrect.

Again, on the same page, *viris religionis* should be *viris religiosi*—a phrase familiar and well-known to all readers of monastic charters.

On p. 27, l. 10, *preservet* should be *perseveret*, and this mistake occurs throughout the book. An active verb like *preservo* makes simple nonsense.

However, without going further into this part of the subject, I will return to the first point, and beg leave to ask for an elucidation of the doubtful word represented by *in factum*. MONASTICUS.

ROBERT DUDLEY'S MARRIAGE.—Has any one a clue to the Papal Dispensation for Robert Dudley's marriage with Elizabeth Southwell, sometime between 1605 and 1607? or the *Ceremoniale di Roma* of the year 1630, wherein is inserted the Pope's patent to Robert Dudley, making him a Roman Patrizio, &c., and giving him power to create nobles? or to the reports or decisions in the Papal courts (*la Rota*?) in favour of R. Dudley's claims for compensation from the crown of England (the date of such decisions may be about 1618 or 1628 or 1638)? M. P.

WAS EUGENE A DEIST?—The following was the passage which led me to think so—

"Reflecting that Marlborough was a heretic, and Eugene a Deist."—Brougham's *Lives of Men of Letters*, vol. i. p. 15, ed. 1845.

CYRIL.

FLYING BUTTRESSES.—Are there many cases known of flying-buttresses being hollow and containing a flight of steps, such as in those at the end of the north transept of Westminster Abbey? Where do others occur? JOHN DAVIDSON.

HOOL-CHEESE.—

"She scarce knew the meaning of the orders she received. She set the kettle on the table, and placed the tea-board off the fire . . . and said, 'Yaw may think . . . as haw ai've yeaten hool-cheese but it y'an't soa, I've think I'm bewitched.'"—*Sir Launcelot Greaves*, ii. ch. 3.

What is hool-cheese?

CYRIL.

LAWRENCE.—Henry Lawrence, President of Cromwell's Council, died in the year 1664. In 1690 was recorded in Jamaica the will of John Lawrence.

The late James Lawrence (Knight of Malta) published an account of the various families of Lawrence in the *Gentleman's Magazine* (1815-20), and asserted that John Lawrence, who died in 1690, was a younger son of the President of Cromwell's council, and that he emigrated first to Barbados and then to Jamaica, with James Bradshaw, a nephew of the regicide Judge.

This assertion has been generally adopted and repeated. It was reiterated with some singular anachronisms in the obituary notice of Sir William Stephenson, late Governor of Mauritius, in a popular paper.* It is to be found in Burke's *Peerage and Baronetage*, voce "Abinger," &c.

It would be desirable to know on what foundation so general a belief rests. Facts indisputable in one generation are supposed to be so patent as not to require any great attention to the preservation of *proofs*. In the next generation, however, the fact is questioned, and it is then perhaps extremely difficult to produce the legal proof requisite to substantiate the descent. I am now desirous of eliciting any information that may exist on the present subject, based upon positive documentary evidence, for the will of John Lawrence, proved in 1690, contains no allusion whatever to his relations in England or elsewhere; and Henry Lawrence, President of Cromwell's Council, left no will. Is this John Lawrence of 1690, then mentioned in the will of Sir — Lawrence, Bart., of St. Ives, and his brother, or in the wills of the Dowager Lady Lawrence or Lady Baltimore? SPAL.

N.B. In seeking for the *proof* of this link in the pedigree of Lawrences, I by no means deny its truth. It is only the *legal* proof that I question.

LE POER QUERIES.—I am anxious to know—

1. What were the arms, crest, and motto of Robert le Poer, who was marshal to Henry II. in 1172, when he went over to Ireland, and who afterwards settled in co. Waterford?

2. Did the Le Poers (or Powers) bear the same about 1600? if not, what were their arms, crest, and motto at that time? and does the Marquis of Waterford quarter the same now as the representative of the family?

It is said that a branch of the Power family settled in England about the year 1600, and about 1680 assumed other arms, which they have retained ever since. A friend of mine who is descended from the above branch, has in his possession some ancient relics, with armorial bearings upon them, and if any of your correspondents can answer the above questions so as to supply the missing links, it is believed that he will be able to prove some curious facts respecting the family.

E. WALFORD.

Hampstead, N.W.

* *Illustrated London News*.

COOTE MOLESWORTH, M.D., a younger son of the first Viscount Molesworth, is stated in the modern Peerages to have died in 1782, æt. 85, *unmarried*. Surely this is an error. In the contemporary accounts of the great fire which occurred at Lady Molesworth's house in London in May, 1763, where several members of the family perished, it is stated that Dr. Coote Molesworth, with his wife and two children, were on a visit to Lady Molesworth at the time, and describes the manner of their escape; and a pedigree now before me mentions that "Margaret," only child and heir of Jervas Wright, M.D. of Sheffield, married "Bourchier Molesworth," son of Coote Molesworth, a younger son of Lord Molesworth. Mrs. B. Molesworth married, secondly, Rev. — Sealey, and, thirdly, — Holmes, and died in Ireland in 1811 or 1812, without issue. Any information as to the marriage and issue of the foregoing Coote Molesworth would be esteemed.
G. B.

A PAIR OF IRON ORGANS.—I shall feel obliged if some one of your many ecclesiastical correspondents would explain the following extract from Hutchins' *Notice of the Church of Buckland Abbas, Dorset*:—

"In 1550 here were a pair of iron organs, weighing about 200l., which were probably then taken down and sold."

Both the rectory and vicarage of this parish formerly belonged to the abbots of Glastonbury, and hence the ecclesiastical adjunct to the Buckland, a name given to several other parishes in the Vale of White Hart, down to King Stag Inn, in the Royal Forest, where the beautiful white hart of King Henry III. was killed by Thomas de la Lind, a great hunter of the time, for which a fine was laid on all the lands of himself and of the other squires in at the death; and this *amerçiamen*t is still annually paid into the Exchequer as "White Hart Silver." QUEEN'S GARDENS.

PHILIPS, EARLS OF PEMBROKE.—Where did the two Philips, Earls of Pembroke in the seventeenth century, die, and where were they buried?
M. P.

DESCENDANT OF SARSFIELD.—I am acquainted with a gentleman, who claims to be the only living representative of the celebrated General, through a female line. To my mind he establishes his claim; but I wish to know if there is any other claimant, or if it is known whether the general left any one to transmit his line. Some correspondent, versed in such matters, will no doubt enlighten me on this point.
S. REDMOND.
Liverpool.

TAVERN SIGN.—Dr. Adam Clarke says, on the first clause of Prov. xii. 10, "A righteous man regardeth the life of his beast," that, "Once in

my travels I met with the *Hebrew* of this clause on the *signboard* of a public inn." The doctor does not mention where it was, but perhaps some of the readers of "N. & Q." can tell, and if it is still extant.

GEORGE LLOYD.

Thurstonland.

ROBERT WALLACE OF KELLY.—It is well known that this gentleman, late M.P. for Greenock, was the pioneer of those measures which resulted in the Post Office reforms effected by the uniform Penny Postage of Sir Rowland Hill's bill. It is stated in the *Gentleman's Magazine* for Oct. 1855, p. 397 (in a paragraph copied from the *Caledonian Mercury*), that Mr. Wallace had bequeathed his papers relating to the Post Office, &c., to the Watt Institution at Greenock. In an obliging letter received from the Secretary of that Institution, now before me, he states that "no manuscripts belonging to the late Mr. Wallace are in the Greenock Library, nor can any information be given where such are to be found." Can any one kindly inform me where Mr. Wallace's manuscripts are now repositied?
J. YEOWELL.

4, Minerva Terrace, Barnsbury, N.

"WODROW'S PRIVATE LETTERS," edited by Mr. Maidment in 1829, were reviewed in *Fraser's Magazine*, where, I understand, the whole work is treated as a fabrication. I shall be obliged by a reference to the year and month of the review.

F. M. S.

229, Clarendon Villas, Plumstead.

Queries with Answers.

BP. TAYLOR'S SECOND MARRIAGE.—In Bishop Heber's *Life of Jeremy Taylor* (*Taylor's Works*, 10 vols., London, 1854, vol. i. p. xxxv.), there is the following passage:—

"This second wife was a Mrs. Joanna Bridges, who was possessed of a competent estate at Mandinam, in the parish of Llangudor and county of Carmarthen. Her mother's family is unknown; but she was generally believed to be a natural daughter of Charles the First, when Prince of Wales, and under the guidance of the dissipated and licentious Buckingham. That the martyr's habits of life at that time were extremely different from those which enabled him, after a twenty years' marriage, to exult while approaching the scaffold that, during all that time, he had never even in thought swerved from the fidelity which he owed to his beloved Henrietta Maria, there is abundant reason to believe; nor are the facts by any means incompatible. The former indeed rests chiefly on the authority of Mr. Jones's papers."

And in Wilmott's *Jeremy Taylor* (edit. 1847, p. 118), in speaking of Bishop Jeremy Taylor's second wife, and her supposed parentage, Mr. Wilmott says: "This relationship is claimed on the single authority of the Jones MSS."

Can any more light be thrown on this subject? I suppose "the Jones MSS." are the same as "Mr.

Jones's papers." What and where are Mr. Jones's papers? I should be much obliged if you could find space for this. X. Y. Z.

[William Todd Jones, of Homra, co. Down, was Bishop Taylor's lineal descendant in the fifth degree, and was employed at one period of his life in collecting and arranging materials for the biography of his distinguished ancestor. Mr. Jones possessed, among many other interesting documents, a series of autograph letters to and from the Bishop; and a family-book also in his own handwriting, giving an account of his parentage and the principal events of his life. At his death, in the year 1818, the greater part of his family papers had been deposited at Montalto, under the care of the late John, Earl of Moira. Their subsequent fate has unfortunately not been ascertained. At Donnington, whither all the papers found at Montalto are said to have been transferred, no traces of them remain; and there appears but too much reason to apprehend that they were consumed, together with some other packages belonging to the Marquess of Hastings, in the fire which destroyed the London Custom-house. All which the family yet retain consists of some extracts made by Mr. Jones from these documents with a view to his intended work, and which were liberally communicated to Bishop Heber. Consult his *Life of Bishop Taylor*, as reprinted by the Rev. C. P. Eden in Taylor's *Works*, edit. 1854, vol. i. pp. x., cxxii. and ccc.]

"SERMONS UPON THE QUADRAGESIMAL GOSPELS."—Can any of your readers acquaint me with the title of a book, containing forty-two sermons on the Quadragesimal Gospels? evidently published toward the end of the sixteenth or in the beginning of the seventeenth century. My copy has, I conjecture, been royal property. On the binding are embossed the letters "C. R.," surmounted by a crown; which I cannot otherwise interpret, than by "Carolus Rex." These marks I only recently discovered, but there are six on each side. The title is gone, but the dedication runs:—

"To the two noble knights, Sir John Strangways and Sir Lewis Dive; and their vertuous ladies, the Lady Grace Strangways and Lady Howard Dive, in acknowledgment of his own true love and respect, Don Diego Puede-Ser dedicateth these his indeavours."

J. H. H.

Louth.

[The title-page is an engraving of scriptural subjects in nine compartments. The work is entitled "Devout Contemplations expressed in Two-and-Fortie Sermons upon all the Quadragesimall Gospels, written in Spanish by Fr. Ch. de Fonseca. Englished by I. M. of Magdalen College in Oxford. London, Printed by Adam Islip, Anno Domini 1629." Don Diego Puede-Ser is the pseudonym for James Mabbe, of whom an excellent account was furnished to "N. & Q." (2nd S. xi. 8) by Mr. BOLTON COWLEY. Consult also Wood's *Athena* (Bliss), iii. 58. There is an unpublished work of James Mabbe in Harl. MS. 5877, entitled "Observations touching some of the

more Solemne Tymes and Festivall Dayes of the Yeare." The Advertisement is addressed "To my worthy Friend, Mr. Jhon Browne," and is signed "James Mab, from my Chamber at St. Mary Magdalen Colege, December 27, 1626." In this Advertisement Mabbe mentions another of his works published during the preceding year, and which we have not been able to trace. He says, "This is but an Appendix, or little piece of building annexed to that great work wherewith I presented you the last year. The other was the mansion-house; this the out-offices, without which latter, the former could not conveniently consist. This Part had been finished with the other, had not sickness (an inevitable stop) been an hindrance to that business. Now to those *Practicks of Meditations* I have added certain Observations upon your more solemn Festival Days. You were pleased to take the first in good part; and I am so confident of your love, that I rest most assured you will afford this other the like kind of entertainment."]

THOMAS À KEMPIS.—In what work of Thomas à Kempis does any equivalent for the following distich occur, and what are the original words?—

"I never find, whichever way I look,
True joy, but in some corner with a book."

(Quoted in *The Catholic Choralist*, by W. Young, Dublin, 1842, p. 166.)

H. W. T.

["I have sought for rest every where," Thomas à Kempis often said towards the close of life, "but I found it no where, except in a little corner with a little book." (Charles Butler's *Life of Thomas à Kempis*, prefixed to *The Following of Christ*, ed. 1852, p. xix.) Dr. Dibdin says that "Mr. Butler notices this memorable aphorism as occurring in the 21st chapter of *The Imitation*, where I find it not." Dibdin has also the following note on this passage: "Dr. Hickes says, that Thomas of Kempis was much delighted with this motto: '*In Hoeckens und Boeckens*;' that is, '*In Little Corners and Little Books*;' meaning, that his only sure rest was found in such situations and with such companions; or, adds the biographer [C. Butler] it was sometimes '*In een Hoecken met een Boecken*;' that is, '*In one little Corner, with one little Book*.' There was, accordingly," continues he, "a rough portrait or picture of this venerable man, done either by himself or by one of his contemporaries, with the foregoing inscription; which an hundred years after his decease was still kept in the same house where he had lived, though very much then defaced; and which I find (*Tolans Vit. Kemp.*) was shewed as a devout curiosity to such as visited the place." From such an anecdote, to have represented our author *without* a Book, would have been scarcely a venial heresy."]

GREAT TOM OF OXFORD.—Can any one inform me why the principal gate and quadrangle of Christ Church, Oxford, is called by the extraordinary name of "Tom"? I am not certain whether the bell takes its name from the quadrangle, or the quadrangle from the bell. I am aware that Wolsey's

name was Thomas; but I am afraid this common solution of the difficulty cannot be received, as Anthony Wood mentions the bell as having been taken away from the cathedral, and after having been recast, as having been put in the tower, since called "Tom Tower;" and this in Cardinal Wolsey's time, and mentions it as being already called "Tom." Not having the book by me, I cannot quote the exact passage, but it will be found in his description of Christ Church. H. W. Z.

[The great bell Tom in the campanile of the tower of Christ Church belonged formerly to the right tower of Osney Abbey, and was recast in 1680, when Dr. Fell, Bishop of Oxford, was Dean. The old inscription on this bell was, "In Thomæ laude resono Bim Bom sine fraude." The present inscription is, "Magnus . Thomas . Clusius . Oxoniensis . renatus . Aprilis . viii . Anno . MDCLXXX . Regnante . Caroli . II . Decano . Joanne . Oxon . Episcopo . Subdecano . Gul . Jane . ss . TH . P . et arte Christ . Hodson." It has been conjectured with some probability that Great Tom was named after Thomas à Becket. The great gate, commonly known as *Tom Gate*, is so named from the cupola containing the great bell.]

CHAP.—Is there any instance of the use of this favourite slang word so early as the following?—

"The purchaser will look upon himself as a provident chap that has secured . . . heaven by that wise bargain." *Capt. Carleton*, p. 275, ed. 1743.

CYRIL.

[Webster quotes an earlier use of this word from one of Steele's works: "If you want to sell, here is your chap."]

Replies.

WAITS AT YORK.

(3rd S. vii. 275.)

Of the custom described I had never before heard. But in the collection of *Proclamations, Broad-sides, and Ballads*, presented by Mr. J. O. Halliwell to Chetham's Library, Manchester, and bound in thirty-two folio volumes, No 1524, is an old song engraved with music, entitled "York Waits,"—too long and too "free" to print entire; from which I extract the lines exhibiting the "Waits" themselves. It begins:—

"In a winter's morning
Long before the dawning,
Ere the cock did crow,
Or stars their light withdraw,
Waked by a hornpipe pretty,
Play'd along York city,—

In a winter's night
By moon or lantern light,
Through hail, rain, frost, or snow,
Their rounds the Music go,
And each in frize or blanket
(For either Heaven be thanked)

Lined with wine a quart,
Or ale a double tankard,

Burglars send away,
And bar-guests dare not stay.

Candles, four in the pound,
Lead up the jolly round;
Whilst *Cornet* shrill i'th' middle,
Marches, and merry *Fiddle*:
Curtel (?) with deep hum, hum,
Cries 'We come, we come, we come';
And *Theorbe* loudly answers
Thrum, thrum, thrum, thrum.
But, their fingers frost-nipt,
So many notes are o'er-slipt,
As that you'd take sometimes
The Waits for the Minster chimes.
Then, Sirs, to hear their music
Would make him sick, or you sick;
And much more to hear a ropy fiddler call
With voice like her that cries,
'Who shrimps or cockles buys?'
'Past three! fair, frosty morn;
Good morrow, my masters all!'"

These lines show that the York Waits were the musical watchmen of the old city. Their instruments seem to have been the cornet, the fiddle, the *curtel* (? citole), and the theorbo, which may indicate the period depicted. "We come," &c., is probably a line from Henry Purcell's chorus, "Come if you dare." The "bar-guests" classed with burglars, may mean late topers at public-house bars, or the old Yorkshire hobgoblin *bar-gheists* (i. e. gate-ghosts) or boggarts. CRUX.

ASSUMPTION OF ARMS.

(3rd S. vii. 317.)

There may be no law on the statute-book which shall forbid a man from wearing coat armour. Neither is there any law which shall forbid him to walk about out of doors with his coat covered over with gold lace or turned inside out, or with one red leg and one blue leg to his trowsers, or with a cap and bells on his head. But if he thinks that the wearing of the gold-lace coat or any of the other things named will confer an honour, or raise him in the estimation of his neighbours, he is mistaken. The honour must come first; the badge by which it is revealed should follow. In past times heraldic bearings have always been understood as a distinction conferred by the king, as a mark of favour for some good service done. A man, therefore, who displayed a device on his shield, was known to have done something to have earned it, and hence he was honourable in the eyes of his fellow men. This is evidenced in history, where a young esquire would appear in the lists bearing a white shield, a virgin shield, or *vierge escue*, showing that he had not performed any feat of arms, or other deed, which he could record before the eyes of the world: hence the

[* These lines on the York Waits, with a few variations, appeared in our last volume, p. 510.—ED.]

term, an heraldic achievement. It is a mistake to suppose that any man could assume what he liked according to his mere whim, or that such a whim would be acknowledged by his fellow men.

The devices in heraldry were not fanciful; or if they were fanciful, they were not arbitrary. Throughout the best ages of this practice they were typical and significant, like hieroglyphics on an Egyptian monument. They had their meanings, though many of those meanings have been lost in the lapse of time. The cross was a favourite device with the Crusaders, who loved to display it in their conflicts with the Infidels, to distinguish them from their opponents, and to show for what they were fighting. Scallop shells were adopted by those who went on pilgrimage, especially to Compostella: spears, swords, and other weapons of war are sufficiently significant amongst those who lived in a rude age, and whose business was arms; the chevron, representing the roof beams, or principals in the roof of a house, is said to have been generally given to the younger son, to show that he must be the architect of his own house or fortunes, as he did not inherit the family patrimony. The same principle in modern times guided the granting of a new coat, or augmentations on a former one. Witness the ship and other things on the shield of Nelson, typical of his great naval fame. One of Nelson's admirals had two or three typical augmentations granted by the hereditary Earl Marshal, on the part of the king, for services performed: a chief azure wavy to represent the sea, on which was placed a naval crown or. An anchor was also added. The crest had previously been a stag standing on the ground. It is now a stag standing on a naval crown, azure. Grants were made for single acts of bravery or incidents in life. Thus the Hamiltons have the oak tree for a crest half cut through with the saw, according to the legend, too long to give here. The Dalls bear a dead man in pale, the founder of that family having received large grants of land and this bearing from the king, for having rescued the dead body of a friend from the enemy by whom he had been taken and hanged. Some devices are plays upon the bearer's names. Thus, Whitlock bears three padlocks; Cotton, three hanks of cotton; Ducke, three ducks, and so on. All this shows, and scores of other examples might be adduced, that the devices in heraldry were not meaningless.

People may try and twist their arguments as they choose, but no sophistry can explain away the general impression of society, that heraldic bearings are the badges of a gentleman—of some one elevated above the common herd. It was so in ancient time, and the impression has naturally descended to our own day. No successful tradesman thinks his gentility complete until he sports his emblazoned shield. To sport his carriage is not enough. This, of course, is a weakness. It

is one way in which the vanity of human nature betrays itself. People who do this flatter themselves that no one will ask questions, and that no one will know anything about it; or they console themselves by thinking that people will conclude that they and their ancestors always had a coat of arms, but that they had never displayed it until now.

No one who invents a coat of arms and has it put either upon his plate or his carriage, would like to confess to the proceeding, because he knows that he would meet with derision instead of respect. Those, therefore, who do the thing surreptitiously try to keep the secret, and hope no one will find it out. They fail, however, to give to their coat of arms the very value which would alone make it really worth having; namely, the having got it in the regular way. To speak of a brougham or any other carriage, or a butler, as luxuries, and a coat of arms as a luxury to a rich man, is a mistake. A coat of arms, if honourably obtained, is not so much a luxury as an honour. Besides, in a well-appointed establishment, a carriage cannot be looked upon as a luxury; it is necessary. Its owner makes use of it for himself where a poorer man would call a cab, or hail a bus; and it is moreover available for the use of his friends or visitors. In a wealthy house, where there is much dinner company, a butler is a necessary also.

No man can shed honour on himself. He may perform some good or great deed worthy of honour, and when the world has seen it, he will be honoured in consequence. The monarch, as supreme head of the nation, has been designated "the Fountain of Honour," because all honourable distinctions emanate from the crown. The person who assumes armorial bearings surreptitiously does it in the very way to render them of no value even in his own eyes, to say nothing of the eyes of his neighbours. But, as I said before, he will hope that nobody will know anything about it. He will bear them *as if he had a right to them*, and he will hope that people will suppose he really has the right, and that they will not ask questions. Every sensible man would think that honours borne in this way were not worth having. Some successful tradesmen put their initials in cypher on the panels of their carriages. No one can find fault with this. It is amusing to observe that, whilst the weak vanity of some people urges them to covet honours, which would turn out to be no honours unless regularly obtained, they seem to be fully aware that they will not escaping fixing upon themselves, the dreaded term "snob." Myself, I should like to have a good definition of that word. However, such a term is never applied to those who obtain their honours honourably. This ought to be quite enough to satisfy every sensible man.

P. HUTCHINSON.

NEUMANN WEISSENSCHILD seems to me to be right in both his positions; but he loses sight of the fact that hereditary arms have become identified with families as honorary social distinctions, and have in many instances for generations been used as such on public monuments and in other ways. Armorial bearings have thus been rendered indirect evidences of the consanguinity and long established respectability and dignity of certain families. They have therefore served a purpose not recognised in NEUMANN WEISSENSCHILD'S letter, and one which deserves due consideration and respect; and on this ground the claims of the Heralds' College to authority may be consistently advocated. But it is quite a fair question, I think, to propose that that venerable body should adapt its regulations and requirements to the altered times in which we live. At present many people send up "name and county" to some unauthorised herald in the metropolis, who furnishes a coat to order (like a tailor) for a sum that is moderate in comparison with the demand of the functionaries of the college. Now, if they were to be content with say 10*l.* for a grant, and 5*l.* for a confirmation, and be empowered to require a guinea a-year regularly for their authority to the grantee to use the coats conceded or confirmed—the Chancellor of the Exchequer to go shares with the Heralds by the levying of a stamp on the grants and confirmations, and of fifty per cent. on the yearly permits, the duty on armorial bearings being abolished, the kings-at-arms, pursuivants, and so forth, would increase their labours largely and profitably, and the unauthorised pretenders to arms might be rendered amenable to fines and penalties, which would scarcely be risked under the circumstances, as they would be enforced by government in the usual manner.

It is probable that by regulations framed on the principle above imperfectly explained, the unauthorised use of arms would be prevented; for no one would be entitled to "sport" armorial bearings unless he had a college grant or confirmation to show in justification of his so doing. If any person exhibited arms publicly, as on a carriage or a house, or privately by sealing letters with an armorial signet, and causing such insignia to be engraved on silver spoons, and so forth, he would be liable to be called on to produce his grant or certificate by the excise officers. If he could not do so, his evasion of the government stamp would be detected, and his further pretensions to armorial bearings without authority would be stopped. The punishment for such attempted evasion, on proof before a county court judge, might be a fine equal in amount to the charge for a grant. It might be advisable to call even on all authorised bearers of armorial insignia, without exception, to pay a fee of 5*l.* for a confirmation or registration grant; so that the Heralds' College would thus be provided

with a complete register of all the families in the country using arms.

If the readers of "N. & Q.," interested in this question, would discuss it, perhaps an improvement might be effected in the present system.

MEDIUS.

"Let it be granted that armorial bearings existed long before Heralds as now technically understood, and that in the first ages of their use, they were *assumed*, in most if not all cases, according to taste or fancy. In any case they were assumed for distinction's sake. To preserve this distinctiveness and avoid confusion should more than one person or family claim the same arms, registration became necessary, and this led to the appointment of Heralds. The possession of this, an authorised registry by the Heralds, placed them in the position of referees, and the Earl Marshal, whose officers they were, became the final arbiter and judge in all disputed points. To those persons or families, who having assumed certain coats, had used them without dispute, these same arms were confirmed by being entered in the registry; while to those who, not having previously borne arms, were by their position entitled to that distinction, coats of arms were assigned by the College of Heralds. In either case these arms were acknowledged and legitimate bearings; they told their own story, were capable of being verified, they were borne by right, and their title ascertainable."

In early times arms were assumed because there was no authority to grant arms; but, with the establishment of the Court of Heralds, assumption ceased. The intervention of that body, as agents of the crown, henceforth became imperative. To grant the power of assuming arms to whosoever chooses is to confuse and render useless the most exact and scientific as well as the most picturesque of historic records. "Assumed" arms are fictitious arms; to say that they are the coat of arms of him who assumes them, is to speak an untruth.

That every man has the power of making this assumption is beyond denial. A man may assume a title and call himself a duke, no one can prevent him; but he is no duke for all that. The ambitious citizen of Baltimore, who insisted on having the arms of the English ambassador painted on his carriage, acquired no coat by his vulgar impertinence.

In these days, when changes in social position are so frequent, there are many who desire to find themselves "at home" in the rank to which their exertions have raised them. Many, no doubt of high descent, are rising from the obscurity into which they had fallen; and if these can prove their descent, arms are theirs by inheritance. But to assume them without proof, simply from similarity of name, is to proclaim as a truth that which is only conjecture or a hope. There are others like your correspondent, NEUMANN WEISSENSCHILD, whose forefathers have confessedly never borne arms, and who can therefore have no right to arms. To both these the Heralds' College is the only legitimate resource. By that body a coat can still be granted,

and the true state of the case will be registered for reference by future generations—that at such a time, to such a person, for such a reason, such a coat was granted, to be borne by him and his descendants, and by none else. The coat becomes distinctive and his own. Whereas to the assumed coat everyone has an equal right; it belongs to no one in particular.

It is a common weakness of the day—a weakness of the fastidious *parvenu*—to feel ashamed to acknowledge or to have it registered, that he cannot prove his descent from a certain ancient namesake, or that his ancestors have never borne “arms.” If it be true why should a man be ashamed of it? It is no disgrace, but an honour to have raised oneself. Let it only be borne in mind that there can be no gentility apart from *truth*. The infraction of this principle is involved in the unauthorised “assumption” of arms, or of another man’s name, and is the essence of what your correspondent calls “snobbism” or “snobbishness.”

What is a “snob?” Not a man of humble birth or mean extraction, or low social position or rustic manners. The “snob” is the man who assumes to be what in truth he is not, and tries to conceal what he really is.

“Quod non est simulat, dissimulatque quod est”—

are applicable descriptions of a snob. He sails in society under false colours, he affects to be other than he is; all such affectation is vulgarity or “snobbism.”

Your correspondent deludes himself in supposing that his coat of arms will be *only* an elegant badge to adorn his carriage. This it may be, but its effect, whatever its intention, will be to deceive those who do not know better—all not in the secret. It will be a palming himself off in the crowd of non-heraldic admirers as a gentleman—a Weissenschild too! entitled to bear arms without having any such right. If this be not “snobbish,” because false, it is difficult to apprehend where the peculiar idiosyncrasy begins.

But my knowledge of human nature tells me that the real stumbling-block is the money to be paid for a grant; the struggle is between vanity on one side, and parsimony on the other. If a coat of arms could be had for a guinea, no more would be said, the money would be paid. Well, no doubt, in fees and stamps the outlay is considerable for a poor man; let such a one wait till he is richer, and has made good his position; but for a man who has already raised himself “by his brains,” who is “by education and membership of a learned profession,” and by other claims, a gentleman—nay, an esquire!—who has “set up his brougham, butler, library, pianoforte, and other articles of luxury,” surely the sum asked is after all no very great thing. It would only purchase a fifth-rate picture. As there is no necessity to spend money on such an *objet de luxe* as a coat of

arms, I do not see that any one can of right complain. The legislature considers that they who aspire to these distinctive emblems of gentility should pay for them as for other needless luxuries, and there should be no objection to pay. Why should the whole thing be looked on as a “wretched matter of £. s. d.” more than paying the legal fees on being made a peer, or a knight, or bishop, or a serjeant-at-law? The charge is but for fees to those who have the trouble, and for stamps to the government; and the assuming without payment, and by a side wind, *proprio motu*, that for which the law provides an authorised channel in order to save one’s purse, appears to my view to partake no little of the nature of fraud,—as much so as evading a stamp or legal fee in any business transaction.

A Nemesis has pursued your correspondent in the selection of the coat he so elaborately blazons. “To ape” is a function of “to assume,” and one of the peculiarities of the genus snob; and the whole bearing of Weissenschild late Schweinsfleisch will be complete by adhering strictly to the Darwinian theory, and assuming as a motto “Simius sum.” The space I have occupied forbids my entering on the subject “Change of Name.”

CROWDOWN OF THAT ILK.

“THE VICAR AND MOSES.”

(3rd S. vii. 125, 189.)

Constant engagement must be my excuse for the delay of the present letter, and for the carelessness of my former one. In reply to your correspondents allow me to say, that by the hasty expression “of my own name,” I meant surname only. My great-grandfather’s name was, I believe, John Allbutt. The date of his death I really do not know, without inquiries as yet unmade. I have, however, often heard my father speak of his grandfather as a very fine old man, whom he just can remember as remarkable for a blue coat, powdered wig, large shoe-buckles, and most imposing-headed cane. I should suppose, therefore, that my great-grandfather, who wrote “The Vicar and Moses,” died somewhere about 1808, at an advanced age. His character and doings have often been talked of among us, as he seems to have been a man of considerable originality, and of no mean attainments. In his earlier years he was a good deal attracted by the teaching of the Encyclopædic Schools in France, and hence the readiness of his satire upon the local parson. Like the Roman magistrates, however, he considered forms of religion very useful for the “commoner sort,” and on the appearance of the Methodist revival he ordered down a preacher for the “squire’s” servants and his own. This ended in the conversion of some members of his own family, much to his annoyance. We have an excellent portrait of him as a young man, and

the face is one showing much character and humour. I am sorry that I cannot refer your correspondent to the pieces in the first numbers of the *Gentleman's Magazine*, which were written by my progenitor; it is quite possible that some records of them exist, but being as I am far from my relations I cannot make any search. When at my father's house in Suffolk, a short time ago, I put the question to him, and he replied that he really had never thought of making any minutes of the matter, and had no records at hand, but that the *Gentleman's Magazine* always laid, number after number, upon his grandfather's table, and that he used to correct proofs for it, and would occasionally refer to his effusions. It seems, indeed to have been so well known as to excite no question or inquiry. All I can add is, that if your correspondent will turn, as I have lately done, to the first few numbers of the *Gentleman's Magazine*, he will light upon several pieces bearing a great resemblance to "The Vicar and Moses." Finally, let me say that I make no claim on behalf of my ancestor for the authorship of a piece which has no great literary merit, as it appears to me, but seems to have hit the public fancy. The authorship of it has always been looked upon in our family as a matter of certain knowledge, and my letter was only drawn forth by the interest taken in the question by a leading antiquary, my personal friend.

T. CLIFFORD ALLBUTT.

LOCALITY OF ZION IN EARLY WRITERS.

(3rd S. vii. 215, 306.)

The words of Epiphanius, on which I rest as showing what hill he regarded as Zion, are *νῦν δὲ τμηθεῖσα*; this he affirms of *ἡ ἀκρά ἡ ποτὲ ὑπερχοῦσα ἐν Σιών*; so that although, as DR. BONAR states, another *akra* is mentioned in Josephus (and I may add in the Maccabees), and though the word may be used of any fortress, yet here we have distinctly *the akra that was formerly in Zion, but which is now cut down*. This identifies it with the *akra* on the same hill as the temple to the north, marking the eastern hill as Zion. That the temple hill was ploughed we know as an historical fact:—

"The Jewish writers relate, and their account is adopted by Jerome, who has unfortunately confounded the events of the times of Titus and Hadrian, that the plough was drawn over the site of the temple, as a mark of perpetual interdiction There is in this instance the less reason to doubt the substantial truth of the statement, since the Jews specify the name of the Roman, Turranus Rufus, by whom the ceremony was performed."—*Antient Jerusalem*, by the Rev. J. F. Thrupp, p. 201.

I ought perhaps to have mentioned that the passage from Epiphanius has been used by Mr. Fergusson for another purpose; he, like DR. BONAR, seems not to have noticed the identification shown

by the mention of the *akra* in Zion, *now cut down*.

Apart from *evidence* I cannot believe that there is any Jewish identification of Zion with the south-western hill. We know that the name of Zion for that mount gradually grew up amongst Christians; but it could not have been a settled point when Eusebius in the fourth century, and before him Origen, in the third, knew well that Zion was the temple hill. I do not believe that any one, from scripture alone, and except on the ground of comparatively modern traditions, has ever thought, or could think, that Zion was other than the temple hill:—

"For the Lord hath chosen Zion: He hath desired it for His habitation: this is *my rest for ever*. Here will I dwell, for I have desired it."—*Psalms* cxxxii. 13, 14; (see too *Psalms* lxxiv. 2, 3.)

I am perfectly willing to receive DR. BONAR's correction as to the distance of Neby-Semwil from Jerusalem, although in Van de Velde's *Survey* the road marked is not quite five miles. There is no temerity, however, in conjecturing a wrong numeral in Epiphanius; such mistakes of copyists are *habitual*, and in the case of Epiphanius, MS. authority is not very abundant. Prof. W. Dindorf, in his late edition of Epiphanius, has done much for the criticism of the text; and to his clear statements I must refer those who wish to know what MSS. exist of that writer, and how far they have been available for the emendation of the text; a thing which Dindorf has well performed.

Any reference to what might be the *Gabaon* of Epiphanius is wholly irrespective of the subject of the present inquiry, as to which I maintain that the evidence of Epiphanius, Eusebius, and Origen is free from a shadow of ambiguity.

S. P. TREGELLES.

Plymouth.

"PISCIS FLOTANS" (3rd S. vii. 55, 124, 288.)—I know not whether it may be worth while to add that the *fletta*, *flet*, might probably be, not the dab, or flounder, as P. S. C. seems to conclude, but the holibut, which is called by Lacépède *Pleuronecte fletan*, and *Hippoglossus* by most of our best modern naturalists. See Couch's *Fishes*, art. "Holibut," vol. iii. p. 149. C. W. BINGHAM.

THE FLEURS-DE-LYS OF FRANCE (3rd S. vii. 338.)—The change in the royal arms of France was made by Charles V. about the year 1365. On the Great Seal of Henry IV. of England the banners appear charged with France Modern. (See Boutell's *Heraldry, Historical and Popular*, 1865, pp. 296-7.) J. WOODWARD.

KINGDOM OF DALMATIA (3rd S. vii. 339.)—The leopards' heads on the thalers of Rudolph II. would be the arms of the kingdom of Dalmatia, viz.: az. three leopards' heads caboshed, crowned

or. It was united to Hungary about the year 1087, at the death of King Zolomerus.

J. WOODWARD.

New Shoreham.

SONG (3rd S. vii. 281, 330.)—Will the following prove an illuminator in reference to the song sought after? It is not as full as I could wish, but it is all I possess on the subject. Any one who may remember, and who had the *entrée* to certain literary society in Dublin from 1835 to about 1842, must have clear recollection of the following. There was a lady who had a remarkable voice—indeed I have often heard judges pronounce her to have been superior to Jenny Lind—who, however, had not appeared at the time.* The lady was the guest of all parties, particularly literary. She used to sing a song which was translated from the Irish, but I regret I have not a copy of the translation; but, from some passages which I quote from memory, I am of opinion it must be the song sought after. The fate of the gifted creature, who charmed and almost entranced thousands by her magic voice, was a sad one indeed; but I am precluded from alluding to it further here. The only portion of the song that clings to my memory are these—

"I'll sell my rock, I'll sell my reel,
When my flax is gone I'll sell my wheel
To buy my love a sword and shield.
Ma Veeth a Vourneen slawn.

"Shool, Shool, Shool arhoo,
There's none but he can ease my woe
Since the lad of my heart from me did go.
Ma Veeth a Vourneen slawn."

I only give the last line as it struck on the ear. I know it is Irish, but regret I cannot translate it. If it be true that this is a translation from an Irish original, and that it is identical with that sung by Miss Edgeworth's sister for Sir Walter Scott, either the learned baronet or Mr. Lockhart must have taken strange liberties with it. The air I know is peculiarly Irish, and, to a judge, of a deliciously plaintive character. The song was no doubt of Jacobite origin. S. REDMOND.

SHORT SERMONS (3rd S. vii. 330.)—The speech attributed to Canning is such as Lord Brougham once described as "an epigram with the knob on." Canning is said to have made the speech thus:—On coming from a church in Dorsetshire, the clergyman who had preached said unwisely, "I knew you would like a short sermon." "But it seemed long," was the ready rebuke of Mr. Canning. T. F.

It was Mr. Canning who made a young clergyman aware that in accuracy of language his ser-

* I have heard Jenny Lind, Catherine Hayes, Piccolini, and all the celebrated singers since 1840, and I think the lady alluded to was superior to any of them, but I could not be induced to appear publicly.

mons might be tedious, though they were not long. They were walking from church after one of the clergyman's first sermons, when this dialogue took place:—"Well, Legge, you were not long." "I was afraid of being tedious." "Oh! you were tedious." Mr. Legge became a bishop. He was then walking home from his church at Lewisham. S. D.

THE IMMORTALITY OF THE BRUTE CREATION (3rd S. vii. 339.)—JOSEPHUS probably knows that the opinion of the immortality of animals is advanced by the Rev. S. R. Maitland, in *Eruvin*.

CHARLES F. S. WARREN.

HUBERT DE BURGH (3rd S. vi. 415.)—It is not easy to trace the proceedings taken against Hubert de Burgh, Earl of Kent. In the *Addimenta* to Matthew Paris, HERMENTRUDE will find the earl's defence, drawn up by Master Laurence of St. Alban's, in answer to the articles pressed against him in 1230. In this defence the articles are set out at length, and I presume set out correctly. I suppose these articles to be, if not in form, at least in substance, identical with the charges brought against the Earl by Henry III. in 1231. Such, at all events, the Earl represents them to be, when he says, in his defence:—

"All the foregoing charges were let pass, and legally remitted to him, when he made peace again with the King."

One of the articles contains some very strange allegations with respect to the Earl's marriage with the daughter of the King of Scots. But before entering upon this field of inquiry, it would be satisfactory to be assured of the precise form in which the charge was made in 1231. MELETES.

POWER OF FRANKING (3rd S. vii. 279, 350.)—The evidence on which I relied will not, I find, sustain my statement that the duke was accustomed to frank as "Edward." I beg leave to apologise for my error. JOSEPH RIX, M.D.
St. Neot's.

JUDAS OVERTURNING THE SALT (3rd S. vii. 282, 348.)—Amongst every class in Ireland, it is accounted what is designated "unlucky" to upset a salt-stand at a dinner table; and hundreds of times I have been told that the reason was, Judas upset the salt before he betrayed our blessed Redeemer. May I ask, why in Leonardo da Vinci's celebrated picture of the "Last Supper" Judas is painted very nearly black—black, at least, when compared to the faces of the other Apostles. I speak of a fine copy of the picture, not having seen the original. S. REDMOND.
Liverpool.

MODERN BELIEF IN THE BROWNIE (3rd S. vii. 511; vii. 46.)—Sir Walter Scott stated that last place in the south of Scotland supposed to have been honoured or benefited by the

of a Brownie was Bodsbeck in Moffatshire. In *The White Wife*, I showed that belief in the Brownie existed in the Western Highlands in 1863; and, in these pages, at the above references, it was shown by F. A. M. and myself that the Carskey Brownie (*Beag-bheul*, or "Little-mouth") was supposed to exist so late as the Christmas of 1864. A correspondent of the *Argyllshire Herald* carries us down to a date still more recent; for, in the issue of that paper for April 22, 1865, the writer, in describing the island of Cara (one of the south Hebridean group, to the west of Cantire) speaks of the rock called "the Brownie's Chair," and of the Brownie who was supposed to have his habitation there. He then says,—

"Many are still alive who are able accurately to rehearse the doings and misdoings of this mysterious personage, and it is unquestionably true that some are to be met with who do not hesitate to declare their belief in his existence still, and who would much prefer his favour to his frown."

CUTHBERT BEDE.

CARABOO (3rd S. vii. 196, 269, 310.)—Reference on this subject may be made to a brief article entitled "Notice of the pretended Princess Caraboo, by Archbishop Whately," published in *The Rose, the Shamrock, and the Thistle Magazine* for April, 1863. The Archbishop gives her name as Mary Baker—thus confirming the statement of your correspondent, MR. GEORGE PRYCE; and he further tells, how he exhibited specimens of her writing "to my friend Hawkins (now Provost of Oriel College), to Dr. Copleston, who was then Provost, and to Dr. Macbride, the Principal of Magdalen Hall; all of whom, concurred in my judgment that the scrawls were specimens of the Humbug language." On this circumstance, however, becoming known to a certain person, he stated in the *Times*, that a specimen of Caraboo's handwriting "had been sent to the University of Oxford, which had pronounced it to be the writing of no known language!" The Archbishop considered Caraboo "a professed and notorious liar;" and, in speaking of the credence given to her later statements, says,—“Some persons appear to consider mendacity as a disease analogous to the measles, from which a person who has once had it is thenceforth secure.” CUTHBERT BEDE.

VALENTINE BROWN (3rd S. vii. 340.)—The following extract has been recently forwarded to me from the British Museum, but I do not know from what source. It is very possible it may be of service to your correspondent:—

"Sir Robert Browne (?) married — Dabenev, and quartered his wife's arms, which are those of the D'Albeneys of Wymondham, Earls of Arundel."

Different branches of this lady's family were settled in the fifteenth century at Melton Parva, and in the sixteenth century at Barnham Broom,

Costessy, and Colton, all in the vicinity of Wymondham, and an elder branch at Snetterton near Thetford. H. DAVENEY.

Blotfield.

FLEURS-DE-LYS (3rd S. vii. 338.)—MR. DAVIDSON will find an answer to his query in Sandford's *Genealogical History*, pp. 270, 239. He says:—

"This Henry (V.), being Prince of Wales, as appeareth by his seal annexed to two several indentures, the one dated the 6th day of March, An. 6th, and the other on the 7th of May, An. the 8th of Henry the 4th, his father . . . did bear azure, 3 flowers de lys or, for the kingdom of France (reducing them from semée to the number 3, as did Charles VI. the present French King, quartered with 3 Lyons of England: which makes me of opinion that King Henry IV., this prince's father (although he made use of no other seal than that in which the flowers-de-lys are semée) was the first king of England that, in imitation of his said contemporary Charles VI., reduced that number to 3 flowers-de-luce, for I find them so in his escoccheon, impaling the arms of Joanne of Navarre his second wife, at the head of his tomb at Canterbury.

"By this seal of Prince Henry it most certainly appears that he, so early as the 6th year of Henry IV. his said father, bore in his achievement only 3 flowers-de-lys." (Cf. Willment's *Regal Heraldry*, pp. 32, 33.)

LEWIS EVANS.

ARMS OF FRETWELL (3rd S. vii. 221.)—In No. 1067 of the Harl. MSS., at fol. 46, there is a pedigree of the family of Spencer, of Bramley Grange, co. York, in the handwriting of Geo. Owen, York Herald; and in it is sketched the coat, "Argent, three fleurs-de-lis gules" as belonging to Ralph Fretwell of Hellaby. W. D. HOYLE.

PEREIRA FAMILY (3rd S. vii. 221.)—Perhaps the following notes may be of service to H. W. T.:—

From *The Universal Pocket Companion*, 1741:—

"David Lopez Pereira, merchant, St. Mary Axe.

Francis Pereira, *ibid*.

Isaac Alvarez Pereira, merchant, Bury Street.

Pereira and Liuna, Jeffery's Square."

From Boyle's *City Companion*, 1798:—

"B. M. Pereira, Esq., 5, Finsbury Square. [In another place, Finsbury Terrace.]

Mrs. Pereira, 6, Church Row, Fenchurch Street.

Isaac Lopez Pereira Esq., Artillery Street."

R. I. F.

WRITERS ON GAME COCKS (2nd S. xii. 210.)—Εἰς μὲν γὰρ μάχην ὁρμώμενός τε καλῶς ἔχει κρόμενον ἐποτρύνειν, ὥσπερ ἐνίοι τοὺς ἀλεκτρυόνας σκόροδα στρίσαντες συμβάλλουσιν.—Xenophon's *Constitution*, c. 4, § 7, p. 17, ed. Bornemann, Lipsia, 1824.

Chor. "Ἐχε νῦν, ἐπέγαγον λαβὼν ταδέ. Βοτ. τί θαί;

Chor. "Ἰν' ἄμεινον ὥτ' ἀν' ἐσκοροδισμένους μάχη.

Equites, v. 491.

The scholiast says: Μετήνεγκεν ἀπὸ τῶν ἀλεκτρυόνων, ὅτ' ἀν' εἰς μάχην συμβάλλουσιν αὐτοὺς, σκόροδα δίδασιν αὐτοῖς ἵνα δριμύτεροι ᾖσιν ἐν τῇ μάχῃ.—Sch. ad locum.

FITZHOPEKINE.

Garrick Club.

BISHOPS' BARONIES, ETC. (3rd S. vii. 273.)—In the interesting article on the Precedency of Bishops' Wives, it is said that bishops sit in the House of Lords in right of the temporal baronies attached to their bishoprics, and that this is proved "by their title of baron, viscount, or earl, according to the title attached to each see." I suppose the bishopric of Durham to be that to which the title of earl is, or was, attached, in right of the county palatine of Durham and the earldom of Sedburgh, but to which bishopric was the title of *viscount* attached? Was it to any?

J. WOODWARD.

New Shoreham.

MARRIAGE RINGS (3rd S. vii. 12, 307, 350.)—I know there is a general impression amongst the peasantry in Ireland, that a marriage without a gold ring is not legal either by canon or civil law; and at one time I knew a parish town in the south-east of Ireland, where a person kept a few gold wedding-rings for hire. When the parties being married were too poor to purchase a ring of the precious metal, the person alluded to lent a ring, for which he received a small fee, the ring being returned after the performance of the ceremony.

S. REDMOND.

Liverpool.

The shrewd remark of Swinburne, "the oracle of canon law," that—

"it skilleth not at this day, what metal the ring be of; the form of it being round, and without end, doth import that their love may circulate and flow continually,"

ought perhaps to have been satisfactory and decisive to R. C. L. and all impatient bachelors. The example, however, of the ancient Hebrew is in this respect worthy of imitation:—

"They acknowledged also the planet Jupiter (which they called *מזל טוב*, *Mazal Tob*) to be a very favourable star. For which reason it was that the new married man was wont to give his bride a ring, whereon was engraved the forenamed words, *מזל טוב*; that is to say, in the natural signification of the words, a good star, or good fortune, desiring by this ceremony that she might be delivered of all her children, under this favourable starre; as it hath been observed, both by Munster, Aben-Ezra, and Chomer."—*Unheard of Curiosities*, by James Gaffarel, chap. xi.

J. WETHERELL.

BURGH (3rd S. vii. 200.)—"We cannot discover the family name of *Frances* the wife of Thomas Lord Burgh, who died 1597." Since the above appeared in "N. & Q." I have seen the will of Mrs. Blanche Parry, dated 1589 [1590], in which she gives "to the Right Honourable the Lady Frances Burghe, my niece, one hundred pounds." This niece was the daughter of her (Mrs. Blanche's) sister, Elizabeth Parry, and wife of Thomas, Lord Burgh, who died in Ireland, 1597. Mrs. Blanche Parry also gives in her will "to Mrs. Frances Burgh, my god-daughter, 20*l.*, and to

Mrs. Elizabeth Burghe 20*l.*" These two last-named girls were daughters of Thomas Lord Burghe, who married *Frances*, the niece of Mrs. Blanche Parry. F. C.

[We shall feel obliged by the copy of the will so kindly offered by our correspondent.]

GENERAL RICHARD FORTESCUE: LIEUT.-COL. FENWICK: FORTESCUES OF FALLAPIT (3rd S. vii. 341.)—As in future ages "N. & Q." may be quoted as an authority for any statement found in it remaining uncorrected, I may inform BREVIS that Lieut.-Col. Fenwick did not lose his leg "at Albuera, in Spain, or on the Pyrenees," but at Busaco. I knew Lieut.-Col. Fenwick forty years ago; I last saw him at the landing at Falmouth, in Sept. 1828, of Queen Maria da Gloria of Portugal; he was then grandly decorated with Portuguese orders. I have always been interested in Pendennis Castle; an ancestor of mine is (traditionally) known as one of its defenders. Not all "the Devon Fortescues sided with the Parliament;" witness Sir Edmund Fortescue, of Fallapit, the loyal defender of Fort Charles in 1643. For the siege of Fort Charles, list of the garrison, &c., see *Kingsbridge and Salcombe, with the intermediate Estuary described*, [by Abraham Hawkins, of Alston, Esq.], 1819, pp. 87-93. A photograph of the ruins of Fort Charles is given in *Kingsbridge Estuary*, compiled by S. P. Fox, 1864. There is also one of Fallapit, the abode of its brave defender. LÆLIUS.

PEWS (3rd S. vii. 267.)—For the information of SIR THOMAS E. WENNINGTON, and other of your readers interested in the matter, I beg to state that two pews, formerly the seats of the Earls of Oxford (De Vere), and the family of the Springs, are still standing in the interesting church of Lavenham, Suffolk. They are highly finished specimens of the style of Henry VII.'s Chapel at Westminster, most elaborately wrought; if possible that of the latter family more so than that of the former. They are both however somewhat decayed, and the Oxford bearings have in every instance been removed from the shields in the decorations. This may probably be accounted for by the fact that in the former case they were affixed to the shields, while in the latter they were carved upon them.

GEORGE VICKERS.

Shimpling, Bury St. Edmunds.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 278.)—The word *nervous* is either used to imply energy or feebleness. It is an old joke against magistrates that they administer *indifferent* justice. The riddle tells us the soul is *immaterial*. We use the verb to *incense* in the north of England not as meaning to make one angry, but to make one understand; but as this is a provincialism it may be that *insense* is the properer way to spell it.

P. P.

TOAD IN STONE (3rd S. vii. 339).—I inclose extracts of a letter recently addressed to me by the Rev. Robert Taylor, the eminent local geologist mentioned by your correspondent:—

"The toad continues in good health, is still an object of great interest, and daily has many visitors. I have little more to add than what I have before stated to you, except that I have carefully examined the rock from which the block was hewn. I have also carefully examined the man who found the toad, and those whom he immediately called to witness the discovery of the stranger. I may add that the quarry, or that part of it where the toad was found, was a few years ago abandoned on account of water; but since then, in an adjoining old-worked quarry the water-works which supply the Hartlepoons have lowered the surface of the water in this quarry about five feet, and in there the toad was found. The rock might be damp, but I am perfectly convinced there was neither vein nor chink, and am still ready to maintain that the animal must have been alive in a dormant state since the deposition of the material of the rock; and, according to my theory of geology, this, the magnesian limestone, was formed before the foundations of the Yorkshire hills were laid; so that it may be affirmed that it is older than these hills, and that it is fully six thousand times six thousand years old. Of course the uninitiated will think this wild kind of language, but I am ready to maintain my opinion."

J. WETHERELL.

THE CAISTOR WHIP (3rd S. vii. 354).—MR. SPENCER HALL, and all who feel interest in the Caistor Whip, will find in *The Archaeological Journal*, vol. vi. p. 239, an admirable article on "The Gad Whip Service," by Mr. W. S. Walford, F.S.A.

THOS. PURNELL.

BERKELEY ARMS (3rd S. vii. 337).—In an old pamphlet which I have (bound with some more Guides), *The Gloucester Guide*, among the arms said to have been in the east window of that cathedral, are these: Gules, a chevron, ermine, between ten crosses, patée, argent, for Berkeley.

R. H. RUEGG.

H. M. Customs, W. I. Docks.

BREMEN COIN (3rd S. vii. 323).—The letter stands for *semper*. The full inscription is—FRANCISCUS I. DEI GRATIA ROMANORUM IMPERATOR SEMPER AUGUSTUS.

T. W. W.

COUNTESS OF SUFFOLK (3rd S. vii. 94, 169, 269, 349).—From the description given by X., I think there can be little doubt as to the identification of the portrait. The second wife of Thomas Howard was clearly the only Countess of Suffolk that it could represent. But I conceive that it could not have been painted till many years later than the date that X. would assign to it. I do not know the date of the lady's birth; but Thomas Howard, her husband, was born in 1561, and it is hardly to be supposed that when he was not more than nineteen his wife should be verging upon fat, fair, and forty. I think it more probable that this likeness of the countess should have been taken at the same time as that of her husband

(also attributed to Zuccaro), an engraving from which is to be found in Lodge's *Portraits*. He is there represented with the collar and badge of the Garter; and, as his installation did not take place till May, 1597, the picture could not have been painted till after that date.

I may here mention that there are several portraits attributed to Zuccaro that could not have been painted by him till long after his visit to England in 1574. Without going beyond Lodge's Collection, I may particularise the portraits of Edward Somerset, Earl of Worcester; George Carew, Earl of Totnes; Robert Cecil, Earl of Salisbury; and Henry Howard, Earl of Northampton.

MELETES.

D'ABRICH COURT AND WINGHAM CHURCH (3rd S. vii. 229).—The most curious part of the penance upon this nun for breaking her vows and remarrying will be found (p. 269) in Dunkin's *Report of the Proceedings at the Congress of the British Archaeological Association*, held in Canterbury, 1844. It will not well bear admission into the columns of "N. & Q." Not having access to a copy of Murray's *Kent Hand-Book*, I am unable to say whether the penance is given there in full.

Mr. Dunkin thus writes:—

[After the death of John, a brief time after his marriage,] "his disconsolate widow, shortly after—in the bloom of youth and beauty—vowed chastity, and was solemnly veiled a nun by the Bishop of Winchester, at the convent of Waverley; but afterwards repenting of having so precipitantly quitted the world, she secretly withdrew from the monastery, and about eight years after, 'before the sun rising upon Michaelmas day, A.D. 1820, was clandestinely married to Sir Eustace Dabrieschescourt in a chapel of the mansion house of Robert de Brome, a canon of the College of Wingham, by Sir John Ireland, a priest. Such a striking violation of ecclesiastical discipline necessarily called forth condign punishment upon the culprits. The Archbishop of Canterbury summoned them both before him at the mansion-house, Maghfield, upon the seventh ides of April, and had not their high rank and riches intervened, would have instantly pronounced the marriage null and void. As it was, he enjoined for their penance," * &c. • For which, see p. 269.

ALPES.

VOLTAIRE (3rd S. vi. 533; vii. 211, 284).—*Le Roi Voltaire* is the eccentric title of an 8vo volume by M. Arsène Houssaye (Paris, 1858), which seems, from a short account of it by Edward de Barthélemy in his *Essais Critiques*, to be not so much a biography of Voltaire as a disjointed and somewhat paradoxical *éloge*, full of humour, *verve*, and *esprit*. A very brief and imperfect account of Voltaire's last hours is contained in the following extract from M. Barthélemy's *Essais*:—

"M. Houssaye retrace sa mort, couverte d'un nuage, mais qui eût été peut-être Chrétienne sans un empressément maladroit, par lequel échouèrent les sages dispositions d'un ecclésiastique qui, bien qu'essentiellement

* In despite of the indelicacy of this astonishing penance, the lady endured it fifty one years.

dévoûé à la foi, plaisait à Voltaire et s'était déjà fait entendre."

J. MACRAY.

FOXES OR SHEAVES (3rd S. vii. 338.)—In reply to the question, who first suggested the substitution of *sheaves* for *foxes* in Judges xv. 4, I may state that this subject is discussed in Harris's *Natural History of the Bible*, from which it appears that the notion of sheaves is first found in the *Republ. des Lettres*, Oct. 1707; and Dr. Kennicott refers to the *Memoirs of Literature*, 1712, p. 15, for a like translation. Sewall, Hollis Professor of Hebrew in Harvard College, Cambridge, U. S., replied. Some think the jackal and not the fox is intended, but Gesenius has shown that the proper Hebrew name for jackal is 'שׁוֹן, *ee* (= a howler), whilst שׁוֹן, *shual*, is by the best modern scholars rendered *fox*, as in our version.

T. J. BUCKTON.

MANETHO (3rd S. vii. 356.)—To counteract the attempt to disparage the authority of Manetho by Hengstenberg, who has probably confounded some other of that name, it may be useful to state that in Heeren's *Manual of Ancient History* (pp. 51-54, Oxf. 1833), the Greek authority for the first period of Egyptian history, after Herodotus and Diodorus, is Manetho, described as the

"high priest at Heliopolis, who flourished under the reign of Ptolemy Philadelphus, about B.C. 260. He wrote the *Aegyptiaca*, of which, besides several fragments in Josephus, the enumeration of the kings has been preserved in the *Chronicles* of Eusebius and Syncellus. The authenticity of Manetho is now completely established, since the names of the Pharaohs mentioned by him have been deciphered on the Egyptian monuments. It is worthy of observation, that in Herodotus we have the documents of the priests of Memphis; in Diodorus those of the priests of Thebes; in Manetho those of the priests of Heliopolis—the three principal seats of sacerdotal learning: perfect consistency cannot, therefore, be expected in the accounts of those historians."

Bunsen, Lepsius, and Osburn concur in this eulogy of Manetho. T. J. BUCKTON.
Lichfield.

CLINT OR CLENT: OSSIAN'S GRAVE (3rd S. vii. 323, 365.)—LORD LYTTLETON's note, at the last-quoted page, puts me in mind of a curious monument (?) situate on the apex of a wild and desolate mountain pass, not far from the small town of Borris, county of Carlow, on the road leading from Kiltally to Borris. There are nine stones set up in a peculiar perpendicular manner, and the place is called the "Nine Stones." The stones are about from four to six feet above the ground, and set very irregular as to form. There is a world of local tradition and mystery about these pillars, which are of rough granite, and appear in their natural form; the stone is plentiful in the locality. One of the traditions, credited by the people in the neighbourhood, is, that these stones

mark the grave of Ossian.* A quantity of fairy and folk lore (enough to fill a volume) is in existence about these "Nine Stones." This may elicit something more about them. S. REDMOND.

Liverpool.

HENRY MARTEN (3rd S. vii. 114.)—Your correspondent P. wishes to know the arms of Marten the Regicide. I do not know if it is worth mentioning, but in the chancel of Ewelme church, Oxon, is a monument to Colonel Francis Martyn, who is believed to have been a relation of Henry Marten. The arms are uncoloured: A chevron, between three lions passant gardant, impaled with a fess ermine between three anchors. As though the monument is mentioned in Skelton's *History of Oxfordshire*, the inscription is not given, I copy it from my father's notes, as possibly interesting to the readers of "N. & Q.":—

"Hic juxta situs est FRANCISCUS MARTYN de Ewelme, in Comitatu Oxon. Armiger, qui obiit nono die Junii Anno Domini 1682, Etatis 74. Hoc monumentum Johis Martyn unus Executorum posuit."

Francis Martyn built a large house in Ewelme, which was pulled down between forty and fifty years ago. He was an officer in Cromwell's army, and it is supposed his influence was used for the preservation of the monuments in Ewelme church during those troublous times. L. C. R.

"CHRISTIAN BREADBASKET" (3rd S. vii. 356.) A periodical under this title was issued some three or four years ago, price 2d., monthly, published by Houlstone & Wright, but it lived, I think, only seven months. Each number was brought out, near the end, with *The Basket of Crumbs*, being short pieces, under such titles as the following: "How to make a Fast a Feast," "He is a Babe," "Temptation," &c. I trust this will give BREVIS all he requires on this head.

W. WILLEY.

Birmingham.

GERVASE HOLLES (3rd S. vii. 356.)—Gervase Holles' "Church Notes" have never been printed in a complete form. The quotations occasionally seen in small topographical works relating to Lincolnshire have been obtained by the compilers from the MSS. in the British Museum. Edward Peacock, Esq., F.S.A., of Bottesford Manor, near Brigg, has had in contemplation of publishing these remarkably interesting records with notes. The late Lord Monson incurred the expense of obtaining a copy of Colonel Holles' Notes, and this, we believe, is the only complete one in the county to which they chiefly relate. The Dean and Chapter of Lincoln's Library does not possess a copy! STAMFORDIENSIS.

* Ossian is said to have been the son of the great giant warrior, Finn M'Cool (?).

SOBRIQUETS OF REGIMENTS (3rd S. vii. *passim*.) I have just met with the inclosed, and have copied it, not knowing, however, whether it has been already inserted among your articles on the sobriquets of regiments or no.

46th. The Lacedemonians.—Enoch Markham, a younger brother of the Archbishop of York, was Lieut.-Colonel of the 46th Regiment, which was employed in America during the War of Independence. The following anecdote is related of him:—

“Having halted his men under a heavy fire, whilst he was for a few moments considering the best mode of attack, he heard talking in the ranks, upon which he coolly turned round, and, commanding silence, harangued the men upon the discipline of the Lacedemonians, and their mode of marching to an attack in perfect silence. This circumstance gained the regiment the sobriquet of *The Lacedemonians*.”—*History of the Markham Family*, 8vo, 1854, p. 57.

J. G. NICHOLS.

WHITE LADIES AT WORCESTER (3rd S. vii. 238.) In the *Report of the Congress of the British Archaeological Association*, held in 1847 in Worcester, by Alfred John Dunkin (p. 298), is an account of the excavations made with the consent of the proprietress of the White Ladies, in search of a subterranean passage said to exist between that nunnery and Hindlip House. There is also an engraving of the ruins of the chapel as it existed in 1847.

ALFRED J.

ANNE LADY PARRY AND THE MANOR OF CHARLTON (3rd S. vii. 211.)—I find in Hasted's *Kent* (folio edit. i. 35), that Queen Elizabeth in her fifth year granted the manor to Lady Anne Parre. I find, however, no mention therein that she was the widow of Sir Adrian Fortescue; nor do I find that she bequeathed the manor to Thomas Fortescue, but that King James I. granted the manor to Sir Adam Newton, knight and baronet.

ALFRED JOHN DUNKIN.

Dartford.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Holy Sepulchre and the Temple at Jerusalem. Being the Substance of Two Lectures delivered in the Royal Institution, Albemarle Street, on the 21st February, 1862, and the 3rd March, 1865. By James Ferguson, F.R.S., &c. (Murray.)

These two lectures contain a *resumé* of all the main points of the argument, with a sufficient amount of illustration and references to make it intelligible, by which Mr. Ferguson believes he establishes the fact that the building popularly known as the Mosque of Omar is, in reality, the sepulchral building which Constantine erected over what he believed to be the tomb of Christ. The subject is one of great interest; and the volume is, for many reasons, well timed. The appendix contains some interesting extracts from a small volume entitled *Theodoricus de Locis Sanctis*, lately published by Dr. Titus Tobler, of St. Gall.

The Wedgwoods: being a Life of Josiah Wedgwood, with Notices of his Works and their Productions, Memoirs of the Wedgwood and other Families, and a History of the Early Potteries of Staffordshire. By Llewellyn Jewitt, F.S.A. With a Portrait, and other Illustrations. (Virtue Brothers.)

The complaint made by Mr. Gladstone in his admirable eulogium on Wedgwood, that it was strange that the life of such a man should, in this nation of shopkeepers, yet at this time remain unwritten, is no longer called for. The groundwork of the present volume, which has been one of serious labour to the editor, is to be found in the chapters of Wedgwood and Etruria which form a part of the series of histories of the porcelain and earthenware manufactories of this kingdom, which Mr. Jewitt is giving in the pages of the *Art Journal*. These have been remodelled and re-written, and the additional matter has swelled the narrative to more than double its original size. It now contains a very interesting history of the “great Josiah and his family,” and his works: and the latter being profusely illustrated (the book contains 145 woodcuts), the editor is justified in regarding it as a pleasing and lasting Wedgwood memorial.

The Annual Register; a Review of Public Events at Home and Abroad, for the Year 1864. New Series. (Rivingtons.)

There is obviously a new and long career of usefulness opening to the New Series of this valuable Compendium of Home and Foreign History. Our newspapers get too large for private individuals to file, but the more prominent features of them are here condensed and indexed ready for immediate reference.

The Romance of the Scurlet Leaf, and other Poems, with Adaptations from the Provençal Troubadours. By Hamilton Aidé. (Moxon & Co.)

The opening poems of this little volume remind us strongly of Rogers's *Italy*; not so much as being imitations of it, as being the emanations from a kindred mind. Is Mr. Aidé right in supposing he is the first to give in English any poetical adaptations from the Provençal Troubadours?

The Early English Organ Builders and their Works from the Fifteenth Century to the Period of the Great Rebellion. An unwritten Chapter in the History of the Organ. By Edward F. Rimbault, LL.D. (A. Whittingham.)

All admirers of the King of Instruments will receive with thanks from Dr. Rimbault this interesting contribution to the early history of Organ-building in England. Dr. Rimbault's industry in research, and judgment in selection, give ample security for the value of his information.

Notices to Correspondents.

We have lately received so many Queries accompanied by requests for private letters in reply, that we think it right to announce that we cannot undertake to furnish private Replies to any inquirers.

Our Correspondent, who writes to us on the subject of a recently published tract on “Genealogies,” will, on consideration, see that his remarks are of too personal a character.

ERRATA.—3rd S. vii. p. 364, col. ii. line 21, for “Gollamach” read “Gollamachi”; line 34, for “rushed” read “rushed.”

A Reading Case for holding the weekly Nos. of “N. & Q.” is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of “N. & Q.” may be had of the Publisher, and of all Booksellers and Newsmen.

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“NOTES & QUERIES” is registered for transmission abroad.

LONDON, SATURDAY, MAY 20, 1865.

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Notes.

WHAT IS A COSHERER?

Public attention was excited to some extent by the singularity of the presentment case, which in March last was brought before Mr. Baron Hughes, at the Kilkenny Assizes, when Patrick Doyle was impeached, under the statutes of Queen Anne and Geo. III., *inter alia*, for “coshering” from house to house; and the jury found that “he was an Irish gentleman, and would not work,” and he was sentenced to find two securities in 10*l.* each for his good behaviour for seven years, or to be imprisoned during that period.

The objects of this contribution are to correct what appear to me to be errors of the several scribes, who have attempted to define what a “cosherer” was, and whence the word is derived.

The *Times*, in an editorial article, March 11 last, says, “the derivation of the term ‘cosherer’ is more than doubtful;” and conjectures that “he is one who pretends to be an Irish gentleman, and will not work.” And again adds:—

“A cosherer is described by some etymologists as a man who goes about from house to house claiming food and lodging, sometimes as a feudal superior, sometimes as a kinsman; cousting himself upon the inmates, and cozening them out of their substance.”

On the 13th of the same month a correspondent, “*Priscilla*,” writes, “cosherer is obviously derived from the French word *coucher* (to lie down,

to sleep),” and thinks there is no doubt about the derivation.

In the columns of the *Daily Telegraph* of the 24th March, an oriental etymological origin is sought for the word; and on the 27th following, “*Philologist*,” in an erudite and interesting contribution to it, exhibiting an acquaintance both with the oriental languages and the Irish or Keltic, says very truly:—

“Their correspondence of form proves their unity of origin. But for the etymological meaning of ‘cosher,’ or ‘cosherer,’ an oriental origin need not be sought. Its import in Hiberno-Celtic excludes the possibility of doubt. Cosher is another name for the class called in Hiberno-Celtic ‘Tories,’ or ‘plunderers,’ ‘searchers,’ ‘seekers,’ &c. But the same parties were also called ‘cosherers,’ which literally means footmen—etymology: *cess*, a foot; and *ear*, a man.”

One of our own respected correspondents, H. C. C., acutely, though equally at fault with the others, suggests *cios*, rent.

Learning and ingenious philological conjecture have been thus expended on the roots and meaning of the word “cosherer;” and now I respectfully, though confidently, submit my conviction that all these conjectures and disquisitions are at variance with the derivation, accurate definition, and the historical and legal significance of the word.

In a *Treatise of Ireland*, by John Dymmok, supposed to be in attendance upon Essex when he was Lord-Lieutenant of Ireland, written about 1600, published by the Irish Archaeological Society, we are told that—

“Irish taxes or services are of two sortes, either made unto the queene by the gentlemen towards their defence and mayntenance of her forces in the countrey, as Bysingout, Bonaght, and Soren, or els by the Lord upon his tennant, as Coynye, Livery, Cashery,” &c.

The writer proceeds then to explain the meaning of these terms, and the word “cashery” (coshery), he thus defines:—

“Cashery is certeine feastes which the Lord useth to take of his tennants after Easter, Christmas, Whitsontyde, Michaelmas, and all other tymes at his pleasure; he goeth to their howses with all his trayne and idlemen of his cuntrye, &c., and holdeth on this course till he have visited all his tenants one after another.”—Pp. 8, 9.

Sir James Ware’s *Antiquitates Hibernica* confirms the statement of Dymmok:—

“Coshery exactio erat Dynastæ Hibernici, quando ab incolis sub ejus potestate, et clientela, victum et hospitium capiebat pro seipso suaque clientela.”—Sec. 12.

“Coshering” was a custom not peculiarly Irish; it was an ordinary custom, though not so named, also of feudal rule.

“The Lords,” says Sir Henry Spelman, “might take not only of their tenants, but of all the country thereabout, victuals and all other necessaries for furnishing their castles, &c. And by signorial authority as to lye and feast themselves and followers (called ‘coshering’) at their tenants’ houses; and when any matter of extraordinary charge fell upon them, then to extort the same

amongst the tenants, which the Irish about forty years since (circa 1550) of my own knowledge, still continued, calling it *cuttings*, according to our word *tallagium*. But amongst us it was taken away by the *Magna Charta* of King John."—Spelman, *Of Parliament*, London, 1723.

Abolished as the custom had been by *Magna Charta*, it was not taken away, as Spelman asserts; for we find that during the "visitations" or "progresses" of Queen Elizabeth, she obtruded her royal presence, "eating the landlord out of house and home."

In that patriarchal phasis of society which Ireland shared with other nations, where all members of a sept were "of the one blood," and had the same social status, those primitive and inartificial customs, which prevailed, worked well and harmoniously, and were seldom or never impeded or disturbed by those irregularities, which the Anglo-Norman officials so conveniently for themselves detected, and so indignantly denounced in later years. On the contrary, we have it upon the best authorities, that the colonists adopted them, and exposed themselves to the odium subsequently involving them. Sir John Davies says:—

"But when the English had learned it (coshering), they used it with more insolence, and made it more intolerable, for this oppression was not temporary or limited either to place or time, &c., and this crying sin did drawe downe greater plagues upon Ireland than the oppression of the Israelites did drawe upon the land of Egypt. For the plagues of Egypt, though they were grievous, were but of short duration; but the plagues of Ireland lasted four hundred years together, that is, from the invasion of the English."—*Discoverie of the True Causes why Ireland was never entirely subdued*, &c. London, 1612, p. 174.

The author of the *Faerye Queene*, the poet Spenser, in his *View of the State of Ireland*, 1596, a few years before Dymmok wrote, describing "cosherie" and "kindred" customs, gives the following apologetic explanation, and singularly, though I am convinced inaccurately, attributes its introduction into Ireland to the English colonists:

"The which is a common use amongst the landlords of the Irish, to have a common spending amongst their tenants at will, they use to take of what victuals they will, for of victuals they were wont to make small reckoning; neither in this was the tenant wronged, for it was an ordinary and knowne custome, and his LORD USE TO SO COVENANT WITH HIM, which if at any time the tenant disliked, he might freely depart at his pleasure, &c., the which (I thinke) were customs at first brought in by the English upon the Irish."

By the Irish custom of *Tanistry*, the chieftain of every country and the head of every clan had only a life interest in their "chiefdoms." Sir John Davies, Attorney-General for Ireland in the reign of James I., states that their cuttings and "cosheries," &c. constituted their revenues. When the chieftain died, their sons and next of kin did not succeed to him. The "Tanist" succeeded, and had been elected during the lifetime of his pre-

decessor. Personal qualifications and consanguinity were the only requisite recommendations. Every hale male of the sept was eligible. On the death of a clan's man, his portion was not divided amongst his sons, but the chief made a partition of all the lands belonging to his sept, and gave every one his part according to his "antiquity;" and however small their allotments, or indigent their circumstances, "yet did the military men scorn to descend to husbandry or merchandise." They were the ruling class. With the sword they won the "Green Isle;" with the sword they were always ready to stand up for their inheritance; their claims for support on their territory, "never receiving other pay," was equal if not superior to those of the cultivators of the soil and other producers of wealth. To a free maintenance the warrior and the chief had at least as strong a hereditary claim as had or has a feudal lord to his inheritance.

In the ceaseless strifes with alternating advantages, between the English settlers and the natives, for centuries, the men who bore arms were the most troublesome, most dreaded, most detested, most abused by their adversaries; thus the harshest measures, the most virulent abuse, the most opprobrious epithets were applied to the Kearns, Galloglasses, and Dalteens, and found a resting-place even in the statutes.

The total destruction of the "Men of Warres," the retainers of the chieftains of the "Irish enemies," and of the "English rebel Lords," became at an early period the chief aim of the English Government; and to ensure this politic resolve, recourse was had, not only to arms, but to legislation, and many Acts of Parliament were made in consequence.

William Burke, Earl of Ulster, and Lord of Connaught, was slain in Ulster by his English attendants. He left an only daughter to inherit his vast possessions. She was afterwards married to Lionel, Duke of Clarence, second son of Edward III., but that prince never came into possession, for the next male heirs of the deceased earl seized upon his extensive territories, according to the Brehon laws, and afterwards retained them in despite of the English government. Duke Lionel came twice to Ireland, in the capacity of Lord Lieutenant, to gain possession, but in vain. By this prince was summoned at Kilkenny, A.D. 1367, the most famous parliament that till then had been held in Ireland, in which the statute of Kilkenny was passed. By its provisions, the most stringent measures were applied for the extinction of Coyne and Livery, &c., Idlemen, &c., and the reformation of the colonists, who had adopted the laws, language, and manners of the "Irish enemies," and had conciliated the natives by intermarriages and other alliances. "If any did submit himself to the Brehon law, he should be

adjudged a traitor." De Lolme thus speaks of this enactment:—

"The fact is, that it was no more than a peevish and revengeful expression of the resentment Duke Lionel felt from the opposition he had met with, and the loss of those lands he had come over to claim."—*Strictures on the State of Ireland*, 4to, p. 31.

In the Irish State Papers, vol. xv. there is an interesting document bearing date December 2, 1565, No. 55, p. 281, &c., thus described:—

"From a book to be exhibited unto the Rt. Hon. the L^d Lieut. (Sir Henry Sydney) agayst Coyn and Livery wth thearle of Kildare taketh by exforce of thenhabitants of the Countie Kildare wth other the sayd earles enormities and abuses."

Amongst several items it contains the following:—

"And it was enacted in the time of King Ric. the Second, at his personall being here in this realme of Ireland, that Coyn and Livery should be abolished the Englishhe pale as Methie (Meath), the countie of Dublin, the countie of Kildare, and the countie of Catherlaghe, wth acte was newly confirmed by Kynge Edward IIIth, as doth appear by record, &c.

"Item, in the rayne of Kinge Henry VIIth, there paste an acte within this realme of Ireland wth is called thactes of Marches and Maghery, that such as take coyn in the Maghery or Englishhe pale should be esteemed felons.

"Item, Sir Anthony Fitz Harbard Knighte, and other commissioners, sent hither by the late prince of famous memory, Kinge Henry VIIIth, took order that thactes aforesayd should stand in pour.

"Item, in the tyme of Sir William Sheryngton, beinge deputie of this realme, ther paste an acte for the extinguishment of the sayd coyn and livery as playnly may appere by the same acte in print, conferminge likewise thactes aforesayd," &c.

In the same volume of this Series of State Papers, Eliz., an. 14 (1565), October 5, are "Instructions to Sir Henry Sydney, Lord Deputie and Council." In which it is stated that her "Ma^{ty} is informed," &c., that—

"there are sufficient provisions already made against the greatest abuses found in that Realme as against coinyng Livery and 'Coshery,' against wearing of Irish apparel, against succouring of felons, against Ryots and unlawful assemblies, against Retayners, against taking of Tributes, against marrying or fostering wth Irishmen: And special lawes also, according to the Statute of Winchester," &c.

Her Majesty then concludes by charging and commanding her Lieutenant—

"to cause searche to be made as well for the said Lawes, as for any other lyke to the same, and therof to make advertissement what shall be thought meete, with the publishing of the same."

On the termination of Tyrone's war with James I., the spirits of the people were broken; and Sir John Davies, in the work already quoted, says that—

"Sir George Cary did, in the first year of his Majesty's reyne (1603), make the first sheriffes that ever were made in Tyrone and Tirconnell; and shortly after, sent Sir Edmund Pelham, Chief Baron, and myselfe, thither—the first Justices that ever sat in those countries. The com-

mon people were taught, &c., that the Cuttings, Cosheries, Seesings, and other extortions of their Lords, were unlawful; and that they should not any more submit thereunto. Thereupon the power of those Irish Lords over the people sodainly fell and vanished."—Pp. 264—268.

The fact is by what, in legal phrase, is called the forfeitures to the crown, the septs were deprived of their lands, till then their common property, reduced to a state of indigence and helpless dependence; subjected as tenants to fixed rents, and other obligations, arbitrarily imposed and rigidly exacted, outraging their sense of justice. This is the fount and source of many of the evils which afflict Ireland.

To the acts of Anne and George, which suggested and sustained the presentment against Patrick Doyle, it is needless to refer. There now remains merely to explain the derivation of the word *Cosherer*.

Cosherer, a free feast-er, a free guest; compounded of *cosair*, a feast, a banquet; and *feair*, a man. The initial being aspirated, *feair* is pronounced *ar* or *er*, and is the agglutinated affix in "*Cosherer*." This affix, I would suggest, is to be found elsewhere than in the Irish, and probably in those nouns in the English language ending in *er*, and in their signification including an agent. *Coshair*, a feast, a banquet—in the Irish *co-sair*, for the Irish *s* is invariably *sh*—is also a compound word, the components being primitives; thus abnegating the oriental descent in its integrate form. *Cot*, meat, victuals—the final *t* being aspirated, *cot* is pronounced *co*; and *saor*, free, voluntary. See Reilly's, Begley's, O'Connell's, and O'Brien's *Irish Dictionaries*, and Shaw's and Armstrong's *Gaelic Dictionaries*, under these words.

"*Cosherer*" is found in our *Law Dictionaries*—Blount, Jacob, Cowell, and Tomlins; but it is acknowledged that they obtained it from Spelman, who recognises it as used by the Irish.

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BALLAD: BATTLE OF HARLAW.

ORIGINAL VERSION.

In order that the original words of this old ballad may not be lost, they are sent to "N. & Q." in the hope that they may find a place there.

I.

"As I cam in by Dunidier, and down by Wetherha',
There was fifty thousan' Hielan' men a' marchin' to
Harlaw,
(Chorus) In a dree, dree, drady drumtie dree.

II.

"As I cam on, and farther on, and doun an' by Balquhain,
Oh, there I met Sir James the Rose, wi' him Sir John the Gryme.

NOTES

III.
frae the Hielans, man, and cam ye a' the
Donell an' his men come marchin frae the

IV.
an frae the Hielans, man, and she cam a' the
aw M'Donell an' his men, come marchin' frae
kye.

V.
ye near an' near eneuch, did ye their nun-
see?
tell to me, John Hielanman, what micht their
mmers be?

VI.
she was near, an' near eneuch, an' she their num-
ners saw,
e was fifty thousan' Hielan men, a' marchin' for
Harlaw.

VII.
in that be true, quo' James the Rose, 'we'll no come
muckle speed;
' we'd best cry in our merry men, and turn our
horses' heads.

VIII.
'Oh no! Oh no!' quo' John the Gryme, 'that thing
maun never be,
The "Gallant Grymes" were never beat, we'll try what
we can dee.'

IX.
[N.B.—The battle has now commenced and is raging.]
'As I cam on, an' farther on, and down an' by Harlaw,
They fell fu' close on ilka side, sic fun ye never saw.'

X.
'They fell fu' close on ilka side, sic fun ye never saw,
For Hielan swords gaed clash for clash, at the battle o'
Harlaw.'

XI.
'The Hielan men, wi' their lang swords, they laid on
us fu' sair,
And they drav back our merry men, three acres breadth
or mair.'

XII.
'Brave Forbes did to his brither say, 'Now, brither,
dinna ye see,
They beat us back on ilka side, and we'll be forced to
flee.'

XIII.
'Oh no! Oh no! my brither dear, that thing maun
never be,
Tak ye your guid sword, ie y' han', and come your
wyes wi' me.'

XIV.
'Oh no! Oh no! my brither dear, the clans they are
ower strong,
An' they drive back our merry men wi' swords baith
sharp and lang.'

XV.
'Forbes to his men did say, 'Noo tak your rest
and, to fetch my coat of mail.'

"Then back to back the brithers
thrang,
And they hewed down the Hielan men wi' swords
sharp and lang."

XVIII.
"M'Donell he was young an' stout, had on his coat o'
mail,
And he has gane oot through them a', to try his han'
himself."

XIX.
"The first ae stroke that Forbes struck, made the great
M'Donell reel,
The second stroke that Forbes struck, the great
M'Donell fell."

XX.
"An siccan a 'pilleurichie' the like ye never saw
As there was among the Hielanmen, when they saw
M'Donell fa'."

XXI.
"An when they saw that he was dead, they turned an'
ran awa,
An they buried him in 'Seggatt's lan' * some twa three
miles awa."

XXII.
"They rode, they ran, and some did gang, but they were
of sma' record,
For Forbes and his merry men slew maist a' by th
road [sword?]."

XXIII.
"On Munoday at mornin the battle it began,
On Saturday at glo'min', ye'd scarce tell wha had w

XXIV.
"An sic a weary burying, the like ye never saw,
As there was the Sunday after that on the muirs
by Harlaw."

XXV.
"An gin Hielan lasses speer at yu, for them th
awa'
Ye may tell them plain an' plain eneuch they'r
at Harlaw."

N.B. This, the original version of thi
one of the oldest in Scotland, has, it is
never been printed; various editions have,
this. It is sung to a quaint lively air,
ago might have been heard not unfre
the farmhouses in Aberdeenshire.
must be pronounced in the broadest
shire dialect. M'Donald is here spell
out M'Donell, simply for the sake of
"d." It might have been better to
"M'Donal," but it is given liter
manuscript.

* Qy. Where is "Seggatt's lan'?"
Seggatt in Auchterless. The manuscript
it would read equally well "Leggal"
again, is that, or is there such a place
terless, would be some fifteen or six
from Harlaw? Can any of your cor

ANTONY AND CLEOPATRA.

"Cleopatra. It is great
To do that thing that ends all other deeds;
Which shackles accident, and bolts up change;
Which sleeps and never palates more the dung,
The beggar's nurse and Caesar's."—Act V. Sc. 2.

Before examining the italicised phrase let me say a word or two on the interpretation of the verbs in this fourth line. In the third and fifth, Death, the "thing" of the second line, is personified, and the words "never more" forbid us to take sleeps and palates as attributives of such a being. Neither as a second supposition can it be believed that Shakspeare clumsily or sleepily forgot that he had thus personified death and so spoke of it in the intermediate line as a state into which the living being falls. It is more natural to consider the personification of death as one acting on us, to be carried on throughout, and to interpret sleeps and palates as casual verbs. Death which shackles, which bolts up, which causes sleep, which never causes or allows of palating, the nurse of Caesar and the beggar. Linger and fall are familiar examples of this causal usage.

Now if the reader adopt the first or second of the above interpretations, then he must at once reject Warburton's change of "never palates more the dung," for this makes Shakspeare represent death first as an infant, and then as a nurse. On the other hand, if he reads the verbs as causals, though this objection does not hold, yet the phrase, on close examination, will be seen to be neither suggested by any word used by Cleopatra, nor by any thought which can be supposed to have entered her mind. Life to her was the time since she had become a woman and a queen. That life she thoroughly enjoyed; but her infantile life and its pleasures would be the last thing she would think of, and that life was to her as great a blank as death itself. In fact Warburton formed his thought on Cleopatra's after-thought, and this gives it its apparent suitableness.

The original reading again—"to palate the dung," gives, I conceive, somewhat of the sense intended; but the word is objectionable on three grounds. Shakspeare was a great chooser of words, and generally very happy in his choice, but though the produce of the earth may, in any one's estimation, be as dung, it can in no other way be or be likened to dung, and therefore I do not think it would be used in this sense, when it is no way pre-shadowed or led up to, without some defining word, such as—of the earth, or vile, &c. Secondly, the luxurious Cleopatra did not so estimate the good things of this world. Her "better life," that she speaks of, is clearly nothing more than the doing, after the old Roman fashion, of something more noble than the consenting to live as a captive. Her pride and all the habits of her life revolted against being shown in triumph, and

being then banished into desolation. It is in sense of this change that makes her think of a "which shackles accident and bolts up change." It is because she can no longer live the only she cares for, and because of Antony's death, she thinks the world not worth leave taking. her last commands are—"Give me my robe, on my crown;" and among her last thoughts are

"Now no more

The juice of Egypt's grape shall moist this lip."

Thirdly, Cleopatra was a thorough woman in her mobility, and power of identifying herself with the spirit of the hour. When enraged with her messenger, she might have called him dung on the earth (though even then Shakspeare avoided putting into her mouth worse epithets than horrible villain, or cuckold), but it is certain that when moralising, her delicacy or unconscious raising herself to the height of that great argument; or if you will, her sense of fitness would revolt against the utterance of so gross a word.

But when we sleep two acts are unperformed, one essential to life itself, the other essential to social life, and both of the very essence of life to Cleopatra. We neither taste food nor talk; and, as exemplified in the words taste, talk, *dicere*, *gouster*, λαλεῖν, "gluck," and others; the palating the tongue, or touching the tongue with the palate, is essential to, and will therefore express, both these acts. As to taste, if the reader will place any savoury scentless matter on his tongue, he can test the truth of this for himself. I would therefore read—"And never palates more the tongue," or as it was often spelled, "tong."

B. NICHOLSON.

SCOTCH PEERS, 1713-14.

The following notanda, from the collections of a Scotch genealogical writer, are worthy of preservation. The notes are by the writer:—

23rd January, 1713, N. S. The Earl of Melfort died at Paris.—*Political State of Great Britain*, p. 78.

24th January, 1713. The Earl of Selkirk set out by Dover and Calais for France, to renew his solicitations about his pretensions to the Dutchy of Chastel Herault.—*Ibid.* p. 77.

14 June, 1713. The Earle of Blantyre, one of the sixteen Scotch Peers, died in Westminster of a fever, much lamented. He is succeeded in his honours and estate by his brother, then a Captain in Port Mahon.—*Ibid.* p. 459. [The Earldom is in the creation of the author. His Lordship was only a Scotch baron.]

4th January, 1714. The Earl of Crawford, a North British Peer, Colonel of the second troop of her Majesty's Horse Grenadier Guards, died of a phthisick.—*Ibid.* p. 71. [This nobleman was the Lord Whigriden of Pitcairn's witty comedy of *The Assembly*.]

18th May, 1714. Lord Irwin dies of small-pox.—*Ibid.* p. 449. [He was the fourth Viscount, and died at the early age of twenty-eight, unmarried. The founder of the family was an Alderman of London: he died in 1612.]

On Friday, 17th of August, 1714. The Earl of Cromarty died in the North of Scotland, in the eighty-fourth year of his age. He was made a Baronet by King Charles. He was a person of universal learning, the oldest officer perhaps in the world. In his time a very able statesman, and a great honour to his native county.—*Ibid.* p. 246. [A tolerably correct enumeration of his Lordship's works will be found in Wood's edition of Douglas's *Scottish Peerage*.]

18th November, 1714. The Earl of Dunbar, a Scotch Roman Catholic Peer, dyed in London, and was succeeded in his honours and estate by his brother, William Constable, Esq. [This nobleman was only a Viscount. His only daughter Anne became eventually heiress of line. She married Simon Scrope of Danby. The patent, being to heirs male bearing the name and arms of Constable, has been in abeyance since the death of William Constable, who did not long survive his brother.]

24th November. The Lord Aston, another Roman Catholic, who was succeeded by his son [Walter].—*Ibid.* p. 469. [This Peerage was created by Charles I., Nov. 28, 1627, with a remainder to heirs male for ever. In consequence of this, after the failure of heirs male of the body, the title went to a cook and a watchmaker—for to this humble position the male representatives of this noble family had been reduced. The last Lord was the 9th Baron. He was in holy orders; though married, he had no issue, and, since his death, no claimant to the honours has appeared.]

J. M.

THE ROMAN HYPOCAUST AT SLACK.—When this hypocaust was discovered about forty years ago, a sketch of it was made by the late Mr. Tayler, of Halifax, architect. This sketch was subsequently deposited in the Museum of the Leeds Philosophical Society, but now—*non est inventus*.

Mr. Tayler had also a rough outline of the hypocaust in one of his sketch books, but it was sold with some other of his plans and drawings some few years ago.

Let me now say through "N. & Q.," in the hope that it will reach the possessors of either of these sketches, that a copy, or the loan of either of them, will greatly oblige the Council of the Huddersfield Archaeological Association. Address, Rev. George Lloyd, Hon. Sec., Thurstonland, Huddersfield. GEO. LLOYD.

THE METROPOLITAN ROADS IN 1692.—There is a curious entry in the *Lords' Journals* for March 1, 1692, which shows the difficulties of travelling even in the neighbourhood of London at that time. The House had assembled at one o'clock to meet the Commons at a Conference; but the Speaker, Sir Robert Atkyns, the Chief Baron of the Exchequer, not having arrived, the Duke of Somerset was chosen Speaker *pro tempore*. The cause of his absence is shown by an entry in the latter part of the day's proceedings:—

"A message was sent to the House of Commons by Sir Miles Cook and Sir Adam Ottley:

"To let the Commons know, that the Speaker of the House of Lords, living two miles out of town, and the badness of the roads at this present, was the only occa-

sion of their Lordships not coming to the Conference at the time appointed."

Sir Robert Atkyns, it is understood, was then living at Kensington. M. N. S.

DE GUSTIBUS, ETC.—I enclose you for publication a letter from Mr. Maywood, the American actor, to my grandfather, introducing Mr. Greenhow. The postscript is very curious.

"Dear Sir,

"I trust time has not intirely erased my name from the tablets of your memory, and that you will pardon a moment's intrusion.

"Mr. Greenhow, the gentleman who will present this, is a warm admirer of your talents; and finding occasion to brave the world of waters which lie between this vast continent and the emporium of learning and genius, wished an opportunity of seeing you. I have, therefore, taken the liberty of introducing him, in the hope of double gratification. He is a gentleman of good mind, extensive reading, and well acquainted with the history and all particulars relative to his country. He is, too, a profound lover of the drama. He will be happy to inform you of its state in this country; which, with other matters, may while (*sic*) away an hour, and perchance amuse you. Your society and converse will on his part be highly valued. I learn that poor 'Ogilvie' has passed that 'bourne whence no traveller returns': his troubled spirit now finds rest. In the confidence that you do not think me presuming, and that your literary labours may ever be crowned [*crowned* in MS.] by a golden harvest, I remain yours, with great respect,

R. C. MAYWOOD.

"New York,
April 29th, 1821.

"William Hazlitt, Esq.

"P.S. I feel assured that any parts of so great a being as George Cooke, will be esteemed a curiosity, and richly valued. The bearer of this will offer a morsel of the liver of this wondrous man.

R.—[*sic*]."

W. CAREW HAZLITT.

FLY-LEAVES.—A spare page, before a copy of the *Works of William Gouge*, 1627, folio (which belonged to the Earl of Harborough), exhibits the following interesting particulars:—

"Yorke, 10th 18th An^o Dnl, 1636.
For Mr^e Mary Cholmeley.

HEN^r FAIRFAX.

MARY CHOLMELEY.

Anagrams.

Hail, comely Mrs.	S. <i>super est</i> .
Mal, y ^e are comely.	H. <i>non est</i> . . . *

'Though tricky to see, too be gallant to drue,
Yet comely and wise is y^e huswife to thriue.'

Tusser.

MARY CHOLMELEY.

Anagram.—Oh I'm all mercy.

M. My hand, my heart, my selfe, and what doth make it,
C. Claime to be mine, Oh I'm all mercy, take it.

HEN^r FAIRFAX.

Fly, restless thoughts! But, heark ye, stay;

I need not question where you goe.

The haste you make doth that betray;

Salute my Loue, and let him know

* A word here is illegible.

Thought nor Heart.

He reply and say, that I
Possess his heart, when mine I gaue,
Beleeu[e] it not; its fals, for why
I haue none, but one would gladly haue.
If carelessly hee say, Take either,
Answer, I will haue his or neither.
If falsly hee assure them doth,
And fly, still follow: finde him out.
Say I'll exclude him: yet I'm loath,
For why, I haue no heart to doo't.
You leau[e] me neither Heart nor Thought,
And I'll conclude I'me good for nought.

M. C. of ever happy memory.

M. High flying Thoughts and Heart of thine,
Fl. Finde rest in Heaveⁿ. These wee resigne."

Upon the title-page of the book, is "Fare fac |
M. F."; and throughout the earlier portion of the
volumes (two in one, original binding), are copious
MS. annotations by Henry Fairfax: conclusive
as to the careful perusal by him of the copy
of the work, which he presented to Mary Cholme-
ley, afterwards Mary Fairfax.

W. CAREW HAZLITT.

TOASTS.—It appears to me that "N. & Q." might be made the means of rescuing from oblivion many of the toasts of former days, valuable on account of their wit, quaintness, or historical bearing. Hitherto, I think, no attempt of any magnitude has been made. I give my quota to the undertaking:—

"May the last king be strangled in the bowels of the last priest."—(Given at the meetings of the revolutionary Societies of the close of the last century.)

"Here's a health to those that we love, here's a health to those that love us; here's a health to those that love them that love those that love those that love them that love us."

"Here's a health to you and yours who have done such things for us and ours; and when we and ours have it in our powers to do for you and yours what you and yours have done for us and ours, then we and ours will do for you and yours what you and yours have done for us and ours."

These two were given me some years ago by an gentleman who remembered them as favorites in the last century. One of them was composed by Dr. Enfield.

"May the trade of Kidderminster be trampled under foot by all the world."

Said to have been given by Pitt at a dinner in that town.

"Sink your pits, blast your mines, dam your rivers."
—(By Henry Erskine.)

"May all our labours be in vein."—(Mining toast in Yorkshire.)

CYRIL.

BATLER.—In *The Reader* of April 27, is a notice of the finding in an old house in Yorkshire of a batler, or batlet, such as the enamoured

Touchstone kissed (*As You Like It*, Act I. These batlers or battledores, as they are really called, are still in use in Yorkshir are the prototype of the "patent mang consist merely of a flat rectangular piece some two feet long, and six inches broad, thin short handle. The linen to be mangled is coiled round a roller, which is placed on a stand, and then the batler is placed on the top and pushed forwards and backwards on the roll pressure of the hands.

They were not used in Yorkshire only. I cured a very handsome specimen in Suffolk years ago, the upper surface of which is remarkably elaborately carved with a Gothic design. The initials of the owner are burnt in in Gothic let and the article cannot have been made much later than the beginning of the sixteenth century.
J. ELIOT HODGKIN

THE EPISTLE TO THE LAODICEANS.—Many have supposed from an expression in Col. iv. 16 that St. Paul wrote an Epistle to the Church of Laodicea. The following cutting now going the round of the newspapers bears upon this subject and seems to call for a remark:—

"At a recent sale by auction at Mingdon, a magnificent illuminated Latin manuscript of the Bible, written in the twelfth century, and containing, in addition to the Apocrypha, the Epistle of Paul to the Laodiceans (long received as a canonical book), was knocked down to Mr. Thomas Hughes, of Chester, for thirty-two guineas. It is said that this precious manuscript will be deposited in the Chapter Library, Chester."

It is well known that no ancient Greek text of this forgery is extant, and that we have no proof that the Latin text is identical with the Epistle to the Laodiceans mentioned, and rejected by Jerome, Theodoret, Gregory the Great, and Timotheus the Presbyter. The statement that it was "long received as a canonical book" is utterly untrue, and I hope will not be adopted by the authorities at Chester. (See Herzog's *Real-encyklopädie*, xii. 335). The text has been many times printed, and even appended to some editions of the Latin Vulgate.
B. H. C.

"THAT'S THE CHEESE."—Popular slang phrases, however absurd in themselves, are usually corruptions of expressions in our own or other languages. Such would appear to be the case with "That's the cheese." A friend of mine, who has just returned from India, has suggested that it is derived from a word very common in Bengalee as spoken in Calcutta. The word *chiz* is used in the sense of "thing;" e. g. "That's the *chiz* for me," or "That's the *chiz*." It is easy to see how, in its transit to this country by means of the P. and O. company, *chiz* becomes "cheese;" and hence our slang phrase. Such varieties of it as "That's the Stilton," "That's the Cheshire."

mere offshoots of the parent stem, due to
of the ingenious. W. S.
ale Road.

LETS.—I do not know whether the follow-
plet has ever appeared in "N. & Q.," or,
whether it is current. At all events it de-
so to be, from the noble sentiment con-
:—

"Chi vuol Catone amico,
Facilmente l'avrà: sia fido a Roma."

copy it as found in a letter addressed to Mr.
wards Sir William Jones in 1782, by the
ness of Devonshire. The same letter contained
her couplet of a very different character, being
ing less than a Greek epigram, which may
ially amuse all who bear the same honourable
as:—

Αἱ Χαρίτες, τέμενός τι λαβεῖν ὅπερ οὐκί πεσεῖν
Ζητοῦσαι, ψυχὴν εὖρον Ἰωάννου.

In sending it, the Duchess adds this graceful
impliment,—

"I will attempt to copy it: and after the various cha-
acters I have, in days of yore, seen you decipher, I will
not despair of your making out Greek, though written by
me."—*Life and Writings of Sir W. Jones*, by Lord Teign-
mouth, vol. i. 398, ed. 1807.

FRANCIS TRENCH.

Islip Rectory.

Queries.

"NAN HARTLIB" AND "CLODIUS."

In Pepys' *Diary* are the following entries, men-
tioning two persons about whom I am anxious to
get some information:—

"Home and called my wife, and took her to Clodius's,*
to a great wedding of Nan Hartlib to Mynheer Roder,
which was kept at Goring House, with great state, cost,
and noble company."—July 10, 1660.

"While I was at dinner, in came Samuel Hartlib and
his brother-in-law, now knighted by the King, to request
my promise of a ship for them to Holland."—August 7,
1660.

The question is, Who was Nan Hartlib? I
believe that she was the sister of Samuel Hartlib,
the particular friend of Milton. But, on the con-
trary, Mr. Keightley, in his *Account of John*
Milton (p. 107), after quoting the above passages,
says: "Nan Hartlib was then evidently the niece,
not the daughter, of the elder Hartlib."

If this statement is correct, then the Samuel
Hartlib mentioned by Pepys must have been the
nephew of him to whom Milton dedicated his
Tractate of Education. That he had a nephew is
shown by his Letter to Lord Herbert (Nov. 22,
1660), where he says: "I have nothing left to
keep me alive, with two relations more, a daugh-
ter and a nephew, who are attending my sick
condition." It was the younger Samuel Hartlib
who annoyed Pepys at Bartholomew Fair:—

*called "Clodius" by Pepys.—ED.]

"... and so we
resolving to be dirty, and waken
coach; and my wife, being a little before me, ...
be taken up by one, whom we saw to be Sam Hartlib.
My wife had her vizard on: yet we cannot say that he
meant any hurt; for it was just as she was by a coach-
side, which he had, or had a mind to take up; and he
asked her, 'Madam, do you go in this coach?' but, as
soon as he saw a man come to her, I know not whether
he knows me, he departed away apace. By-and-by did
get a coach, and so away home."—Sept. 6, 1667.

The question then is, To which of the Hart-
lib's does Pepys allude in the entry of August 7,
1660? Lord Braybrooke thought clearly to the
elder; and so does Mr. Dircks, in his recently pub-
lished *Memoir of Samuel Hartlib*.

The next query is, Who was Clodius, who was
concerned in the marriage of Nan Hartlib? Lord
Braybrooke gives no note to the passage, but if I
may be allowed to conjecture, he was the person
of whom William Wotton, writing to John Eve-
lyn (Aug. 13, 1703), asks, "Do you know any-
thing of one Clodius a chemist? Was he (or
who was) Mr. Boyle's first master in that art?"
Evelyn, in his answer, says:—

"Clodius, whom you inquire after, was his [Hartlib's]
son-in-law, a professed adeptus, who by the same *methodus*
mendicandi and pretence of extraordinary arcana, in-
sinuated himself into acquaintance of his father-in-law:
but when or where either of them died (though I think
poor Hartlib's was of the stone), or what became of them,
I cannot tell."

From this it is clear that "Clodius" the
chemist is the person alluded to by Pepys.
Query, did he marry an older daughter of Hart-
lib's, or was it the one who attended him in his
sickness in 1660? The points I have mooted con-
cerning Hartlib's relatives are important ones, and
it is a pity that Mr. Dircks did not investigate
the matter more fully when engaged upon the
subject. A good biography of this old worthy is
still a desideratum. The voluminous correspond-
ence and state papers of the period would surely
yield ample material if carefully examined.

EDWARD F. RIMBAULT.

BISHOP BEDELL.—Are there extant any records
of a grant made to Bishop Bedell of houses or
tenements in the city of Dublin? Was one of
these the ancient mayoralty house, formerly situ-
ated in Pill Lane, a back street near the Law
Courts, since pulled down? This became the pro-
perty of the Stanford family from Belturbet,
county of Cavan, supposed to be descended from
the bishop.

ATKEN IRVINE.

Kilbride, Bray.

CARFAX.—Passing through Horsham, in Sussex,
a few days ago, I observed the name of Carfax
given to a turning. I had not heard of the name
except at Oxford, and I should be glad if any c

your readers can tell me its meaning in this case. The explanation given of the Oxford Carfax (*Quatre voies*) cannot apply, as the Sussex one is a piece of ground of somewhat triangular shape, with two entrances at the west end, and one at the east, thus bearing no resemblance to the spot so well known to University men. F.

ANNUAL SERMON ON CENSORIOUSNESS.—I have a manuscript sermon in my possession, from the text "Judge not, that ye be not judged," and for genealogical reasons I am anxious to discover who was the writer of it. From memoranda on its covers I learn that it was preached "at ye Minster, May 16, 1714, upon Mr. Clerke's account."

"Vpon yesame acc^t at ye Minster, Whitsunday, 1721."

"Vpon ye same account at ye Minster, Whitsunday, 1759, by L. B. Jun^r for Mr. Cook of the Pool."

A note on the margin runs thus:—

"Endeavour to be as suitable to y^e occasion as I can, in order to answer y^e good intentions of a certain pious person, who, to express her detestation to censorious proceed. has occasion'd an annual disc. agⁿ it to be transmitted to posterity."

Perhaps some of your readers may be able to inform me, at what "Minster" an annual sermon on this subject is or was preached. In order not unnecessarily to take up space in your columns, I add my address. H. FISHWICK.

Carr Hill, near Rochdale.

THE DUBLIN "COMET" NEWSPAPER.—I am sure some Dublin correspondent can furnish information respecting a weekly newspaper that was published in Dublin, commencing perhaps about 1830, and ending some time before the commencement of 1835. I know that a perfect copy was sold at the sale of the library of the "Repeal Association," after the death of the late Mr. O'Connell, and, as I have heard, a large figure was given for it. It was, perhaps, one of the most extraordinary and talented hebdomadal publications (as a newspaper) of the present century; and these was published (I do not know the date) by the writers of the *Comet*, two literary gems—*The Parson's Hornbook* and the *Valentine Post Bag*. I would give a reasonable price for any of the three publications, or for the lot. Information relative to those publications will be grateful to

S. REDMOND.

Liverpool.

EDWARD DYER OF BRENT, CO. SOMERSET.—A commission, dated 1644, was granted by Prince Charles to Edward Dyer, Esq., to raise a regiment of foot in the hundred of Brent, co. Somerset, and to be Colonel thereof. I should be much indebted to any one who would enable me to connect him with the family of Dyer, which had long

been settled in that county, and would acquaint me with the names of his descendants, if any.

C. H. M.

The Union, Oxford.

FOREIGN DRAMATIC BIBLIOGRAPHY.—Is there any bibliographical catalogue of dramatic works written by—1. Dutch authors; 2. Danish (including Norwegian) authors; 3. Swedish authors? Where and at what price could I obtain any volumes of the description indicated above?

R. L.

KING'S LYNN.—In *A General History of the County of Norfolk*, 8vo, Norwich, 1829, i. 465, is mentioned "an old book," entitled *Lenne Rediuiua, or a Description of King's Lynn in Norfolk*, &c., by Ben Adam. The work is said to be in verse, and to consist of 214 MS. pages. A long extract from it is also said to be contained in a *Catalogue of Seals presented to the Norwich Museum by Richard Taylor, Esq.* This *Catalogue* is still in the Norwich Museum, or, I should rather say, was there when I last visited it, about two years ago, but no trace is to be found of the "old book," or of the "extract" above alluded to. The present curator could give me no information, nor could another gentleman on the spot, who has been intimately connected with the Museum from its commencement. Can any Norwich or Lynn correspondent give any tidings of this "old book," which from the description and specimen given in the *History of Norfolk* must be a curiosity, as it is said to commence with A.D. 1, and end with the reign of Edward IV.? Is anything known of the existence of such a book, and of its author? The *Catalogue*, I may add, is a very thin folio, consisting of only a few leaves, and shows no trace of anything having been cut or torn out of it since it was bound. Q.

LADY BIRDS.—*The Daily News* of 18th April quotes an article from the *City Press*, recording that a portion of the income of the parish of St. Peter, Cornhill, arises from a rent charge on certain property, which is to be applied to the destruction of lady birds in the parish. In these days, the offence of being found in the parish of St. Peter, Cornhill, might be followed by a milder punishment, and the convict lady birds would pay the cost of their transportation to parishes where they could earn an honest livelihood by the destruction of aphides "and such small deer."

Can any of your correspondents inform me of the date of this gift to the parish, and the name of the donor, and the purpose to which the gift is now applied? VRYAN RHEGED.

MERCER'S HOSPITAL, DUBLIN.—Five years ago the late Mr. Horatio Townsend published Part I. of *The History of Mercer's Charitable Hospital in Dublin*, pp. 54. A promise was given to publish

Part II. with as little delay as possible;—author was not spared to fulfil his undertaking. May we hope that some one will be found to complete what has been so well begun? ABHBA.

PETER PELHAM THE ENGRAVER.—In a recent Dictionary of Painters, Engravers, &c., I find mention of "Peter Pelham an English Engraver, born about 1684, and died about 1738. He executed quite a number of portraits in mezzotinto; among them those of George I., George II., Oliver Cromwell, Lord Carteret, Rubens," &c. Also mention of J. C. Pelham, his son, born in 1721, who painted history and portraits, but of whom little is known. Can any of your readers furnish more particulars, and especially can they point out any connection between him and Peter Pelham, the first artist and engraver resident in New England?

This Peter came to Boston prior to 1727, but had lived in London, where he had a son Peter baptized at St. Paul's, Covent Garden, in 1721, and Charles baptized in 1723. Of his relations I have one trace hereinafter mentioned. Peter married, secondly, the widow of Richard Copley, and thus became stepfather to John Singleton Copley, the well known artist, the father of the late Lord Lyndhurst. Peter Pelham, of Boston, engraved several portraits in admirable style, and I think was also quite a painter. To his instruction Copley was indebted for his first knowledge of the art.

Our Peter had a sister Helen living in Chichester in 1762, and a letter from her mentions that her father lived to be over eighty. In 1748 her father was alive, and she orders her letters sent to her at the Hon. Mrs. Conway's in Green Street, near Grosvenor Square. Perhaps some one from these facts can tell us who Peter Pelham's father was?

One other note. Writing from Chichester in 1762, Helen Pelham says:—"I saw in the papers you had a fine burial at Boston; poor General Whitmore; some of his troops are here. I think it was a sad accident he met with."

This was Major-General Edward Whitmore, xii. 88.) It would seem as if he might have belonged in Sussex, and the local papers in the first half of 1762, may tell something about him if any one have access to them.

W. H. WHITMORE.

Boston, U. S. A.

PETRUS DE ALVA ET ASTORGA.

In a note at p. 5 of this book Mr. Tyler speaks of "an order, dated June 6, 1872, to lodge two pipes in Kenilworth Priory, and to hasten with a me Ilote, the midwife, to the Queen Constance."

Hell. extant? The name

GUSTAVUS SCHWAB.—This German poet died in or about 1849, was the author of Romances, Lyrical Poems, translations from Lamartine, De Vigny, &c., &c. I think that there was a memoir of this poet published in Germany a few years ago. Can any of your readers inform me whether Schwab was the author of any dramatic work either unpublished, or in his miscellaneous poems? R. I.

THE SEVEN BISHOPS.—Can any of your readers inform me if paintings of "The Seven Bishops," similar to one in my possession, are common? This painting (4 ft. 2 in. x 3 ft. 4 in.) has the portraits of the bishops in small medallions suspended upon the columns of a temple with altar and seven candlesticks behind them, with the following inscriptions:—

"Qui vicerit faciam illum columnam in Templo Dei mei." And "Ecce tabernaculum Dei cum hominibus, et habitabit eternum."

Upon close observation, within the medallion portrait of Sancroft—the centre in the upper tier—an eye is seen represented. I suppose that such paintings may have been multiplied soon after the Bishops' Trial, and shall be obliged to be informed if there is any known history attaching to them. K. S.

SHERIFFS OF DUBLIN EXCOMMUNICATED.—In the *Liber Munerum Publicorum Hibernie*, part III. p. 146, the following entry occurs:—

"1765. Jan. 8. *George Robbins*.
Jan. 10. [Writ of excommunication against the Sheriffs of the city of Dublin]."

Will some reader who is acquainted with the *Municipal Annals*, Dublin, kindly inform me why this writ was issued, or refer me to some authorities on the subject? ALICE IRVINE.

TIP ME THE TRAVELLER.—

"Mayhap thou wouldst rather see me dead," answered the uncle, "for then, my lad, there would be some picking. Aha! dost thou tip me the traveller, my boy? Tom answered him, he scorned any such mercenary view:—Smollet's *Sir Launcelot Greaves*, i. ch. vi.

What is the meaning of the italicised phrase CYR?

TYLER'S "LIFE OF HENRY OF MONMOUTH
In a note at p. 5 of this book Mr. Tyler speaks of "an order, dated June 6, 1872, to lodge two pipes in Kenilworth Priory, and to hasten with a me Ilote, the midwife, to the Queen Constance."

ford, on horse or in carriage, as should be best for her case."

Can any one kindly give me the reference to this order? It is not on the Issue Roll. There can, moreover, be little doubt that the date of the year, 1372, is a mistake. The Duchess Constance was married in the early part of that year; and the two following years are also out of the question, since the Princess Katherine was born in March, 1374 (not Feb., 1373, as stated in the same note by Mr. Tyler). See the Issue Roll, Mich. 47 Edw. III., Mar. 31.

HERMENTRUDE.

Queries with Answers.

EDWARD VI.—I have just met with a reprint of a curious Latin tract, ascribed by the editor (J. P. Berjeau) to no less a person than Peter Martyr, touching the death of King Edward VI. by unfair means.

Is there any hint of foul play in any English work of the time?

NEWINGTONENSIS.

[Sir John Hayward, in his *Life of Edward the Sixth*, has adopted the story that the king's death was hastened by poison, administered by the agents of Northumberland. "At the last (he says), a gentlewoman, unworthy to be named, but accounted to be a schoole-mistresse for the purpose, offered her service assuredly to cure him, in case he were committed wholly to her hand. Hereto the physicians would in no case afford their advice, because, as she could give no reason either of the nature of the disease, or of the part afflicted, so she would not declare the means whereby she intended to worke the cure. After some shew of deliberation among the counsell, it was resolved that the physicians should be discharged, and the case committed to her alone. The apparent defect both of her judgement and experience, joyned to the weightiness of the adventure, caused many to marvell, and some deeply to suspect that she was but an instrument of mischief. This surmise was strongly confirmed within a very short time ensuing, when the king did fall into desperate extremities; his vitall parts were mortally stuffed, which brought him to a difficultie of speech and of breath, his legs swelled, his pulse failed, his skin changed colour, and many other horrid symptoms appeared.

"Then were the physicians called againe, who, espying him in that furefull estate, departed from him with a sad silence, leaving him to the miserable mercy of neere approaching death. Some of these whispered among their private friends, that they were called for fashion only, but neither their advice nor appliances were any deale regarded, but the king had been ill dealt with more than once, and that when by the benefit both of his youth and of careful means there was faire hope of his recovery he was againe more strongly overlaid."

In the *Zurich Letters*, the First Portion, published by the Parker Society, 1846, p. 265, is a letter from Julius Tournemine to John [ab Ulm], dated Strasburgh, Nov.

20, 1553. The writer says "The most godly Josiah, our earthly hope, died on the sixth of July; of consumption, as the physicians assert; by poison, according to common report." To this passage is appended the following editorial note: "Osorius, Bishop of Sylva in Portugal, affirmed expressly, in a letter wrote to Queen Elizabeth, that King Edward was poisoned in his childhood. But Walter Haddon, who replied to that letter, esteemed this report to be but a fable, raised by idle people, and carried about by such as favoured popery.— See Strype, *Memoir*. ii. ii. 118."]

MELANTHE: a Latin play by S. Brooke (afterwards Archdeacon of Coventry) was acted before King James I. at Cambridge University in 1614. The Rev. Dr. Pegge, a well known antiquary of last century was, I believe, possessed of a copy of the play, in which the names of the performers were noted. Is this copy still existing? If any of your readers who are dramatic collectors, have got it, perhaps they would have the kindness to give the names of the actors in this academic play. R. I.

[We have not been able to trace Dr. Pegge's annotated copy of *Melanthe*, 4to, 1615, but the names of the performers occur in a letter from the Doctor to his friend Professor Ward of Gresham College (Addit. MS. 6211, p. 33, Brit. Mus.). He says, "With your leave I will here subjoin the Dramatis Personæ, with the names of the Cantabrigians that acted those parts placed opposite, as they are written with a pen in my copy:—

Palemon, <i>Summus sacerdos Diana</i>	Mr. Cleark.
Serranus, <i>Inferiores sacerdotes</i>	D ^r Pierce.
Montanus, <i>Nympha, Alcini amasia</i>	— Holmes.
Melanthe, <i>Pastor adolescens, amator</i>	Mr. Darcy.
Alcinus, <i>Melanthes</i>	D ^r Stubbe.
Alteus, <i>Pastor senex, pater Melidori creditus</i>	D ^r Wilson.
Melidorus, <i>Pastor adolescens, amator Sylveria</i>	Mr. Chappel.
Sylveria, <i>Nympha, amica Melidori</i>	Thorndicke.
Nicander, <i>Pastor adolescens subrusticior, amator Ermilla</i>	Mr. Goldsmith.
Ermilla, <i>Nympha lepida</i>	Peake.
Glaucus, <i>Satyros senex</i>	Symons.
Leoniscus, <i>Satyros juvenis, Glauci filius</i>	Mr. Sleepe.
Cervinus, <i>Satyros juvenis</i>	Hacklitt.
Eccho	D ^r Ward.
Chorus, <i>Sacerdotum, Pastorum, Satyrorum.</i>	
<i>Scena in Arcadia.</i>	

"ALBANIA."—Who was the author of a poem bearing this title? It is a production of considerable merit, though "now neglected and unknown." It was originally published at London in the year 1737. Are there any later editions of it?

This work is quoted from by Dr. Beattie in his *Essay on Poetry and Music*, ii. 179, and by Dr. Nathaniel Drake in his *Literary Hours*, ii. 240.

GEORGE VICKERS.

Shimpling, Suffolk.

[The fate of this remarkable poem has been extremely unlucky, as the author and the original editor are equally

unknown. It was reprinted in *Scotish Descriptive Poems*, 12mo, 1803, edited by J. Leyden.]

"THE WESTERN PROSPECT OF BEAR'S-DEN HALL IN CO. SURREY."—I have a curious satirical print with the above heading, and sundry references and explanations, as—A. The Den's Front; B. The Beare; II. [Two Crutches.] Supporters to the arms [a tree with C. T. and a tent]; the crest, two chins [a head of Janus]. [Underneath one] C. T. Crab Tree. [Underneath the other] N. Numps. [In the air a bird with] K. Crab-tree transmigrated.

At the bottom in Greek capitals ARE KONOIZ-
XETPE AE AA KONOIZXANZ, and the Latin motto
"Non sine socio."

I shall feel obliged to any of your readers who will give me an explanation of it. It has at the back in an old hand "N° 5848," and I was told that it came from the Gulston Collection. CPL.

[This print by James Hill is a burlesque on Charles Christiern's villa, near Putney, circa 1720. Gough's *British Topography*, ii. 280.]

ST. AGNES AND HER LAMB. — Where is to be found full, and where the original, account of the following, which I extract from *Notes Ecclesiological and Historical, on the Holy Days in the Calendar of the English Church*, republished from the *English Church Union Calendar*, 1864 (London: The Church Press Company, 1864)? —

"Her sorrowing parents continued to visit her tomb in secret. One night they had a dream: they saw the blessed martyr coming to them, and a spotless lamb was at her side. She told them of the glory to which she had attained. This appearance is commemorated in the Latin Church on January 28 [21]."

II. C.

[The legend of St. Agnes, one of the oldest in the Christian church, is printed in Mrs. Jameson's *Sacred and Legendary Art*, ii. 601—604, edit. 1857.]

BULL AGAINST MENDICANT FRIARS. — Among my MS. collections I have memorandum of a bull or breve of Pope John XXII. against some friars mendicant who preached sedition in Ireland. The breve was directed "to the Archbishops of Dublin and Cashel, and the Dean of the Church of Dublin," and appears to be dated in 1317. So far I glean from the memorandum in my possession. Where will I find the original?

AIKEN IRVINE.

Kilbride, Bray.

[This Bull is printed Rymer's *Fœdera*, edit. 1739, ii. 122, and is entitled "Bulla contra Fratres de Ordine Mendicantium, ad populum Hybernicum Rebellionem prædicantes," and is signed "Dat. Avinion. quarto Idus Aprilis, Pontificatus nostri anno primo, i. e. 1317."]

Replies.

CAPITAL PUNISHMENTS.

(3rd S. vii. 351.)

On 30th December, 1818, a man named Robert Johnston was executed in Edinburgh for highway robbery. The circumstances which attended his execution were striking and painful.

A wooden platform on which the gibbet stood was erected at the west end of St. Giles's Cathedral, and around its south and east side a space was railed in to leave room for the criminal and officers of justice to have free access from the Lock-up-House to the place of execution. What follows is abridged from a letter to the Magistrates of the City by "an Eye-Witness":—

"About half-past two they came out, and Johnson walked steadily. I marked his countenance, but saw no change of features. He ascended the scaffold with unaltered visage, and merely gave a look to the apparatus such as a man would give who was determined not to shrink. His convulsed effort to appear composed when he submitted his neck to the noose was appalling. I turned my back, and was about to withdraw, when one who stood next me exclaimed, 'Good God! his feet are not off the scaffold;' and it was so. He stood on the platform; a partial compression of the windpipe, caused by the sudden jerk, insufficient to cause death but sufficient to produce exquisite agony, shook his whole frame, but did not appear to have suspended his mental powers, for thrice he bent his legs upwards, evidently on purpose to terminate his sufferings. Still he touched the platform. He made several unsuccessful attempts to assist in his own strangulation. During all these efforts, unutterably horrible, carpenters were brought to cut away the wood below the table; but for at least ten minutes, could make no impression on the machinery. He remained convulsed in every fibre, till the motion of his limbs attracted the notice and sympathy of the immense crowd, from whom, the moment they perceived the protracted torture, a spontaneous burst of indignation resounded, and then followed a pause, still as death, for a few seconds; but when they saw no attempts at relief, a shower of stones aimed at the scaffold, accompanied a second expression of their indignation. A gentleman who had observed his ineffectual struggles, sprang forward and relieved the feelings of the spectators by cutting the man down."

"The populace then," says another writer, "took possession of the scaffold, loosed the rope, and after some time succeeded in restoring him to his senses. They then tried to bear him off, and had proceeded some way down the High Street, when the officers of police, who had abandoned their post at the scaffold, proceeded with their bludgeons to assail them, and recovered possession of the culprit. A spectacle now presented itself equal in horror to anything in Paris during the Revolution. The unhappy man, half alive, stripped of part of his clothes, and his shirt turned up, lay on the ground in the middle of the street. At last, some of the officers laid hold of him and dragged him along the ground for about twenty paces into the Police Office. He remained there for about half-an-hour, where he was bled in both arms and in the temporal vein by a surgeon, and his half-suspended animation restored; but he uttered not a word. Meantime, a military force came from the castle. The soldiers surrounded the place of execution; he was carried again to the scaffold; his clothes thrown about him so that he

seemed half-naked, and they fell down in such a manner as to shock decency. While they were adjusting his clothes he was left vibrating, upheld partly by the rope and partly by his feet on the table. At last the table was removed, when, to the indescribable horror of the spectators, he was seen suspended with his face uncovered, and one of his hands loose from the cords. Cries were heard from every quarter. A chair was brought and the hand disengaged from the noose in which it had been twisted. The executioner descended, leaving the face still uncovered, exhibiting a spectacle too shocking to be described. This continued till twenty-three minutes past 4 o'clock, when the street lamps were lighted for the night, and the moon and stars distinctly visible."

This writer concludes:—

"The above is a true account by an eye-witness, taken down by him in writing during the same evening, as the writer hopes to see God in mercy."

The legality of this proceeding was much questioned at the time, and apparently with justice, for the criminal had been out of the power of the magistrates; and though they recovered possession of his person, there was a want of judicial identification. In this respect the case differed from the late one at Leeds, which it exceeds much also in the horror of its incidents. G.

Edinburgh.

H. H. PRINCE FRANCIS RHODOCANAKIS.

(3rd S. iv. 453; vii. 267, 348.)

In reply to the query of your correspondent BREVIA, I have to say that Constantine Rhodocanakis, or in Latin Rhodocanaces (genitive case, *Rhodocanacidis*), was the younger son of Prince Demetrius and of Theodora, only daughter of Theodorus Palaeologus, of the imperial house of that name, whose tomb exists till now in the parish church of Landulph, in the eastern extremity of Cornwall (see *Archæologia*, vol. xviii. p. 80, and "N. & Q.") from his first wife Eudoxia Comnena; and consequently grandson of Prince Francis Rhodocanakis, Duke, &c., &c.

He was born on the 5th of December, 1635, in Rhodocanaki Castle, situated a few miles from the capital of the Isle of Chios, and built during the tenth century by his ancestor Andronicus, then Lord High Admiral of Romanus II., Emperor of the Byzantine Empire.

There he remained until the age of twenty, when he departed in company with his learned uncle Stephanus, under whose tuition he was, for Flanders and France, where he became acquainted with the exiled young monarch of England, Charles II., at whose restoration to the throne of his ancestors, he wrote in Greek a congratulatory poem, dedicated to his friend Sir William Seymour, Duke of Somerset, Marquis and Earl of Hertford, &c., and entitled—

"*Carmen Græce Rhythmicæ gratulatoria de redivo Serenissimi Sacratissimi, et Theophylakti Principis Caroli II. Magnæ Britanniae, Galliae et Hiberniae Regis Com-*

posita a Constantino Rhodocanacide Chiensi tunc com-morante in celeberrima Academia Oxoniensi. Oxonia, A.D. 1660. Typis, A. & L. Lichfield, Academ. Typograph." [In small 8vo.]

During the year 1667, he returned to his native isle, Chios, where he married the Duchess Henrietta Koressey, his cousin, but whence he was obliged, a few months afterwards, by the Turkish Government, on account of his political and religious opinions, to depart, and return to London, where he remained many years, always honoured with the friendship of H. M. King Charles II.

He died, not in London during the great plague, as an eminent English novelist of our days erroneously stated in one of his romances, but in Amsterdam, the 13th of August, 1689, whence his mortal remains were a few years later exhumed by his nephew, Prince Francis and his only daughter, transported in the Isle of Chios, and buried in our family mausoleum near his ancestors.

I conclude, observing that all his published literary works are preserved in the Library of the British Museum except the two following ones, both written in English:—

1. "Infallible Remedy against the Plague, by Doctor Constantine Rhodocanaces, Byzantine Nobleman, and Honorary Physician to His Majesty King Charles II. London. Printed by R. D. in the year 1665." Small 4to.

2. "The Last of the Greek Emperors; or, the Fall of Constantinople; written by Konstantinos D. Rhodocanakis, Grecian of the Isle of Chios, &c., and dedicated to H. H. Prince Pantoleon D. Rhodocanakis, Duke, &c., &c. London: Printed by R. D. in the year 1670." In 4to.

RHODOCANAKIS.

Higher Broughton, near Manchester.

"LANG-NEBBED THINGS."

(3rd S. vii. 334.)

Shall I be wrong in identifying the goblin *whaap*, the long-billed monster] SIR J. EMERSON TENNENT is inquiring for, in the *bittern*?

"This bird," says Bewick, "flies in the same heavy manner as the heron, and might be mistaken for the heron, were it not for the singular resounding cry which it utters from time to time when on the wing; but this cry is feeble when compared to the *hollow booming* noise which it makes during the night from its swampy retreats:—

'The Bittern booms along the sounding marsh.'"

Compare Isaiah xiv. 23, when foreboding desolation, "I will also make it a possession for the *bittern*; and I will sweep it with the besom of destruction, says the Lord of hosts." Again, at xxxiv. 11: "The cormorant and the *bittern* shall possess it; the owl and the raven shall dwell in it." This exactly corresponds with the words in Zephaniah ii. 14: "The cormorant and the shall lodge in the upper lintels of it; their shall sing in the windows; desolation shall

the thresholds." All these prophetic passages are strictly in accordance with the descriptions in classical writers of *Nocturnæ Striges*, or ill-omened birds. The —

" . . . feralia bubo
Dainna canens "

of Statius is none other than the screech owl of Virgil: —

" Ferali carmine bubo
Sæpe queri et longas in fletum ducere voces."

The *n. v. bubo* is translated "to cry like a bittern."

The long ears of the horned owl, in the dim and dismal night, might easily have led superstitious rustics to class it among "lang-nebbit things." Superstition and alarm are the parents of much of our folk lore. The long and terrible beaks of birds of prey were constantly floating in the imagination of Celt or Saxon in bygone ages; and the scream or croak from them added horror to the nervous feelings of a lonely churl crossing "Mucklestane" or any other dreary "Moor," more especially in the gloom of night. Yes, so it has ever been! Hence —

" . . . rostroque immanis Vultur obunco
Immortale jecur tundens."

that preyed upon the vitals of Tityon in the infernal regions, corresponds with the long-beaked monster astride St. Antony in his "Persecution" in the picture of Salvator Rosa. The *Wyr* of Theocritus, a name, according to Aristotle from its cry or shriek, is the wash-dish, or rather wag-tail (*Motacilla*) in the West of England, where the peasantry to this day believe when it flaps against and strikes with its beak the cottage window, that the death of one of the inmates is at hand. The connection, then, of long-beaks with misty demons and incubi by artists from the eleventh to the eighteenth century, correctly represents the fearful superstition innate in the human mind; and from this only can we hope to find any elucidation of the legendary belief about grallatorial birds, i. e. Birds on Stilts. QUEEN'S GARDENS.

In India there is a peculiar performance of jugglers and players, in which a man dressed in a cloak of feathers, with the mask of a bird with a *very long beak*, causes invariably much excitement amongst the native spectators.

Amongst the African negroes of the West Indies, a similar figure causes the like agitation, and in this latter case, I have been led to suppose that there may be some connection between it and the *feathers* which invariably enter into the composition of an Obeah ball, such as is placed near the person whose life is being practised on.

I might add a curious coincidence connected with such superstitions, but fear I should be transgressing the limits of the present subject.

SPAL.

May I request Sir J. E. TENNENT to reconsider his assertion respecting the curlew? he says: —

"Why, then, in the instance of the curlew, has the accident of the prolonged bill inspired a kindred dread, *there being nothing in the tone of its voice to give rise to terror?*"

The following passage from *Recollections of Edward Williams, or Iolo-Morganwg, B.B.D.*, by the (late) E. Waring, illustrates both the terror caused by the "lang-nebbed things" and the source of the nocturnal cries.

In discussing various Cambrian superstitions, Mr. Waring says: —

"The *Cwn Wybr*, Dogs of the Sky, otherwise called *Cwn Annwn*, Dogs of Hell (or of the Abyss), are imaginary spirits of the same family as the diabolical sky hunts of German demonology. They are heard in the deep gloom of night over some dreary mountain or moorland district, appalling the benighted traveller, or the lonely dwellers in those remote places, by baying or yelling in the most horrid chorus. They are not, however, accused of doing any harm beyond the torments they are supposed to inflict on disembodied spirits, abandoned to their mercy in the region of air, doubtless in retribution for some heinous sins committed on earth.

"It was after the bard's death that I asked the late ingenious and well-informed Mr. William Weston Young, then residing at Newton Nottage, in Glamorgan, and riding and walking in all directions indifferently by night or by day, whether he had ever heard the *Cwn Wybr* in his nocturnal travels? He replied in the affirmative, and said the strange aerial noises had at first greatly startled and perplexed him. Mr. Young, however, was not superstitious, and being a good naturalist, was observant of the notes of birds, and of the remarkable variation between the diurnal and nocturnal note of the same species; the latter often producing a supernatural effect when heard in darkness and solitude. He suspected these *Cwn Wybr* to be really some gregarious birds flying by night, and at length perfectly satisfied his own mind on the subject. In the course of his business as a land surveyor, he was on a pony one intensely dark night, crossing a desolate tract of mountains, when he heard the most extraordinary yelping and clamorous noises over his head, in various keys, not unlike the cries of hounds and huntsmen in full chase. He looked intently upwards, but the darkness was impenetrable. His quick ear, however, soon caught a rushing sound, which he knew was the *hurr* of pinions against the air, and presently a large flight of curlews descended so near him, that some of their wings brushed his hat as they swept obliquely down to the heather. They had no sooner settled on their feet than the *Cwn Wybr* ceased to be heard. He then recollected having heard the same peculiar nocturnal cry from the curlew on former occasions, but had never before encountered such an overpowering orchestra of these wild serenaders upon the wing. Mr. Young admitted that nothing could be more natural than the terror of a superstitious or uninformed person at the strange aerial cries he had listened to that night, amidst mountain echoes, and in so desolate a spot." (Pp. 141, 142.)

In addition to the report of Mr. Waring, I may mention that more than thirty years ago the late Mr. W. W. Young gave me an exactly similar account of the manner in which he discovered that the nocturnal cry of the curlew is the cause of the fearful *Cwn Wybr*.

Are the "Dogs of Tregeagle," in some parts of Cornwall, the same? LÆLIUS.

With reference to the popular superstition which associated "lang-nebbed things" with hags or witches, your learned correspondent, SIR J. EMERSON TENNENT, asks — "Is there any theory or conjecture to elucidate this legendary belief, or to account for the connexion of the *long bill* of the gallatorial birds with this midnight superstition?" In reply to this question I would venture to offer the following suggestions.

It is to be remarked in the first place that the "lang-nebbed things," though we find them mentioned in connexion with witches, do not appear to be identical with them, but to constitute a distinct class. They were, I would suggest, the imps or familiars, whom the hags were so often accused of suckling; and the lang neb, or long bill, was for the purpose of getting at the secret teat, which was supposed to be often placed at no very accessible part of the person.

The idea of suction, as connected with the Roman *striges*, *strigæ*, or *lamie*, is one which frequently occurs in Roman writers. But then it is the *strix* herself who sucks — not suckles: and the idea of the creature's having a neb or bill adapted to the purpose — though it had not yet decidedly taken the form of a *lang neb* — already began to make its appearance in classic times. Thus Ovid, *Fest.* vi. 131: —

"Grande caput, stantes oculi, rostra apta rapinae."

So that, line 138,

" . . . plenum poto sanguine guttur habent."

And Q. Sereus Sammonicus, who lived in the early part of the third century, towards the close of his medical poem comes still nearer to the idea of lang nebs: —

"Præterea si forte premit strix atra puellæ,
Virosa immulgens exsertis ubera labris."

Erantia, put forth, drawn out. Thus the nebs began to grow. We shall presently see how in mediæval times they acquired their full length.

The mediæval witchfinders, in accusing their hapless victims of *giving* suck, had, as they supposed, a very high authority. In the Vulgate Version, the first part of Lam. iv. 3 is thus translated: — "Sed et lamie nudaverunt mammam, lactaverunt catulos suos;" quite sufficient authority for accusing an imaginary witch of suckling an imaginary imp or familiar.

But now, as to that special point, the said familiar's having a "lang neb," or a long bill. Reference has been already made to the out-of-the-way position of the supposed teat. The best explanation, however, is to be found in the old-fashioned notion that long-billed birds lived by suction. Thus, in *Ornithologia Libri III.* 1676, edited by Ray on the basis of MS. left by F.

Willughby, we find the following heading, p. 213: "Aves aquaticæ *limosuge*, rostris tenuibus *longissimis*, rectis;" under which head appear the *scolopax* (woodcock), *gallinago minor* (snipe), &c.

Here we have the lang neb evidently connected with suction; and though the above heading is modified in Ray's translation, published in 1678, he there, in describing the snipe, has added, as if *motu proprio*, "It lives especially on the fatty unctuous humour it *sucks* out of the earth." Indeed, the idea of sucking, as connected with the long-billed snipe, is still vernacular amongst us in country places; and if a patient is unable to take solid food, one may hear it said, "Why, you are like a snipe; you live by suction!"

From these premises we may easily understand how sucking imps were supposed to have long bills. SCHIN.

PORTRAIT OF MILTON (3rd S. iv. 26.) — The "Onslow" portrait, inquired for by MR. SCHARF has, I believe, not yet come to light. Can it be the same which I saw at Cambridge about five and twenty years ago, in the possession of a solicitor named Cannon, representing Milton as a *very young man*? The "Onslow" portrait, if I remember rightly, was made when he was about twenty. Mr. Cannon told me that he had bought the picture in bad condition, and without a frame, from some dealer, either at Ipswich or Bury St. Edmunds, I cannot now recollect which. When I saw it it had been restored and put into a decent frame. But where is it now? Soon after the appearance of MR. SCHARF's query I wrote to Cambridge, but unfortunately my correspondent could give me no information on the subject, and only knew that Mr. Cannon had been dead for some years, and that his effects had been sold by auction. Surely there can be no great difficulty in pushing the investigation, if it is worth while (and I confess that to me it seems so), beyond the point at which I leave it. Q.

HACKNEY HORSES: AFFRI (3rd S. vii. 55.) — This is simply an attempt to Latinize the popular word for cattle, whether horses or oxen, employed in drawing carts or ploughs, and a word which is still in use in the North. It is "aver." The unsuccessful farmer in Scott's *Pirate* says of the produce of his farm, "the carles and cart-avers (i. e. the labourers and cattle employed) make it a'; and the carles and cart-avers eat it a'." The word is often found in old books.

May I ask what is its derivation? Du Cange thinks "averia" (the usual Low Latin word) to be derived from the Old French "avoir," to have, and that it simply means possession. In this he certainly is fortified by the Latin analogy, "pecunia" is derived from "pecus," and in Teutonic, where "feoh," which originally

cattle, at last became to be considered a "fee" or freehold possession. Can your readers assist me to a conclusion?

A. A.

Poets' Corner.

MARTIAL'S EPIGRAM (3rd S. vii. 97, 148, 229).—There is no doubt that the phrase, "*duri ingeni*," is to some extent depreciatory; but not to the degree of imputing ignorance, or foolishness. "*Stupidus*" and "*stolidus*" clearly have such a meaning. "*Crassus*" is supposed by some to have the same sense as our "thick-headed;" but though Horace (*Sat.* ii. 2) applies this phrase to Ofellus, "*crasseque Minerva*," it is clear he means nothing like stupidity, for in the very same line he calls him "*sapiens*."

With all respect for the great authorities against me—"pace tantorum virorum"—I still think that my notion of the meaning of the Latin word *durus* is exactly that of our English word *hard*. Of course, no scholar for one minute would translate "*durus arator*," "*durus amor*," by any word, however euphemized, that would indicate stupidity. The "*pater durus*" of Ovid (*Mét.* xiv. 587) means, a *hard-hearted* parent—not one who lacks brain. And in the Oration of Cicero for Archias, which has been cited, it is not attempted for a moment to impute stupidity to Marius; but simply to say that the poet Archias, when a young man, was quicker in understanding the measures of the Cimbri than the old soldier Marius. This surely did not impute stupidity to the latter. Many an old general of the present day would be glad of the assistance of a subaltern in French, German, or Danish, or of a young *attaché*, as to the secrets of the various foreign courts.

The "*os durum*" (Ovid, *Mét.* v. 457) is exactly our phrase, "*hard-mouthed*;" and no one who reads Juvenal, would ever interpret "*durumque Catonem*" as "*stupid Cato*."

Again, suppose we refer directly to the expression used as regards the fine arts. Pliny (xxxv. 40), speaks of Mechophanes as "*durus in coloribus et sile multus*;" and from the same expression as to other painters—"Antidotus in coloribus severior," "*Athenion austerior colore*"—the meaning is not that Mechophanes was ignorant as to colouring, but that he painted in a low tone, using ochre instead of the brighter yellows.

I will not multiply examples; but still think the expression "*duri ingeni*" to be exactly our "*hard-headed*": not brilliant, but shrewd, clever, and business-like—exactly the qualities an architect ought to have.

A. A.

Poets' Corner.

POSTERITY OF KING HAROLD (3rd S. v. 35, 217; vi. 318, 436).—The arms borne by the family of Muskett of Intwood are almost identical with those ascribed to King Harold: arg. between 2 bars gu. six leopards' faces of the second, 3, 2,

1. These arms were confirmed to the family in 1570 by Cooke, the then Clarencieux, in the following words:—

"And being required of Henry Muskett of Halkton, in the county of Suffolk, Gent., to make serche in the registers and records of my office, for such arms and crest as he may lawfully have; whereupon at his request I have made serche accordingly, and do find that he may lawfully have the arms and crest hereafter followinge, &c." (Hollingworthe's *Stoemarket*, p. 125, quoted from Harl. MS. 2146.)

The Musketts held the manor of Harleston or Haroldstow (*Harolestun* of Domesday), co. Suffolk, whither they are supposed to have migrated from Somersetshire and Dorsetshire, and their arms appear to have been originally three muschets (sparrow-hawks) in allusion to the name. Is it possible that Cooke merely adopted the arms of Harold to the family into whose hands certain of the lands of that prince had fallen?

JAMES A. HEWITT.

Capetown, S.A.

ADVERBS IMPROPERLY USED (3rd S. vii. 363.) I am tempted to add a few more instances of strange uses of adverbs. In Norfolk, one often hears of a person unwell, that he is "*very sadly*;" and when his health is improved, we are told that he is "*finely*," or "*good tidily*." But many years ago I was amused at a speech in Gloucestershire. It is common in the Western counties to say that a person is "*pure*," to signify that he is pretty well in health. "*I how do you do, this morning?*" "*Pure, thank ye.*" So on one occasion which I remember, an honest farmer, intending to inquire in the most respectful manner after the health of a family inhabiting a mansion in the place, said without the least consciousness of any equivocal signification in his phraseology: "*I hope, Sir, the ladies are all pure.*"

F. C. H.

There is in the use of the verb "*to be*" an ambiguity similar to that which I pointed out (p. 225) in the use of the verbs "*to look*," "*to feel*."

1. "*To be*" may be simply the copula, and if by means of it, as such, I wish to predicate a quality of any subject, I use an adjective, as "*the rose is sweet*."

2. "*To be*" may be the *verbum secundæ adjectivæ*, as the scholastic logicians term it; in other words, it may of itself containing, that is, a predicate in itself, predicate *existence* of the subject—*e. g.* *Deus est*, God is.

If, then, I wish to qualify the existence thus expressed, to add its state and conditions, I employ an adverb to modify the force of the verb "*to be*." Hence I say "*She is well, is poorly*," &c., because I refer to the present conditions of her *being*.

Now to compare our usage with that of the Greek and Latin languages. Our phrases "*It is well*," "*She is well*," correspond exactly to the

Latin "Bene est," "Bene se habet,"* "Bene valeamus;" and to the Greek ἐὶς τὴν ἐὶς διακρίσθαι. They may imply a certain *activity* (cf. "agere vitam," and perhaps the connection between *Blos*, *Bla*, *vivo*, *vita*, *vis*, *vir*), which is correctly qualified by an adverb. This activity is seen more plainly in two phrases which express the same meaning in different words. I mean the Greek ἐὶς πρῶτον and our "He shall *do* well," "How do you *do*?" In Latin we find the phrase "Satine salve?" (e. g. Liv. i. 58), which is often written "Satine salvæ," the question arising whether the Roman meant to say, "Satine salve res se habet?" "Satine salve est—agitur?" or "Satine salvæ res sunt?" I have no doubt that the reading "salve" and the construction it involves is the more correct, especially since in the *Trinummus* of Plautus we have the inquiry "Satine salve? dic mihi," answered by an adverb "*Recte*."

After all it is undeniable that such an expression as "She is nicely" does *sound* peculiar and even incorrect. I apprehend the reason to be this: the construction by which "is" is merely the copula, and an adjective is used to predicate a quality of the subject is so much simpler than the adverbial construction which I have attempted to explain, that long use of such adverbial phrases as "He is well," "He is poorly," &c., has made us regard the words "well," "poorly," as *adjectives*. It is only on examination that their true character appears. But in the phrase, "She is nicely," familiarity has not yet bred contempt for the character of the word "nicely." We realise its adverbial importance, and hesitate to use it because it is not an adjective, because, that is, it will not resign its adverbial pretensions to accommodate itself to a mistaken notion. FABIVS OXONIENSIS.

MEANING OF ARBERY (3rd S. vii. 345).—Perhaps your recent decision in "Notices to Correspondents," against receiving just now any more notes about Cold Harbour, will not forbid my saying just a word or two in reply to C. T. I have something of my own to say about Cold Harbour, but will not intrude it upon you at present. I make no motion; "I only rise to explain." C. T. says, "*Arbery* is an old English word for wood-fuel;" but his quotation from Mandeville does not warrant this assertion: "In that contree is but lyttill *arbery*, ne trees that beren fruite, ne othere." "*Arbery*" is here used in the sense of "wood"=*sylva*, *wald*; not "wood"=*ignem*, *holz*. J. DIXON.

THE PHILIPS, EARLS OF PEMBROKE (3rd S. vii. 378).—Your correspondent will find in Sir R. C. Hoare's *Wiltshire*, vol. ii. p. 144, that the first Philip, Earl of Pembroke, died 23rd January, 1640-60, and was buried in Salisbury Cathedral, "Where a splendid monument was designed to

perpetuate his memory, for which a statue of brass, of extraordinary size, was cast, representing him clothed in armour, but it was never erected." From the same writer he will learn (*ibid*, p. 147) that the second Philip died in 1609-70, and was buried in the family vault in Salisbury Cathedral. T.

DALYELL'S "SCOTTISH POEMS" (3rd S. vii. 254.) *Half mark steikis*. This, I think, simply means *half-mark pieces*; i. e. pieces of money of half a mark each in value. The context is clearly to this effect—

"Su gat thair handfull of thir *half mark steikis*."

That *steik* may mean a piece of money is evident from the use of the German *stück*; compare A.-S. *sticce*.

Tottis.—Compare Burns's use of *tawted* or *tartie* hair, meaning locks of hair matted (twisted?) together.

Bedene.—Bidding, commandment, seems most likely. W. W. SKERAT.

22, Regent Street, Cambridge.

THE LINCOLNSHIRE CHURCH-NOTES OF GERVASE HOLLES (3rd S. vii. 356, 380) have been partially published in several of the works that have treated of portions of that county. In "*An Account of the Churches of the Division of Holland, in the County of Lincoln*," with sixty-nine Illustrations, published at Boston in 1843, they are given, and the following remarks are made in the Preface:—

"The notes taken on these Churches by Col. Holles, immediately previous to the visits of the Parliamentary perpetrators of sacrilege, are especially valuable; and they show how much the deadly hatred of the Puritan faction robbed and pillaged our sacred edifices, after the 'superstitious furniture' had been removed. They also show that the parochial clergy were very liberal benefactors to the edifices under their charge, giving windows and sedilia, and sometimes even entire chancels, at their own cost."

In Creasey's *History of Sleaford*, and the neighbouring parishes, 8vo, Holles's Notes for several churches are also published; and so also, in Thompson's *Boston*, fol. 1856, pp. 191—194; and Weir's *Horncastle*, 4to, 1820, p. 31.

J. G. N.

ROYAL FRANKING (3rd S. vii. 279, 350, 385).—The misapprehension as to H. R. H. the Duke of Kent having franked by his Christian name, "Edward," may have arisen from his having so written his name on the address of letters *not* sent by post. I believe autograph-collectors will say that such has been a frequent practice with members of the royal family. But in the case of the late Duke of Gloucester, I have now before me two actual franks (that have passed the post) dated in 1830 and 1833, on which his Royal Highness has signed, not Gloucester, but *William Frederick*.

J. G. N.

* Cf. the French "Il se porte bien."

PAGAN CARICATURE (3rd S. vii. 330.)—MR. WALFORD is quite correct in stating that the "quotation wanted" occurs in one of the early chapters of Tertullian's *Apology*, and I have pleasure in furnishing your readers with the passage:—

"Sed nova jam Dei nostri in istâ proxime civitate editio publicata est, ex quo quidam frustrandis bestiis mercenarius noxius picturam proposuit cum ejusmodi inscriptione, DEUS CHRISTIANORUM ONOCHOËTES. Is erat auribus asininis, altero pede unguatus, librum gestans, et rogatus. Risimus et nomen et formam."—Tertullian, *Apologeticus adversus Gentes*, § 16, p. 17 D, edit. Paris, 1641.

In the margin of my copy is the following manuscript note on the word *Onochotes*, written in a beautiful, clear, upright hand of the seventeenth century:—

"Legendum est *Ononychotos*, quod reperitur in Vossii etymologico, et notat Asinum unguatum, 'Ovos et' *Ovot*, ungula. Vide *Bibl. Bremensem*, class. III. fasc. vi. pp. 1041, 1036; et Heinii *Diss. Sacr.*, lib. ii. cap. 10, in *Bth.* [bibliotheca] *Germ.*, t. xl. p. 193."

There is a reference to the same caricature in another work of Tertullian, in which he retorts with stinging severity upon the polytheistic heathens. The following is the passage:—

"Nova jam de Deo nostro fama suggestit. Adeo nuper quidam perditissimus in istâ civitate, etiam suis religionis desertor, solo detrimento cutis Judæus, utique magis post bestiarum morsus, ad quas se locando quotidie toto jam corpore decutit, cum incedit picturam in nos proposuit sub istâ proscriptione, ONOCHOËTES. Is erat auribus canteriorum, et in toga, cum libro, altero pede unguato; et credidit vulgus Judæo. Quod enim aliud genus seminarium est infamie nostræ? Itaque in totâ civitate *Onochotes* prædicatur. Sed et hoc tamque hesternum, et auctoritate temporis destitutum, et qualitate auctoris infirmum, libenter excipiam studio retorquendi. Videamus igitur, an hic quoque nobiscum deprehendami. Neque enim interest quâ formâ, dum deformia simulacra curemus? Sunt penes vos et canino capite, et leonino, et de bove, et de ariete et hirco, cornuti dii, caprigena, vel anguini, et alites plantâ fronte et tergo. Quid itaque nostrum unicum denotatis? Plures *Onochotes* penes vos deprehenduntur."—*Ad Nationes*, lib. i. § 14, p. 59 C, D.

H. W. T.

THE THIRD PLAGUE OF EGYPT (3rd S. vii. 207, 305.)—There are only two kinds of insects, the louse and the gnat, on which we have to decide. The evidence on which this question rests, consists of, 1, the context; 2, parallel passages; 3, the ancient versions; and 4, the *rationale* of the case. 1. The context speaks of the insects being on or in man and beast; this best applies to the louse, which, as Aristotle shews, is a parasite* on man and beast, and also on birds and fish (*Hist. An.*, v. 31); but does not so well apply to the gnat.

* So *ἰσ*, place or situation (Gen. xl. 13, xli. 13), a stand, base, or pedestal (Is. xxxiii. 23, 1 Kings vii. 31), which is the root of *ἰσ*; for there is no proof of the latter being an Egyptian word, as Rosenmüller conjectures.

2. The only parallel passage to Exodus viii. is Psalm cv. 31, for the word *עֲוֹן*, *ciavin*, does not elsewhere occur; but as it merely refers to this insect being in all their coats, borders, or territories, in terms of Exodus x. 14, furnishes no proof either way. 3. The ancient versions chiefly read the louse, but the Septuagint and Vulgate read the gnat, which shows that between the event of the plague, B.C. 1491, and the translation of the Septuagint, B.C. 277, an interval of twelve centuries, doubt had crept in as to the kind of insect. A still longer interval occurred before the Syriac, Arabic, Latin, and other ancient versions were made. 4. As to the *rationale* of the case, I may refer to the improbability of the gnat or mosquito, on the ground that such a plague was avoidable, either by ascending to an elevation, inasmuch as this insect does not fly high, or by a covering of a curtain or net, for even a fisherman's net will suffice to keep off the mosquito, although the meshes are large (Herod. ii. 95). There appears also to be a special reason for Moses creating this plague of the louse, where the Egyptian priests first failed in imitating the plague, because, according to Herodotus, such priests shaved, every third day, all hairs from every part of their bodies, expressly to prevent the louse or any dirt from accumulating on their skin (ii. 37, Philo, *De Circumcisione*, vol. ii. p. 211; Maimonides, *De Suppellectile Templi*, ix.; Schmidt, *De Sacerd. et Sacrif. Egypt.*, p. 15, note; and Larcher's note *in loco*). Those who have read modern works on Egypt, as Lane's, Mrs. Poole's, &c., or on the Hottentots of South Africa, will be aware that the louse is still an almost unavoidable plague. Up to the time of Bochart there was general uniformity of opinion amongst Hebraists, beginning with Josephus, as to the louse, but after the publication of Oedmann's *Vermischte Sammlungen aus der Naturkunde zur Erklärung der heiligen Schrift* (P. i. c. vi. p. 74-91), the gnat has been preferred by Rosenmüller and the German school (*Scholia in Ex.* viii. 13).

T. J. BUCKTON.

Lichfield.

CARABOO (3rd S. vii. 209, 310.)—This remarkable woman was born Nov. 11, 1792, at Witheridge, Devonshire, and was the second child of Thomas Willcocks, an honest hardworking man, by trade a cobbler, and of Mary his wife, a sober industrious woman, whose maiden name was Burgess. This daughter was named Mary, and was admitted into the Magdalen Hospital, London, under the feigned name of Anne Burgess, on Feb. 4, 1813, previously to which she had led a loose life for some years. One of the men with whom she cohabited, and to whom she stated she was married after two months' acquaintance by a Romish priest, was named Bakerstendht or Beckerstein, a foreigner, from whom doubtless she learnt the Malay language, and thus became acquainted with

Asiatic customs and idioms, so useful to her in practising her subsequent impositions. Anglicising his name, she changed hers from Mary Willcocks into that of Mary Baker; although, after the discovery of her imposture, we find her in 1817 entered as a passenger on board the Robert and Ann, Captain Robertson, for Philadelphia as "Mrs. Burgess." How long she remained in America I am unable exactly to ascertain, but believe about seven years; and she afterwards exhibited herself in London, which, however, gratified her overweening vanity only for a time, when she travelled on the continent, where she remained some years in the South of France and North of Spain.

I became acquainted with her in Bristol in December, 1849, when, after much reluctance, she gave me her signature as "Mary Baker." She then lived under Pyle Hill, Bedminster, and gained her livelihood as well as supported her daughter, still living, by selling leeches to our Infirmary Hospital, and to many of our druggists.

She avoided as much as possible any conversation with regard to her former career, of which I think she was much ashamed; and nothing annoyed her more than when a neighbour's child ventured to call after her "Caraboo!"

She died in December last year, but I have not yet been able to ascertain the exact date.

BRISTOLIENSIS.

CUISEA: CUISHEAG (3rd S. vii. 338.)—*Cuisheag*, or *cuisheog*, is a diminutive, formed from *cas*, a stalk, or tendril—Irish and Gaelic. The Irish pronunciation is *cushogue*. I am not aware that it denotes any particular variety of grass. The word is used in the Ossianic poems for the grass swept by the wind over the tomb of the hero, &c. The cotton grass (*Eriophorum*, one of the sedges) also furnishes a comparison for the white bosoms of the Ossianic maidens, the seeds of that plant being furnished with a pencil of snow-white filaments. This is the *canach* (canach) of the Irish and Gaelic. *Cushag* (cushag) is the wild mustard plant.

J. L.

Dublin.

BENJAMIN FRANKLIN (3rd S. vii. 356.)—The following extract is from *The Streets of London*, by J. T. Smith, 1854 (Richard Bentley), and refers to the query of S. W. P. in the last number:—

"Duke Street, Lincoln's Inn Fields is memorable as the scene of the early life of Franklin. His lodgings were in Duke Street, and he worked as a journeyman printer in the office of Mr. Watts in Great Wyld Street adjoining. He first of all worked for a twelve month at a printer's named Palmer, in Bartholomew Close; but he worked for Mr. Watts during the remainder of his stay in England. It was in 1725 that he took his lodgings, consisting of one room, at the house of a widow lady opposite the Catholic chapel, which he paid for at the rate of 2s. 6d. a week. The landlady was a clergyman's daughter; who, marrying a Catholic, had abjured Protest-

antism, and became acquainted with several distinguished families of that persuasion."

At that time Franklin was about nineteen years of age, and the house where he lived probably No. 8. Some time back, I made the following note in connection with Franklin:—Pursuant to an order of the Court of Chancery, dated the 8th August, 1772, made in the matter of the proprietors of the Pennsylvania Land Company of London, a sum of money was directed to be paid to "Dr. John Fothergill, me Benjamin Franklin, and me David Barclay, as attorneys to the managers of the Pennsylvania Hospital in Pennsylvania." This sum of money was accordingly received on the 27th August, 1772, by B. Franklin and D. Barclay for themselves, and as attorneys for Dr. John Fothergill, the eminent Quaker physician.

ALBERT BUTTERY.

DESCENDANT OF SARSFIELD (3rd S. vii. 378.)—I presume MR. REDMOND means the celebrated Patrick Sarsfield, Earl of Lucan. Irish pedigrees have generally an exceedingly uncertain notoriety, particularly among those who are best acquainted with genealogical difficulties and inquiries; but the following, having the sanction of a title, I am happy to give it to MR. REDMOND *quantum valet*.

Sir John Bingham, Bart., married Anne, daughter of Agmondesham Vesey, Esq., niece or grandniece of Patrick Sarsfield, Earl of Lucan. He died in 1749, and was succeeded by his eldest son, who, dying without issue in 1752, the baronetcy devolved upon his brother, Sir Charles Bingham, who was raised to the peerage in 1776 as Baron Lucan of Castlebar, and advanced to be Earl of Lucan, 1795. Any peerage will tell the rest.

WILLIAM PINKETON.

THE O'CONNORS OF KERRY (3rd S. vii. 280, 364.) I have pleasure in referring your correspondent for much interesting information to the *Kerry Magazine*, 1855, vol. ii. pp. 181-188. ABHBA.

"WODROW'S PRIVATE LETTERS" (3rd S. vii. 378.)—This was one of the many works issued by the late John Stevenson, bookseller, Edinburgh (Sir Walter Scott's "True Jock"). In the Preface thereto it is remarked that—

"Although the ensuing *Letters* are both curious and interesting, their peculiar and local nature renders them best suited for private circulation among those persons who think there is no very great harm in being diverted with such (antiquated) scandal as afforded amusement to a person so truly respectable and virtuous as Mr. Robert Wodrow, Minister of the Gospel at Eastwood, to whom (with the exception of a very few) they are all addressed."

In Fraser's *London Magazine* for March, 1834, p. 326, there appeared a very clever and amusing review of this curious little volume, where it is asserted that it was the joint productions of the late celebrated facetious Peter, Lord Robertson, and a highly popular clergyman. The impression having been limited to some fifty or seventy cop-

it is now entirely out of print, and consequently rare.

T. G. S.

Edinburgh.

THE IMMORTALITY OF THE BRUTE CREATION (3rd S. vi. 415; vii. 339, 385.)—Those who are interested in this question may consult the *Lettres de quelques Juifs à Voltaire*, tom. iii. p. 394; Carpenter's *Instinct in Animals*; Gregory's *Comparative View of Men and Animals*; Turner's *Sacred History of the World*; * Hume's *Essays*, vol. ii. pp. 111-117; Rowton's *Debater*, p. 243; Jesse's *Anecdotes of Dogs*, and *Gleanings in Natural History*; Waterton's *Essay on Natural History*; Aimé Martin, *On Education* (by Lee); *Vestiges of Natural History of Creation*, p. 333; Reid, *On the Mind*, p. 480; Fletcher, *On Cruelty to Animals*; Willis, *De Animâ Brutorum*.

Your correspondent's hint in p. 339 induces me to confine the above references to the works of laymen only. I avail myself of this opportunity to express my thanks for the varied information supplied by MR. WOODWARD, P.M., J. B. SHAW, F.P.L. (in whom I have the pleasure of recognising an old archæological friend), MR. W. D. HOYLE, R.I.F., and on several occasions by yourself.

H. W. T.

MANETHO (3rd S. vii. 356, 389.)—As regards the credibility of the history circulated under Manetho's name, see Faber, *Horæ Mosaicæ*, i. 251; and Rawlinson's *Bampton Lectures*, p. 56, and note.

H. W. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Domestic Series of the Reign of Elizabeth, 1581-1590, preserved in Her Majesty's Record Office. Edited by Robert Lemon, Esq., F.S.A., under the Direction of the Master of the Rolls, &c. (Longman.)

Mr. Lemon has not done justice to himself or to the value of the present Calendar by omitting an introduction. But it is impossible to open the book at any page without perceiving at a glance how full of interest are the documents relating to this period of Elizabeth's reign which are preserved in the Record Office, and how carefully Mr. Lemon has calendered them. Thus at p. 209, while the majority of the documents recorded on it relate to the works then (1584) in hand at Dover Castle, we find the Queen thanking the Captains of the Trained Bands for the diligence they had shown; and Sir Christopher Hatton writing to Burghley of the "illness of Her Majesty through eating for breakfast a confection of barley sodden with sugar and water, and made exceeding thick with bread."

The Pursuit of Knowledge under Difficulties. By George L. Craik, M.A. A New Edition revised and enlarged. (Bell & Daldy.)

This book, the object of which is so well conceived, and which has been as ably carried out by Mr. Craik; this

* I greatly regret not having any specific reference to vol. and page.

book so happily named by Lord Brougham; for, as we learn from the present edition, Lord Brougham suggested the alteration of the proposed title, *The Love of Knowledge overcoming Difficulties in the Pursuit*, into its present terser and better form, this book will ever be a favourite, and Messrs. Bell & Daldy have done wisely in adding portraits to it, and including it in Bohn's *Illustrated Library Series*.

Devotions before and after Holy Communion. (J. H. & J. Parker.)

The well-known initials T. K. will sufficiently explain how the author has drawn up this little manual, "in the true spirit of the Ancient Liturgies and of our own."

The Fortnightly Review. Edited by George Henry Lewes. No. 1. (Chapman & Hall.)

A new candidate for the favour of the periodical-reading public, based on the idea of the *Revue des Deux Mondes*, and intended to further the cause of progress. The first number exhibits a goodly array of contributors, and a pleasant variety of subjects treated by them.

Mr. J. Payne Collier five-and-forty years ago proved himself a diligent student of Early English Literature by his *Poetical Decameron*. Mr. Lilly is now about to publish a couple of octavo volumes, in which our old friend and correspondent, will give us the fruits of that additional forty-five years' study under the title of *A Bibliographical and Critical Account of the Rarest Books in the English Language*, alphabetically arranged, accompanied with Numerous Extracts, in Verse and Prose, and a very copious and useful Index, which during the last fifty years have come under the observation of J. Payne Collier, F.S.A.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:—

REV. A. HUME'S CLERICAL LABOUR: ITS OCCASIONAL CHARACTER AND EXTENT. 1861.

CHURCH EXTENSION IN LIVERPOOL, 1861?
GLADSTONE (RT. HON. W. E.), LETTER TO RIGHT REV. W. SKIDMORE, D.D., BISHOP OF ABERDEEN AND FRIBURG. London, 1862.

Wanted by Rev. Aiken Irvine, Kilbride, Bray.

Notices to Correspondents.

G. O. L.'s query about *Vineæ scæ*, we presume, intended for *The Gardener's Chronicle*, to which it has been forwarded, and where our Querist will doubtless get the information he desires.

ROBERT PARKER. For the origin of the passage in the *Burial Service*, "In the midst of life we are in death," consult "N. & Q." and S. v. 177, Feb. 27, 1864.

R. I. The MS. plays presented to the British Museum by Mr. Coventry Patmore are not at present available. The seven dramas included after are of the eighteenth century.

ERRATUM.—3rd S. vii. p. 377, col. ii. line 33, for "Baltimore" read "Barrymore."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPER CURRY for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 22, WELLINGTON STRAET, STRAND, W.C., where also all CORRESPONDENTS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

CURE OF DYSPEPSIA OF THE CHEST BY DR. LOCOCK'S FOLIOLETTES WAYNE. FROM MR. THOMAS WILKS, MARKET DEERING: "Your valuable Foliolets are very efficient for Chest Diseases. I have tried them myself, and recommended them to several friends, and proved their beneficial effects. —T. WILKS." They give instant relief, and rapidly cure asthma, consumption, and coughs, and all disorders of the breath and lungs. Price 1s. 1½d., 2s. 6d., 4s. 6d., and 11s. per box. Sold by all Druggists.

LONDON, SATURDAY, MAY 27, 1865.

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Notes.

THE ORIGIN OF SMITHFIELD CATTLE-MARKET.

The following "Orders in Council" (which I met with quite accidentally while searching for other matters), show conclusively that the Cattle Market in Smithfield was *not* established from "time immemorial," as was asserted by the opponents to its removal to Islington a few years since. It appears, from these documents:—

1st. That the Cattle Market was not held in Smithfield till the year 1631.

2nd. That it was established there "against all warrant of law, or intention of any particular charter" . . . "by a combination of the Butchers of London."

3rd. That the market had, theretofore, been held at *Chipping-Barnet*.

4th. That a *quo warranto* was directed to be issued in the King's Bench against the Charter of the Butchers' Company.

5th. That four Commissioners, Justices of the Peace for the County of Middlesex, were appointed "to take the same into serious consideration" . . . "and to find out the best and readiest means to be applied for remedy of the said abuses."

6th. That the Act of Incorporation of the Butchers' Company ordered, 11th July, 1637, was rescinded on the 31st March, 1639.

"ORDERS IN COUNCIL, IN RELATION TO SMITHFIELD CATTLE MARKET.

"At Whytehall, the 16th of February, 1630-1.

"Whereas, it hath beene lately represented to the Board, as well by the Petition of the Inhabitants of Chipping Barnett, in the County of Hertford, as by Complaint otherwise on the behalfe of divers Counties northward, lying upon that Roade, consisting cheefely of grazeing and feedeing of Cattell, that they being heretofore accustomed to bring theire Cattell noe further then to the usuall Munday Markett at Barnett, where by reason that the London Butchers and Forraignors resorting thither to buye, had equall Priveledges and Imunities, they made theire Marketts at such rates as were reasonable and indifferent betweene Buyer and Seller. That now by suppression of the said Markett (wrought by the Combination of the Butchers of London) in erecting a new Munday Markett at West Smythfield, and by the said Butchers becoming graziers themselves in hyreing all the best Marshes and feedeing grounds within five myles or more distant from London, wherby they are able to supply the Markett themselves, and by confederacie to raise or beate downe the same at theire pleasure, and to make all Forraignors to sell as they list. That by this means, as well noble men, Gent., and others of the said Counties Northward (whose lands consist cheefely in grazeing and feedeing Cattell as aforesaid), as the said towne of Barnett in particular, sustained much prejudice and damage in theire Estates. And, therefore, were humble Suitors to the Board for some course to be taken for Redresse and remeadie therof.

"Theire Lordships, after mature advise and deliberacion had therupon, being well inclyned to restore and uphold the said Markett, as a Remedie in some degree to the Greevances complained of, and being satisfied as well upon severall Informacions heretofore given, as upon consideracion had of the Articles presented by the Petitioners that the Practizes and Combinacions of the Butchers of London in governing the Marketts there as they list, was greatly to the prejudice of the publique, and against all Warrant of Lawe, or intencion of any particular Charter to them granted, did thinke fitt and order that his Majesties Attorney-Generall be hereby required to take the same into Consideracion, as a business of more then ordenarie Consequence, and wherof this Board hath taken noe light impresson; and that hee proceede with speede and effect, as well in the Examination of any such Combinacion and indirect Practizes, as are complained of, as in adviseing of and provideing such Reamedie therin, either by Proceeding against those in an Exemplarie way who shalbe found offenders, or by questioning theire Charter (if there be Cause), or by such other fitt course, as the case shall require, and as to Justice and equitie shall appertaine. And to make Reporte to the Board of his doings and proceedings thereon with all convenient Expedition."

"At Whitehall, the 4th of May, 1631.

"Mr. Attorney is required to Command the Butchers' Bookes of Common Acts, and other bookes which may anie way give Light what Practise, Combinacion, or Order, hath bin taken in that Companie to overthrow or hinder Barnett Markett.

"To enquire what Butchers of London use grazeing about the Cittie, and what quantitie of Lands, or Marsh Grounds they have nere about London, and where.

"To enquire of the practises and abuses of Smythfield Monday Markett, to the prejudice of the Gent., Grasiars, and of all others repaireing to the said Markett to buy and sell Cattle, and of the Courses holden in ordering the Markett, takeing toll, governing the Prices, &c.

"To take anie other course he shall finde fitt by Wittnesses, or otherwise, for discovery by what meanes, and by colour of what Graunts, Charters, Ordinances, or Orders, theise things are practised."

"At Whytehall, the 15th of June, 1631.

"Upon consideracion this day had at the Board, of a Certificate made by his Majestie's Attorney-Generall, upon a former reference to him from their Lordships, concerning the overthrowing of Barnett Markett by undue practize and Combination of the Butchers of London, to the great prejudice of all Landlords and Graiziers dwelling northward from thence, and tending to the enhancing of the Prizes of all sorts of Butcher's meate, to the Greate damage of his Majestie's Subjects in and neere the City of London. Their Lordships being of opinion, that the overthrowe of the said Markett at Barnet, and the practize of the Butchers of London, becominge Graiziers as well as Butchers, and hyeing to that purpose most of the Marshes and feeding grounds neere the City, are (amongst other things fitt alsoe to be considered of) the cheefe Causes of the aforesaid mischeefes and inconveniences, did thinke fitt and order that his Majestie's Attorney-Generall, calling unto him Mr. Serjant Barkley, should advise of a Proceeding to be had against the said Butchers, as well by a *Quo Warranto* in the King's Bench against the Charter, under which they are protected, as by Information in the Starr-Chamber for the discoverie of the indirect practizes and Combinacions amongst themselves, wherein especially for that information in Starr-Chamber their Lordships expect the same should be hastened, to the end some farther Proceedings may be had therupon this Tearme."

"1634. *Touching Barnet Market and the Butchers of London.*

"At Starr-Chamber, the 10th October, 1634.

"Upon consideracion this day had of severall former orders of the Board, concerning the combination of the Butchers of London, in the putting downe of Barnett Market, and their practize in becominge Graiziers, as well as Butchers, and hyeing to that purpose most of the Marshes and feeding Grounds neere London, both which tend to the greate damage and Prejudice of all Landlords and Graiziers dwelling northward from thence, and the later of them tending to the Greate Prejudice of Noblemen, Gent., and other his Majestie's Servants and Subjects, liveing neere or resorting to London, by converting all those Grounds which formerly furnished the City with hay into Graizeing, and upon Consideracion in particular of an order of the 15th of June, 1631, with a Certificate of his Majestie's then Attorney-Generall concerning the same. Their Lordships did thinke fitt and order, that the said order and certificate should be herewithall sent unto his Majestie's now Attorney-Generall. Praying and requiring him to cause a speedie and effectuall proceeding to be had according to the opinion delivered in the said Certificate, and the Direccions of the said order; or in such other way as he shall thinke fittest for the discoverie and reformation of the said abuse."

"1635. *Touching London Butchers.*

"At Whytehall, the 26th of June, 1635.

"Whereas, a Peticion was this day presented to the Board by *Abraham Cornish* and others, Butchers of London, expressing the causes of the inhauncing the prizes of all sorts of Butcher's meate, together with a list of the names of the principall offenders therein. Their Lordships, upon consideracion had therof, as alsoe of severall former orders, one of the 15th of June, 1631, and th'other of the 10th of October last, made concerning the same, did now againe thinke fitt and order: That his Majestie's

Attorney-Generall should be hereby prayed and required, to cause such proceeding to be therein had, as by the said orders is directed, or as he shall conceive to be most effectuall for the discovery and reforming of the said abuses and practizes mentioned in the said orders and Peticion, and for the punishment of the said offenders."

"1636. *Touching the Butchers of London turninge Graiziers, and Barnett Markett.*

"At Whitehall, the 30th of March, 1636."

"Upon serious consideracion of the many greates and growing mischiefs, as well to the Inhabitants in and neare the City of London as to forraigne Graiziers and Landlords, by the indirect practises and combination of the Butchers of London, in becominge Graiziers, and in hiring of Grounds in and neare the said City to feed Cattle. Their Lordships did this day order, that the severall former orders of the Boord, hereunto annexed, should bee sent unto S^r Henry Spiller, K^t, Charles Harbert, Esqr, his Majestie's Surveyor-Generall, Lawrence Whitaker, Esq., Clerke of the Councell in extraordinary, and George Longe, Esq., being all Justices of the Peace in the County of Middlesex, requiring them or any two, three, or more of them, to take the same into serious consideracion, and calling before them as well such Butchers, Graiziers, and others, as they shall thinke fitt, to examine them concerning the said businesse. And for their further informacion therein to viewe the Books and Common Acts of the Company of Butchers aforesaid: And likewise to consider of the consequence of the overthrow of Barnet Market. To recover, if it may bee, the certificate mentioned in the orders annexed, dated the 15th of June, 1631; and of the 10th of October, 1634. And to examine and performe whatsoever is by the said annexed orders directed to bee done, for better discovery not only of the said Combination and indirect Practizes of the said Butchers, and the inconveniences and manifold prejudices arising by the same to the publike, but also to discover and finde out the best and readiest meanes to bee applied for remedy of the said abuses. And of their proceedings and opinions in the premises to make Certificate to the Boord with all convenient expedition.

(Signed) "EW. NICHOLAS."
[Clerk to the Privy Council.]

"1637. *Concerning the Butchers' Patent for a Corporacion.*

"At the Starr-Chamber, the 11th of July, 1637.

"It was this day ordered that his Majestie's Attourney Generall should bee hereby prayed and required, in drawing up the Patent for the Corporacion of Butchers, to insert these Acts following, viz:—

"2 & 3 Edw. VI. Cap. 5. An act touching Victuallers and Handicraftsmen. [About setting of prices.]

"24 Hen. VIII. [Cap.] 9. Butchers shall sell no Wainelings under the age of two yeares.

"3 & 4 Edw. VI. Cap. 19. An act for the buying and selling of Rother [Rother? sic orig.] Beasts and Cattell.

"Not to buy and sell at one and the same Markett; nor to buy fatt Cattell and sell them alive.

"51 Hen. III. That a Butcher shall not sell contagious flesh, or that dyed of the Murren.

"1 Jac. 22 Cap. That Butchers shall not gash hydes; nor shall kill any Calfe to sell under 5 weekes old.

"6 Edw. VI. Cap. 14. An Act against Regrators, Forestallers, and Engrossers. That none shall buy oxen, sheepe, &c., liveing, and sell the same againe, unless he keepe and feede them 5 weekes.

"All which Acts the said Corporacion and Members thereof, are to bee enjoyed by the said Patent to cause to bee duely observed, so farre forth as shall bee in their power."

"At Whytehall, the 30th of March, 1638.

"Things desired by the City to be granted, wherof some are newe, for strengthening of Government. Some Explanaturie of the matters contayned in the former Agreement, consented unto by the Lords and others appointed by his Majestie to treat with the City."

[Among numerous other matters, 23 Articles in all, is the following]:—

"That noe Markett shall be granted, erected, or suffered within seven myles of London."

"1639. About the Recalling of Certain Pattents and Comissions.

"At Whitehall, the last of March, 1639.

"According to his Majestie's especiall direction, their Lordships having this day considered of divers Graunts, Lycences, and Commissions, which have bene procured upon untrue Suggestions, or which upon experience doe prove very burdensome and grievous to the King's Subjects, and of other intended Graunts which have not as yett passed the Great Seale, have thought fitt and ordered that his Majestie's Attorney-Generall shall draw a Proclamation for their Lordships to signe for revocation of the Commissions, Lycences, Letters Pattents, and Intended Graunts following, or for the prohibition of the execution of them, as the case shall require, which Declaration of his Majestie's Attorney-Generall is to proceed legally to revoke them. That is to say:—

"No. 18. 'Pettie Corporations to bee recalled, such as are not past the Great Seale, the rest to bee prohibited to bee executed, and declared that they shall bee proceeded agaynst by Quo Warranto. Combmakers, Hatband-makers, Gutstring-makers, Butchers, Tobacco-pipe makers, Horners, Spectacle-makers.'"

[32 various Patents, &c., named in the list, of which the above forms No. 18.]

G. A.

Barnesbury.

CERVANTES AND LOPE DE VEGA.

It has been asserted by some English and even Spanish writers, that Cervantes treated his contemporary, Lope de Vega, with great contempt and injustice. This assertion, I believe, cannot be supported. It is indeed true, that the illustrious author of *Don Quixote* spoke of Lope de Vega's better judgment occasionally yielding to the temptation of securing immediate profit, by sacrificing his permanent fame to a fleeting popularity with the public. But this was a fact which Lope himself often acknowledged; and while his admirers styled him the "Phoenix of Spain," Cervantes called him "a prodigy of Nature." Indeed Cervantes possessed too much generosity and nobleness of mind, not to acknowledge the merits and literary excellence of Lope de Vega. This he does in two passages—1. In his *Viage de Parnaso*, where the following lines are applied to his rival:—

"Poeta insigna, a cuyo verso o prosa,
Ninguno le aventaja, ni aun le llega." *

2. A remarkable testimony to his poetic merits

* "Distinguished bard, whom none of modern time
Can pass, or even reach, in prose or rhyme."

occurs also in a prologue to one of the plays. These are the words of Cervantes:—

"At last appeared that prodigy of nature, the great Lope de Vega, and established himself the monarch of the stage: he subjected it to his controul, and placed all its actors under his jurisdiction. He also filled the world with plays, written well and with much purity. The number amounted to so many, that they exceed eighteen hundred sheets of paper. But what is the most wonderful of all that can be said on the subject, every one of these plays I have either seen acted myself, or have heard of their being so from those who had seen them. And if any persons, of whom in truth there are not a few, desired to enter into competition with him and share the glory of his labours, all that they have done, when put together, would not equal the half of what has been done by him alone."—Quoted by Ticknor in his *History of Spanish Literature*, vol. ii. p. 85, ed. Lond. 1849.

In the original Spanish, the expression "El monstruo de naturaleza, el gran Lope de Vega," must mean "the prodigy of Nature, the great Lope de Vega," &c. But, in *Don Quixote* (Primera Parte, cap. 46), Cervantes makes use of the words, *monstruo de naturaleza*, in a bad sense: thus, "Vete de mi presencia, monstruo de naturaleza, depositario de mentiras," &c. The expression is, however, frequently used in a complimentary sense. Thus Lope de Vega, in his *Hermosa Ester* (Comedias, tom. xv., Madrid, 1621), near the end of the first act, makes Ashuerus exclaim in admiration of the fair Esther:—

"Tanta belleza,
Monstruo será de la naturaleza," &c.

Cervantes no doubt used the words "prodigy of nature," in admiration of the prodigious fertility of Lope's muse, of which Montalvan (*Parnaso Español*) gives us such wondrous accounts, and also Lord Holland in his *Life of Lope de Vega*, London, 1817; Appendix, No. 1, vol. i.

J. DALTON.

Norwich.

MASTER JOHN SCHORNE.

Happening to take up the May number of the *Gentleman's Magazine*, I found under the heading of "Minor Correspondence," an inquiry from CANON DALTON of Norwich, for any references to publications containing accounts of Sir John Schorne. As I have no doubt that he will see "N. & Q.," I forward the following in reply to his inquiry. All that is known of this venerated person may be found in Ashmole's *History of Windsor*, Lipscombe's *Bucks*, and Lysons's *Magna Britannia*. Among the papers of the Norfolk and Norwich Archæological Society, there is a very interesting one on this subject by Rev. Jas. Bulwer, in vol. ii. p. 280. In Chambers' *Book of Days*, vol. i. p. 600, is given nearly all that is known of Master John Schorne. There was a painting of him in Marston church, but three panel paintings only now remain, representing

him with the devil in a boot; one at Cawston, another at Gately (both in Norfolk), and a third exhibited in 1850 at Sudbury, supposed to have belonged to the rood-screen of a church in that town.

An interesting account of this panel painting may be seen in the *Literary Gazette* for Oct. 19, 1850. But we need not go beyond the universal repertory of "N. & Q." In the second vol. were several articles on *Master John Schorne*; one by the Editor at p. 387, another by MR. ALBERT WAY at p. 450, and two others at p. 520 by correspondents signed respectively W. H. K. and E. S. T. These communications indeed include nearly all that is left on record of *Sir John Schorne*. But curiosity will be disappointed if it expects much. It will learn little more than that he was rector of North, or Great Marston, Bucks; of which the church is a striking edifice, with a good sacristy containing a piscina, and a staircase to an upper room, with a fire-place and a small opening through a blank window into the chancel. The will of this *John Schorne* is dated May 8, 1308. His remains were removed to Windsor, but brought back afterwards to Great Marston, which became a famous place of pilgrimage. As to the origin of the devil in the boot, with which he is always represented, nothing can now be ascertained with anything like certainty. Indeed it is not clear whether he is confining the devil in a boot, or causing him to come out of it. It is known that he was invoked for the ague; and if for the gout also, it is not unlikely that this emblem may have been intended to represent cures of that excruciating malady, obtained by his intercession. This is mere conjecture; but it is perhaps worth quite as much as any other hazarded upon *Sir John Schorne's* devil and boot.

F. C. H.

UGRIANS IN BRITAIN.

The *-by* termination and the Klint hills of East Anglia are Danish; but just where the *-bys* lie thickest northward of Yarmouth, I think we find a hint of a more northern origin, suggesting a link in the Ugrian or Finn chain. There, on the edge of that wide spread marshland, where Flora gains no wreath but of cotton grass, bulrush, and nag-wort; where the "Broads" tempt the ornithologist and fisherman, but repel the artist, we find the villages of east and west Somerton situated on a rather steep but short ascent: and on the edge of the higher ground which bounds the Mad-discoe marshes, we have a place called Somerleyton; while in Lincolnshire, among the *-bys* east of Louth, are north and south Somercote overlooking the Saltfleet marshes. Now, in Dr. Latham's *Native Races of Russia*, p. 75, is this sentence:—

"The native name for the Tavastrians and Karelians—*Hamalaiset* and *Kirialaiset*—collectively, is *Suomalaiset*; from whence *Suoma*, *marsh* or *fen*; *Suomalaiset*, the people of the marsh, swamp."

The Tavastrians and the Karelians lie in the Grand Duchy of Finland, between the gulfs of Bothnia and Finland. By these, Dr. Latham, p. 115, thinks—

"It (*Suoma*) was applied to the country occupied by their Samoyed neighbours, and taken up from the Karelian or Siranian by the Russians, from whom it spread over the learned world of Europe at large. If this be true, it is the same root that appears in the name *Suomolaiset* and *Sabine*, *Fin* and *Lap*."

Dr. Latham says, "How it came into our language is a difficult question." Let us turn to Herodotus, who declares himself unable to obtain any information respecting the Hyperboreans from the Scythians of Little Tartary; their neighbours, the Esedones, being the sole people who knew anything about them. Here we are reminded of the British war chariot, *Esedon* or *Esedum*, brought hither by the Belgæ. Connected with the Hyperboreans were the Arimaspians, whom the historian almost treats as fabulous. After giving his reasons for his opinion, Dr. Latham (p. 80) says, "At present I commit myself to the idea that, name for name, the modern word *Tsheremis* is the ancient word *Arimaspi*."

These Tsheremis lie on the western bank of the Volga, in the Government of *Viatka*; the Esedones lay probably to the west of them, as that would be the direction of the Hyperborean country; but I find no means in Dr. Latham of fixing their station. I end with a suggestion—that it might be worth while to seek in the neighbourhood of the villages I have named for relics of our earliest ancestors, bone or flint.

F. C. B.

IRISH BOOKS PRINTED AT HOME AND ABROAD.

Space having been courteously afforded to the notices which, from time to time, I have contributed on Irish manuscripts, and to my recent supplementary list of published Gaelic grammars, I am led to opine that this communication will also be honoured with a place in the imperishable collection of "N. & Q." With many others I regret that "untoward" events, most potential amongst them national prejudices and mistaken notions of policy, secular and religious, proscribed for many years both the literature and language of Keltic Ireland. To this state of things is attributable the limited list I send. Though few the books I note, I believe this list is the most replete which has appeared in print, or indeed has yet been made, of Irish books printed before the nineteenth century. One beneficial result I anticipate, that it will lead to the discovery of other

publications in the Irish language. And here again I have to express my obligations for some additions to Mr. John Power, compiler of the *Bibliotheca Hibernica*, now in preparation.

Rev. James Dowling, Suim Bhunudhasach an Teaguiq Chriosduighe a Chrosagundhan, *i. e.*, the Sum and Substance of the Christian Doctrine, in Prose and Verse, 12^o. Louvain, 1728.

Rev. John O'Kearnaigh, treasurer of St. Patrick's: An Exposition of the Christian Doctrine, Articles of Faith and Prayers; printed in Irish in Dublin at the expense of Mr. John Usher (Usher), Alderman, at the head of the bridge, on 20th June, 1571.—This is said to be "certainly the first book printed with a view to the instruction of the Native Irish." A copy in the British Museum. This gentleman declined the archbishoprick of Tuam.

Dr. Nehemias Donellan, Archbishop of Tuam: Communion Book and New Testament.—Anderson, in his "Native Irish," says, it appears by a Privy Seal, dated 24 May, 1695, that he (the Archbishop) had taken great pains in translating and putting to the press the above-mentioned works in the Irish language, which Queen Elizabeth greatly approved of" (3rd edition, p. 32).

Dr. William O'Donnell, Archbishop of Tuam: The New Testament, 1698; The Book of Common Prayer, fol., 1698.

Hugh M'Aingil, Scathan Shacramuinte na haitrighe, ar na cuma don bhraithair bhocht d'ord. Froinsias, Louvain, 1698.

Rev. Bonaventura Hussey (Hosæus): Catechism, Louvain, 1698.—This is the first Irish book known to have been printed on the Continent, and is in the Irish character. It was reprinted at Antwerp, 1611, and again in 1618.

Rev. Hugh Mac Caghwell (Cavellus): Mirror of the Sacrament of Penance, 1618.

Rev. Florence Conry, or O'Mulconaire: Mirror of Religion, a Catechism in the Irish character, Louvain, 1626.

Rev. Florence Gray, Lecturer in the College of Louvain, wrote an Irish Grammar, supposed to have been printed about 1626.

Theobaldus Stapleton, *Sacerdos Hibernus*: Catechism in parallel columns, Latin and Irish; it is entitled "Catechismus, seu Doctrina Latino-Hibernica per modum dialogi inter magistrum et discipulum," 4^o, Bruxellis, 1639. To this is appended, "Modus perutilis legendi linguam Hibernicam."—There is a copy in the British Museum, press mark 1353 b; another in Trinity College; and one in the Royal Irish Academy, Dublin.

Rev. Michael O'Clery: Sanasan Nuadh; a Dictionary of the most obsolete and difficult Irish words, 8^o, Louvain, 1648.

F. C. (Mr. Daly): Expositor, in Irish Character, 1648.

Rev. Anthony Gearnon: Parthas an Anna, or Paradise of the Soul, 1645.—Copies, though very scarce, are still in the possession of several Irish gentlemen.

Godfrey Daniel, printed in Dublin the following:—A Catechism, all with Scripture proofs, in Irish, 1652; Church Catechism, with the elements of the Irish language, 1680; The New Testament, 1681; The Old Testament, 4^o, 1686.

Rev. Richard Mac Giolla-Cuddy, or Arsdekin: Essay on Miracles done by the Relics of St. Francis Xavier, in the Jesuit's College at Mechlin, 8^o, Louvain, 1667.—This seems to have been the first book printed in Irish and English.

The Rev. Francis O'Molloy: Lochran an Chreidimh—Lucerna Fidelium; Lamp of the Faithful, 12^o, Rome, 1678.

F. C. (Mr. Collins): Christian Doctrine, in Irish. Rome, 1678.

I have some grounds for concluding that in the seventeenth century other Irish publications were produced on the Continent for the instruction of the Irish-speaking Roman Catholics. I was shown, some years ago, a small Irish Prayer Book, printed I think in Louvain; and of those above-mentioned the most, if not all, ran through two, three, or more editions.

The following issued from the press during the eighteenth century:—

Edward Lhuys, M.A. Jesus College, Keeper of the Ashmolean Museum, Oxford: Fochloir Gaoidheilige-Shagsonach; No Bearlador Scot-Sagsamhuil.—An Irish-English Dictionary, Tit. X.; Archaeologia Britannica, pp. 310—434 (an Irish Grammar precedes it), folio, Oxford, 1707.—A copy in the British Museum.

The Rev. John Richardson, Rector of Annagh or Belurbet, in the diocese of Kilmore, and the Rev. John Brady, of the same diocese:—

1. Sermons: Selections from Bishop Beveridge and others. 8vo, London, 1716.
2. Liturgy, with parallel columns in English, 6,000 copies, 1712.
3. Church Catechism, with Lewis's Scripture proofs, 6,000 copies.

A portion of both publications were distributed in the Highlands of Scotland.

The Church Catechism (English-Irish), Belfast, 1722.—A copy in the British Museum.

An Irish Almanack for the year of Christ 1724, &c. Dublin, 1724. A copy in the British Museum.—It contains examples in Irish of acquittances, general discharges, promissory notes, last wills, and bonds. It comprises 81 pages.

Dr. James Gallagher, Bishop of Raphoe: Sermons, seventeen in number, 1735 [this work, in 1846, had gone through eighteen editions]; Catechism, 1750.

Rev. Hugh M'Curtin: English-Irish Dictionary, 4^o, Paris, 1732.—This was at least completed by the Rev. Connor Begley. A copy in the British Museum.

The Rev. Andrew Donlevy: The Christian Doctrine by way of Question and Answer, with corresponding pages in English, published with the approbation of Louis XV., 8^o, pp. 574, Paris, 1742. A copy in the British Museum.

Dr. John O'Brien, Bishop of Cloyne: Irish-English Dictionary, Paris, 1768. A copy in the British Museum.

Miss Charlotte Brooke: Reliques of Irish Poetry, consisting of Heroic Poems, Odes, Elegies, Songs, translated into English verse, &c. The originals in the Irish character, 4^o, Dublin, 1784. A copy in the British Museum.

A Catechism, &c., to which are prefixed, Brief and Plain Rules for Reading the Irish Language. London, printed by E. Everingham, at the Seven Stars in Ave-Maria Lane, near Ludgate Hill. No date (1712). 16 pages. A copy in the British Museum.

Coyle's (Rt. Rev. Dr., Bishop of Raphoe), Collectanea Sacra; or Pious Miscellany in Verse and Prose, containing the Life of St. Columbkille, St. Fiech's Hymn in Irish and English, Pedigree of the O'Reillys, &c. 2 vols. 8vo. Strabane, 1788.

A list of Irish Grammars having been already given, none of them finds a place in this contribution. In a future paper I will supply a list of Irish books, printed in the nineteenth century; and also, if acceptable, of the various editions of Irish Bibles; Selections of Holy Scriptures; Tracts, and other publications in that language.

Of the Sacred Scriptures I will now confine myself to the following observation on what I esteem good authority. Anderson (*Native Irish*) says that, independently of portions and editions with exposition, he had numbered 290 editions in the English language from 1700 to 1800. By this time there had been printed and circulated in Welsh not fewer than twelve editions of the Bible, and as many of the New Testament, separately amounting to at least 120,000; of which 3000 Bibles, and 32,000 Testaments, in Gaelic, had been printed during the same period. Even in Manx there had been thousands, and all this before the Bible Society had been thought of; while for the Native Irish there had not been printed, he assures us, one single copy during the whole century.

JOHN EUGENE O'CAVANAGH.

Lime Cottage, Walworth Common, London.

LITERARY FORGERIES. — The following extract from *Galignani's Messenger* may deserve recording in the pages of "N. & Q." : —

"MARIE-ANTOINETTE'S LETTERS. — In the German literary world a certain sensation has been created by an article of M. de Sybel, the historian of the French Revolution, Professor of the University of Bonn, and formerly member of the Prussian Chamber. It appears in the *Historical Review*, which comes out at Munich, and discusses the correspondence of the unfortunate Queen of France. It is known that unedited letters and documents of Marie-Antoinette have been successively published; first by the Count Hunolstein (Paris, Dentu, 1864), then by M. Feuillet de Conches (Paris, Plon, 1864), and lastly by a German writer, the Chevalier d'Arneth. This last work appeared, in the course of the year 1865, both at Paris (Hentzel), and at Vienna (Braunmuller). M. Arneth alone indicated the sources of all the letters and documents which he gave to the public. He copied them from the original letters of Marie-Antoinette as they exist in the archives of Vienna, and from the authentic copies of the letters of Maria Theresa, which are also preserved there. M. de Sybel proves that the letters published by MM. Hunolstein and Feuillet de Conches are almost all, if not entirely, apocryphal, and that the autographs obtained by M. Feuillet, and on which his publication is based, must be for the most part the work of a forger. M. de Sybel states that even the most superficial reader of the three collections must have been struck with the circumstance that of the German publication, which is necessarily authentic, as being compiled in the official archives of Vienna, one letter only is found in the French collections, while the ninety-one other letters were as unknown to the French editors as were the fifty of MM. d'Hunolstein and Feuillet to the archives of Vienna. Likewise, even so slight an examination proves that the letters of the French editors, in their style and manner of regarding facts and events, all bear the same stamp, and evidently proceed from the same hand. It is the same with the documents of the German edition, of which the authenticity is proved. Therefore, as the two publications are directly contrary and cannot be reconciled, grave presumptions must at once arise to the detriment of the authentic nature of the French editions. M. de Sybel is not content with these merely negative proofs. He has brought out the manifest contradictions which exist be-

tween the letters themselves. To cite only one example: the authentic letter of Marie-Antoinette of May 14, and the answer of Maria Theresa of May 30, 1774, prove that all the letters of Count Hunolstein, from April 30 to May 18, can never have existed, because Marie-Antoinette had written to her family, in the month of May, only one letter, that of May 14, the particulars contained in which it would be impossible to reconcile with the letters of the month of May in the Paris collection. It is the same with several other cases. The letters of the French edition are, at least one-fourth, apocryphal; the others, which resemble them in style, composition, and other epistolary character, are apparently arranged after the *Memoirs of Mme. Campan*, and some journals of that date. M. de Sybel places side by side the passages of these memoirs and those which correspond to them in the letters, and he comes to the conclusion that MM. de Hunolstein and Feuillet have been the victims of an audacious forger."

PHILIP S. KING.

DUC DE CHATELHERAULT. — I observe from a recent notice in the *Globe* newspaper, that there is now before the French courts a dispute between the Marquis of Abercorn and the Duke of Hamilton as to their respective rights to the title. Upon looking over a list of the various publications of the late Mr. W. B. D. D. Turnbull, advocate, I discover that he had reprinted, in 1843, through the medium of Mr. Stevenson, the bookseller, in Edinburgh, a rather curious and valuable paper, bearing upon that interesting subject, entitled, —

"Factum of the Earl of Arran touching the Restitution of the Duchy of Chatelherault, 1685. Edited, with a Notice, and an Appendix of curious Illustrative Documents."

Only sixty copies appear to have been printed, and in the Preface thereto Mr. Turnbull remarks, —

"It is of excessive rarity." And again, "I shall merely observe that, in so far as I can see, the Marquis of Abercorn is *alone* entitled to it, and that his Grace of Hamilton, being neither heir-male nor heir-female, has as much right to it as he has to the throne of China."

The knowledge of such a publication being in existence may be of use to the disputants on this occasion.

T. G. S.

Edinburgh.

INEDITED WORK BY SIR CHRISTOPHER HEYDON. — This gentleman, well known as the author of *A Defence of Judicial Astrology*, 1603, of which John Gadbury speaks in very high terms in his *Nativity of the late King Charles*, 1659, 8vo, also wrote the following, which, so far as I know, has never been printed : —

"A Recital of the Cælestiall Apparitions (*sic*) of this present Trigon now in being: written by Sr Christopher Heydon, Knight."

It is a curious narrative of the eclipses of 1603, 1604, 1605; of the comet of 1607, and of the three comets of 1618; and is contained on fourteen leaves, small 4to, beautifully written in a handwriting of the time. I presume it to be Heydon's autograph MS. prepared for the press. See Evelyn's *Diary*, anno 1624. W. CAREW HAZLITT.

WHISTONE'S "CENSURE OF A LOYAL SUBJECT."

—Of this tract there were two issues in 1587; one, I think, at the close of January, the other probably about the middle of February. The later impression contains a short account of the execution of Mary Stuart, which occurred Feb. 8, 1586-7, and will be found reprinted in MR. COLLIER'S *Illustrations of Early English Popular Literature*. Of the January issue, a copy with uncut leaves, as published, is now before me. On the top of the title-page is this memorandum by the original purchaser: "27^o Jan^r 7, 1586, pret^o 4^a," and lower down, above the imprint is written in the same hand, "Rob:" with the motto or legend "1 vite 5 mors 8 via 6."

W. CAREW HAZLITT.

GIBBON'S AUTOBIOGRAPHY: HERALDIC TERM MISUSED. — In the last number of the *Edinburgh Review* (April, 1865, p. 336), in an article headed "Heraldic Manuals," the following passage occurs:—

"As we come down to later times, commemorative augmentations were freely granted, and symbolisms, often of a ludicrous kind, used in granting and differencing coats. An amusing example is mentioned in Gibbon's autobiography:—'My family arms,' says the historian, 'are the same which are borne by the Gibbons of Kent, . . . a lion rampant gardant between three scallop shells argent, on a field azure . . . About the reign of James I. the three harmless scallop shells were changed by Edward Gibbon, Esq., into three ogresses, or female cannibals, with a design of stigmatising three ladies, his kinswomen, who had provoked him by an unjust lawsuit. But this singular mode of revenge, for which he obtained the sanction of Sir William Segar, King-at-Arms, soon expired with its author; and on his own monument, in the Temple Church, the monsters vanished, and the three scallop shells resumed their proper and hereditary place.'"

The reviewer, strange to say, makes no remark on this passage from Gibbon; but surely the historian, not versed in heraldry, had been misled by the word "ogress," and, assuming it to mean "female cannibal," had accepted a story about unjust kinswomen, which had doubtless been invented as an explanation of the supposed change of armorial bearings. Persons familiar with heraldry are aware that an *ogress* is synonymous with a pellet, and is represented by a black disk. In tricking a coat of arms, a change from an *ogress* of this kind to a scallop shell, or *vice versa*, might readily take place.

J. DIXON.

WILLIAM MOLYNEUX'S MONUMENT. — As is stated in Wills' useful and interesting biographical work, entitled *Lives of Illustrious and Distinguished Irishmen*, vol. iv. p. 43 (Dublin, 1842,) William Molyneux, who died in Dublin, October 11, 1693, was buried "in St. Andrew's church, where there is a monument and Latin inscription." Mr. Wills is generally very accurate; but here he has made a mistake, which, even at the eleventh hour, I think it well to correct. Molyneux was

not buried at St. Andrew's, and happily for sake of the monument; inasmuch, as the building and its contents were destroyed by fire on Sunday morning, January 8, 1860. He was buried in his family vault in the northern aisle of St. Audoen's church, Dublin. It may indeed be said that this is merely a typographical error; but if so, there is another mistake, which certainly cannot be laid to the charge of the printer. The monument in question was removed from St. Audoen's early in the present century by Sir Capel Molyneux, Bart., and for many years past has been safely lodged in St. Patrick's Cathedral, Armagh. A copy of the inscription may be found in Gilbert's *History of the City of Dublin*, vol. i. p. 283.

Sir Capel Molyneux was the editor of—

"Anecdotes of the Life of that celebrated Patriot and Philosopher Wm. Molyneux, author of *The Case of Ireland*; published from a Manuscript written by himself, Dublin, 1803."

ABHBA.

FAMILIES OF DANISH OR BRITISH DESCENT. — I see in a work lately published, called *The Great Governing Families of England*, that it is stated that no one can certainly prove their descent from a Danish or British origin. This is, I believe, altogether a mistake; and I should be much obliged if any of your correspondents would prove to the contrary. I am convinced, with a little trouble, that the family of Scarth could clearly show their descent from that Skarhi, to whom King Sweyn raised a stone in Brietrass, A.D. 990, with the accompanying inscription, which I inclose for the perusal of your archaeological readers.

SUIN . KUNUKR . SATI . STIN .
OPTIR . SKARTHA . SIN . HIMTHIKA .
IAS . UAS . FARIN . UESTR .
ION . NU . UARTH . TAUTHE . AT .
HITHABU .
SWAIN, KING, SET [this] STONE
AFTER SKARTHI, SIN
HOME THIGGER [i. e. body guard]
AS WAS FAREN WEST
AN NOW WORTH DEAD AT
HEDEBY.

J. S. D.

HOITY-TOITY. — John Selden (*Table Talk*, ed. Chiswick, 1818, p. 77), describing the customs of the court, says how much the dancing was altered:—

"In Queen Elizabeth's time, gravity and state were kept up. In King James's time, things were pretty well. But in King Charles's time, there has been nothing but French-more, and the cushion dance, omnium gatherum, tolly-polly, *hoite-come-toite*."

Now this latter phrase in modern French is simply *haut comme toit*, high as the roof. Is not this the origin of our hoity-toity? A. A.

Poets' Corner.

Queries.

BORWENS.—What is the meaning of, and whence derived, is this term as a local designation? Farms so called occur in Westmoreland, in the West and North Ridings of Yorkshire, and I believe elsewhere.

WM. MATTHEW.

"BONNIE DUNDEE."—The fifty-seventh song in the *Beggar's Opera*, beginning thus—

"The charge is prepar'd, the lawyers are met,
The judges all rang'd (a terrible show!),"—

is directed to be sung by Macheath, to the tune of "Bonnie Dundee." Is this the air which is now popular, and to which are set the words by Walter Scott, originally published, I believe, in one of the *Annals*:—

"To the Lords of Convention 'twas Clavers that spoke."

Gay's words will go to the same tune as Scott's, though not so flowingly. As I have never seen the *Beggar's Opera* on the stage, my knowledge of it is only got from Gay's *Works*. The copy now before me is dated 1700. D.

GEO. CHRISTIAN BRAUN.—This German author published in 1821, at Mayence, *A Proposal for the Union of all related in the Christian Religion*. Can any of your readers inform me whether this theologian was a Lutheran or Romanist? He was author of many other works, some of which were published at Halle, Leipsic, &c., &c. R. I.

BULL OF CLEMENT VI.—Has the bull of this Pontiff, relating to the marriage of Sir Thomas Holland with the Princess Joan, ever been printed? There is a copy of it in Rymer's MSS., Sloane MS. 4586, where it is said to be taken from the Register of Islip. HERMENTRUDE.

CANNEL COAL.—Can you give me any information as to the derivation of this term? A writer, in a recent number of Newton's *London Journal*, says that it was so called because it was brought to Manchester by the Duke of Bridgewater's Canal, which was completed about 1766:—

"At this time," he says, "the word 'kennel,' or 'kannel,' was generally employed in Lancashire and Cheshire to designate an artificial watercourse; and even Brindley himself, in some of his letters, speaks of 'the Duke's kennel.'"

In this way the coal, brought by the Duke's Canal, came to be called "canal" or "cannel" coal. There are, however, two objections to this etymology: 1. Camden, who wrote in the sixteenth century, says, in his *Britannia* (Gough's edition, vol. iii. p. 390), when speaking of Haigh, near Wigan:—

"This neighbourhood abounds with that fine species of coal called 'canal,' or 'candle.' It is curious and valuable; and besides yielding a clear flame when burnt, and therefore used by the poor as candles, is wrought into candlesticks," &c.

2. The usual name amongst the lower classes for a canal, in the midland and northern districts, is "cut"—the term "canal" being, as a rule, used only by the better-educated classes. I am unable, however, to say when the term "cut" as synonymous with canal was introduced. It appears in Ash's *Dictionary* (1775), where it is defined as "a canal made by art."

Camden's etymology is not very satisfactory, since cannel coal will not give such a "clear flame when burnt" as to permit of being used instead of a candle. At all events, I can say that I have tried to make it burn in this manner, but have not succeeded. My conclusion is moreover strengthened by the opinion of a chemist, who has devoted particular attention to this subject. Perhaps some correspondent may be able to help me in this matter. RICHARD H. PROSSER.

25, Southampton Buildings, W.C.

CARABOO.—To complete the history of this celebrated woman (*ante*, pp. 269, 310, 408), there is still required the date of her death, and the place of her sepulture, with the entries in the parish register. INQUIRER.

THE DEVIL'S MUSIC.—Can any of your readers inform me of the origin of the saying, that "Whistling is the devil's music"? It is remarkable that wickedly disposed persons, when up to anything wrong and likely to be caught, begin to whistle a tune. INQUIRER.

DRAGON IN HERALDRY.—Can any of your correspondents kindly inform me the origin of the heraldic dragon? Is it synonymous, or in any way derived from, the dragon so frequently mentioned in the Psalms? In Psalm lxxiii. 14, the Psalmist says:—

"Thou didst crush the heads of the dragons in the waters."

In verse 14 of same psalm:—

"Thou hast broken the heads of the dragons (Hydra?). Thou hast given him to be meat to the Ethiopian people."

Giving one the idea that it signifies the Evil One. Yet, in Psalm cxlviii. 7, we read:—

"Praise the Lord from the earth, ye dragons and all ye deeps."

BLAZON.

"THE BISHOP OF DUBLIN'S PROPHECY," ETC.—Within the last few days I have met with a copy of a strange little publication, entitled *The Bishop of Dublin's Prophecy*, Dublin, 1722, 12mo, pp. 8. As stated on the title-page, it was—

"written by the Reverend Brandan Birr, a Prophet and Divinity Lecturer in the Academies of Ardmagh and Clonard, in the Year of Man's Salvation, 1089;" and was "found in the Walls of Merion Church [near Dublin] the 18th of February last, 1721-2, as appears by a Certificate Sworn [by Elizabeth Oge and James Orme] before

Alderman Thomas Quin, on Monday the 26th of February, which is annex'd to the Latin Original; of which this is a Translation, word by word."

The original was "to be seen by the curious, at the Sign of the George, in Christ-Church Yard." The letters "I S." are appended to the address from "the Translator to the Reader." And the following recommendation may be found in p. 7:—

"Examin'd and approv'd by the Most Reverend Father in God, Lawrence Toole, by Divine Providence second Lord Archbishop of Dublin, in the Year of Christ, 1162."

Any particulars regarding the authorship, &c., of this literary curiosity, which was "printed by Cor. Carter, in Fish-shamble-street," will be thankfully received. ABHBA.

ECCLESIOLOGICAL DESTRUCTION OR DESECRATION. I should be very grateful for detailed and certain information of destruction, removal, or desecration of (1) stone or wood carvings; (2) furniture, or other articles of interest, either from an antiquarian or art point of view; which has taken place during the last fifteen years; with, in the case of "restoration," the name of the architect employed. Information as to the present fate of any of them would also be acceptable.

The cases would possibly be too numerous for your insertion. If so, direct communication with myself would be much valued.

JOHN C. JACKSON.

5, Chatham Place, East Hackney, N.E.

THE EXODUS OF THE ISRAELITES.—I propose two queries, which I am aware are very difficult to answer. The first is—In what year of the world did the Exodus take place? The second is—Under which Egyptian King did this event happen?

I find that Dr. Kalisch adopts a date different from that advanced by the generality of biblical scholars. He fixes the Exodus in the year of the world 2200. He also mentions, with regard to the second query that, according to the authority of Josephus, who appears to rely on a statement of Manetho, the Israelites left Egypt during the reign of King Ramses V., Amenophis, who was the last monarch of the XVIII. dynasty. (See *Commentary on the Old Test. Exodus*. Preface, xx.-xxii., London, 1855.)

I should be glad to be informed if this statement of Dr. Kalisch has met with the approval of any sound German scholar or English writer of eminence.

J. DALTON.

Norwich.

GERMAN DRAMA.—Can you inform me whether Gottsched's *History of the German Theatre*, in two vols., published in or about 1763, contains the titles of all plays by German authors published in Germany from 1450 to 1760? Kayser's *Lectures* contains a pretty correct list of dramas

printed in Germany, German Switzerland, German provinces of Russia, &c. from 1750 to 1832. Where can I find a good bibliographic catalogue of German dramas published before 1750? If Gottsched's book contains the desired information, can you tell me what is the cost of the book in English money? R. I.

HORSE: GRACE.—In the Second Series of Prof. Müller's *Lectures on Language* (I speak from memory), he represents the myth of the sun's chariot being drawn by horses, and of Apollo being attended by the Graces, as derived from the same fact and idea; *e. g.*, the common Sanscrit root *gha* means, to *shine*: and thence the rays of the sun come to be pictured as horses, for fleetness and sleekness, or *shiningness*; from thence comes also the legend of the Graces attending on the sun, they likewise being *shining* or beautiful.

I now ask, do the words *horse* and *grace* (χαρις) come from the same root? Horse, of course, has a long genealogy; and comes to us directly from the German *Ross*. But has it an ultimate Sanscrit root, identical with the root of *charis*?

Will MR. HEWITT KEY, who so obligingly answered the query about "Disciple," think it worth his while to answer this?

What, moreover, is the root of *ἵππος*? And how does *Iacchus* become *Bacchus*?—the original form being evidently *Iakh*. ALPHA BETA.

"JOURNEY THROUGH SWITZERLAND."—Who was the author of an 8vo, entitled *Sketch of a Descriptive Journey through Switzerland*, London, 1796? It appears to have been printed for private circulation; and in my copy the following words have been written: "From the Author, Mr. R. L. Junr., October, 1796." ABHBA.

EPIGRAMS BY W. S. LANDOR.—Where will be found Landor's epigrams upon Pitt, Castlereagh, Napoleon III., &c.? They probably first appeared in *The Examiner* newspaper. X. Y. Z.

WILLIAM PENNOCK.—Where is an account to be found of the two persons who bore this name? and who are mentioned in the following rather surprising quotation from Kent's *Banner Display'd* (London, 1728), p. 780:—

"... William Pennock, who invented the Pendulum for Clocks; he lived in the Earl of Arundel's House till it was burnt down by that dreadful Fire in London, in the Year 1666; which afterwards was built into several Houses, and now goes by the Name of *Tokenhouse-Yard*, in *Lothbury*. Also ... John Pennock of Jamaica, Goldsmith, the Son of the above William, and ... William Pennock, who invented the Art of Engraving on Wood for the Use of Printing; this William is the Son of the above John of Jamaica."

JOHN WOODWARD.

SUNDRY QUERIES CONCERNING PROVERBS, ETC. Will some one expound the following proverbs culled from Ray's *Compleat Collection* (1768)?—

"Where the Turk's horse once treads, the grass never grows."

"Fill a fig for your friend, and a peach for your enemy."

"Building is sweet impoverishing. It is called *the Spanish plague*."

"London bridge was made for wise men to pass over, and for fools to pass under."

"Parsley fried will bring a man to his saddle, a woman to her grave."

ST. SWITHIN.

JOHN RITCHIE, author of "*Beau and Belles*, a Dramatic Tale of the Olden Time," 12mo, no date (about 1850), Slater, Oxford. Wanted, any information regarding the author, who is said to have written various other works.

R. I.

SHAKESPEARE'S WORKS, 1800. — I have lately found among some old books an edition of Shakespeare in nine small 16mo vols. It was printed in 1800 at Berwick, by John Taylor. The title-page of the first volume is lost, but on all the others is a small vignette of Shakespeare, and the names of the plays in the volume. The type is miserable, and the paper of the coarsest kind. There are no notes whatever to the plays; they may, perhaps, have been in the last volume, which unfortunately is missing. Some of the acts are divided into as many as ten or twelve scenes. In the first volume is a life beginning: "It seems to be a kind respect due to the memory of excellent men," &c., in which the poet is styled *Mr. Shakespeare*.

I am anxious to ascertain who is the editor &c. of this edition, and should be much obliged if any of your correspondents would favour me with the required information. I may just add, as another distinctive mark, that in the opening of *Measure for Measure*, the Duke is made to say:—

" Then no more remains
But that to your sufficiency you join
A will to serve us as your worth is able,
And let them work."

C. HARWAL PERROT.

Rotherham.

PROVINCIAL SYNOD OF DUBLIN, 1862. — The late Archbishop of Dublin (Dr. Whately) convened his provincial synod in 1862, the year of his last triennial visitation. Where will I get any record of this synod. I am acquainted with the form of citation, &c.

AIKEN IRVINE.

TIP.—Is there any earlier instance of this slang phrase than the following?—

"Point out the means of succeeding . . . if a private tip, tell him where to apply it."—*Letter of Lord Chesterfield to Dayrolles*, 1749.

CYRIL.

TRAVELLING SCOTCHMEN.—In the north of England a large trade has been done by travelling dealers in tea, coffee, drapery, goods, &c., and this

business is generally conducted by Scotchmen. The term "travelling Scotchmen" is applied in Lancashire to these house-to-house packmen, irrespective of the place of their nativity. Is the term derived from the nationality of the itinerant tradesmen, or is the packmen's popular style derived from the word "scot," a shot or share of a contribution of the reckoning—from the Anglo-Saxon *Scot*? And is it merely a singular coincidence, that so many of these *scots*-men are Scotchmen?

Another trace of the same old word is in the phrase "scot and lot voters." PRESTONLENSIS.

WITCHES AND BROOMS.—Why are witches and brooms so constantly associated in popular legends?

CARILFORD.

Cape Town, S. A.

Queries with Answers.

MEMORIA TECHNICA. — What is the secret of the Memoria Technica made use of in Longfellow's *Kavanah* (c. xxvi.) by Mr. Churchill, who thus addresses his wife?—

"What day of the week is the first of December?
Let me see,—

"At Dover Dwells George Brown, Esquire,
Good Christopher Finch And Daniel Friar."

Thursday.'

'I could have told you that,' said his wife, 'by a shorter process than your old rhyme. Thanksgiving Day always comes on Thursday.'

ST. SWITHIN.

[In Rees's *Cyclopædia*, art. "Dominical Letter," is the following explanation of this well-known couplet:—
"When the dominical letter is known, the day of the week corresponding to any day of the month may be easily found by the following Canon:—

"At Dover Dwells George Brown, Esquire,
Good Christopher Finch And David Friar."

"These words correspond to the twelve months of the year, and the first letter of each word marks in the order of the dominical letters the first day of each month, whence any other day may be easily found, e.g.: Let it be required to find on what day of the week Christmas day, or the 25th of December, falls in the year 1808, the dominical, or Sunday letter, of which is B. Friar answers to December, and the first day is F, i.e. B. being Sunday, it is Thursday, and therefore Christmas-day is Sunday."]

"AN ESSAY TOWARDS AN HISTORY OF THE ENGLISH TONGUE." PART I. BY JOHN FREE, D.D. 1749.—This is a thin post 8vo pamphlet of 78 pages, with an Introduction of 7 pages. On the back of the fly-leaf at the end is an advertisement stating that "the Second Part of this Essay will be published with all convenient speed." With reference to this pamphlet and its author, I wish to make the following inquiries,

viz., I. Was the second part promised in the advertisement ever published? If so, in what year? 2. Was the author the same person as the writer of that name mentioned by Watt and Darling, as the vicar of East Coker, Somersetshire?

LLALLAWG.

[Dr. Free's *Essay on the English Tongue* was completed. The Fourth Edition with Additions was published in 1788, 8vo, pp. 148, with a Catalogue of his numerous productions. Dr. Free was presented to the vicarage of East Coker in 1756, and in 1768 was chosen lecturer of Newington in Surrey, and had also the Thursday lecture of St. Mary-at-Hill, founded by Sir J. Leman, Bart. He died at his Chambers in Lyon's Inn on Sept. 9, 1791. For particulars of him, consult the *Gentleman's Magazine*, lviii. (i.) 381; lxi. (ii.) 966, 1048.]

BOOKS ON MAGIC.—What may be the meaning of the following entry in *Watt* under the head of "Magic": "1715. Ancient and uncommon Books on Magic see Britton, Thomas, 1815"?

A. CHALLSTETH.

[Watt's reference is to his Index of *Subjects*, article BRITTON (Thomas), where the very curious Catalogue of the library of the celebrated Small-coal Man is noticed, as containing a collection of every ancient and uncommon book in Divinity, History, Physic, Chemistry, *Magic*, &c. The date 1815 is clearly a misprint for 1715. Britton died in September, 1714, and his library was sold by Thomas Ballard at Paul's Coffee-house on the 24th of January, 1714-15. It may not be generally known that a portion of Britton's curious collection of books, from some cause or other, had previously been dispersed by John Bullard at Tom's Coffee-house, adjoining to Ludgate, on the 1st of Nov. 1694, of which a Catalogue in 4to is in the British Museum, pp. 40.]

CLOCKS, WATCHES, HOROLOGY, AND HOROLOGISTS.—I shall be glad to have information on any of the above subjects—their history, curiosities, &c. References to works treating thereon or relating thereto will be useful to me.

EDWARD J. WOOD.

Myddelton House, Clerkenwell.

[For information on the above subjects, our correspondent may consult the articles Clock, Chronometer, Horology, and Watch, in Watt's *Bibliotheca Britannica*, Index of *Subjects*, and in Lowe's *British Catalogue*, Alphabet of *Subjects*, 1837-1857. We would also refer him to the same articles in Rees's *Cyclopædia* and the various works there cited. For later improvements in Horology, see the article "Clock and Watch Work" in the eighth edition of the *Encyclopædia Britannica*, vii. 2-38, and "N. & Q." 1st S. iv. 240, 356.]

"BIG-NOSED MEN."—It is a common tenet with physiognomists that a large nose indicates force of character. I know some remarkable instances to the contrary; but perhaps the rule, as a rule, may hold good. Whose saying was it that, on

an emergency, "the big-nosed men always stood by him?" Was this said by Collingwood, or Nelson, or by what other commander? And where is the saying recorded? D.

[It is narrated of Napoleon I. that he was a practical nasologist, and influenced in his choice of men by the size of their noses. "Give me," said he, "a man with a good allowance of nose. Strange as it may appear, when I want any good head-work done, I choose a man—provided his education has been suitable—with a long nose." *Notes on Noses*, p. 43, 1847, 12mo.]

BRIDGE INSCRIPTION.—On a rude bridge which crosses a mountain stream near Dublin is this inscription: DI SUORE AMABILI. Can any of the correspondents of "N. & Q." tell me what it means? The exact locality of the bridge is, I think, called Kelly's Glen; but of this I am not quite sure. ACHENDE.

Dublin.

[This Italian phrase is probably connected with some local legend or occurrence, in which must be sought the true import of the words as inscribed upon the bridge. The translation is "Of Lovely Sisters." It seems to be the remnant of some longer inscription.]

LEWIS.—What is the origin of this name for the clever contrivance used by masons in raising stones? CPL.

[The word is no doubt derived from the old French *lévis*, any contrivance for lifting; thus a draw-bridge is called *Pont-a-lévis*.

This contrivance was known to the Romans, and several have been found among the *débris* of old buildings, and are now in the Vatican. Our correspondent will find one figured in the Elzevir Vitruvius (fo. Amstel. 1649), page 207.]

Replies.

WILLIAM, SON OF KING STEPHEN.

(3rd S. vii. 201.)

King Stephen had a son William, who was Count of Boulogne. He had a son William who was Count of Mortain; and he had a son William, who, in right of his wife, became Earl Warren and Earl of Surrey. And I think there can be no doubt that these three were all one and the same person. I am not aware of their identity having ever been disputed; and if there were any question about it, the extract which I subjoin from Dugdale's *Baronage* would, as I conceive, be sufficient to settle the point:—

"This William stiled himself Earl of Bolein, Warren and Moreton, as that Charter of his manifesteth (*Monast. Anglic.* vol. i. 358, b. n. 10), whereby he confirmed to the monks of Eye, in Suffolk, the Lordships of Acolt and Stoke, which had been given to them by his ancestors."—*Baronage*, vol. i. p. 76.

The identity being established, we next come to the question of legitimacy.

HERMENTRUDE takes it for granted that William Count of Boulogne was the legitimate son of King Stephen and his wife Matilda; and I am at a loss to conceive on what other hypothesis to account for his succeeding to the County of Boulogne, which was of Matilda's inheritance.

The idea of his being illegitimate probably arose from his not having succeeded his father on the throne of England. It will be remembered that in 1153 an accommodation was settled, by which, to use the language of Hume—

"It was agreed that Stephen should possess the crown during his lifetime, that justice should be administered in his name even in the provinces which had submitted to Henry; and that this latter prince should, on Stephen's demise, succeed to the kingdom, and William, Stephen's son, to Boulogne and his patrimonial estate."

The clause which related to the succession to the throne was couched in the following terms:—

"Sciatis quod ego Rex Angliæ Stephanus Henricum ducem Normanniæ post me successorem Angliæ Regni, et heredem meum jure hereditario constitui, et sic ei et heredibus suis regnum Angliæ donavi et confirmavi."—*Fœdera*, n. e. vol. i. p. 18.

Roger of Wendover, in giving an account of this treaty, represents it to have been as follows:—

"King Stephen, being destitute of heirs, except only Duke Henry, hereby recognizes, in full assembly of the Bishops and other Nobles of the Kingdom, the hereditary right which Duke Henry had to the Kingdom of England."—*Dr. Giles's Translation*, A.D. 1153.

It will be seen that Wendover's representation is incorrect. Stephen did not recognise the hereditary right of Henry: he did a very different thing. He gave him the kingdom after his death, and constituted him his heir. Nor did Stephen say anything about his being himself destitute of heirs; but having once so represented the matter, we cannot be surprised that Wendover should afterwards describe William, Earl of Moreton and Warenne, as "the illegitimate son of King Stephen," A.D. 1157. Sandford in his *Genealogical History* gives what I take to be a correct statement of the matter.

In enumerating the "children of King Stephen by Queen Maud of Boulogne his wife," he makes mention of "William, Earl of Mortaigne and Boulogne, Lord of the Honours of Eagle and of Pevensy, third and youngest son of King Stephen, who, in the right of Isabel his wife, was the fourth Earl Warren and Surrey" (p. 43); and in the next page, coming to the natural issue of King Stephen, he discriminates between William of Boulogne and another William, whose real illegitimacy may have been a source of confusion:—

"William is mistaken of some to be the same William that was Earl of Boulogne; others who knew that William Earl of Boulogne was lawfully born, do think his father

had no other son named William but himself; wherein let William Earl of Boulogne be a lawful witness of himself, who, having best cause to know it, doth best prove it. And in an ancient Charter of his, being written in those days, and extant in these, he doth name him for a witness, and calleth him his Brother."—P. 44.

I hope that these somewhat hurried notes may be sufficient to satisfy HERMENTRUDE that the husband of Isabella de Warenne was no other than King Stephen's legitimate son William, who on the death of his brother Eustace, became Count of Boulogne.

MELETES.

SHELVES IN WILTSHIRE.

(3rd S. vii. 241, 301, 330, 362.)

MR. IRVING's remarks on this subject exhibit a curious specimen of what, in Parliamentary slang, is termed "riding off" from a question; as he takes the rather curious mode of investigating Wiltshire shelves by going to look for ancient earthworks in Scotland; and probably we may soon hear of him exercising his hobby among geological phenomena, careering, for instance, along the parallel roads of Glenroy. He has given up the plough, however, and taken to the spade and "lazy bed" for their mode of formation, though as those appliances are used only in the cultivation of potatoes, the "lazy bed" terraces cannot be of a very ancient date. The soil on hill sides is not generally rich. It is mostly barren, and artificial manures being unknown in early times, the people must have been simply mad to endeavour to cultivate such places, when there were plenty of more fertile lands nearer home. "Artificial manures unknown!" Will MR. IRVING tell us how long natural manure has been employed in Scottish agricultural operations? I have somewhere read, that it was the general custom in Scotland, when the midden obstructed the entrance to a farmer's house, the proprietor would take heart of grace some frosty day, and move the manure away to the ice on some river, so that when a thaw came, he would get rid of the obstruction. I cannot quote my author, as I am from home at present, but I am pretty positive that at so late a period as when the first series of Sir John Sinclair's *Statistical Account* was written, manure was then got rid of, in some Scottish parishes, by moving it to the sea shore, and leaving it there, under high-water mark, as is related in that work. And, in my own memory, I well knew a Scottish farmer, who would not remove the manure heap in front of his house; although he admitted that manure was good enough for a "kail-yard," he considered its virtues lost when placed in a field.

WILLIAM PINKERTON.

FIRES HOW ANCIENTLY KINDLED.

(1st S. xii. 205, 272; 3rd S. vi. 472, 536; vii. 82, 296.)

In reply to the query respecting any passage in the classics bearing on this subject, the following extracts, none of which have hitherto been referred to, will perhaps be acceptable to your correspondent J. N., inasmuch as he will here find mentioned the use of both flint and steel: Cornelii Severi *Ætna*, v. 362. Scaliger adduces in *loco*, illustrations from Lucretius, lib. i. [v. 896], lib. v. [1095]; Thucydides, lib. ii. [77]; Pliny, *Hist. Nat.* lib. xvi. c. 40; Homer's *Hymn to Mercury* [v. 108]; Festus [*s. v.* Ignis]:—

"Ignis Vestæ siquando interstinctus esset, virgines verberibus affliciebantur a Pontifice: quibus mos erat tabulam [lignum quadratum] felicitatis materiam tamdiu terebrare, quousque exceptum ignem cribro æneo virgo in adem ferret."

Michael du Fay, the Delphin commentator on Lucretius, has the following note:—

Lib. v. 1095. Et ramosa tamen, &c.] "Non ex solis arboribus contritis elici potest ignis, sed ex rebus fere omnibus. Namque ut ait Manil. lib. i. v. 850—

"Sunt autem cunctis permixti partibus ignes;
Qui gravidas halitant fabricantes fulmina nubes;
Et penetrant terras, Ætnamque minantur Olympo,
Et calidas reddunt ipsis in fontibus undas:
Ac silice in dura, viridique in cortice sedem
Inveniunt, cum sylva sibi collisa crematur.
Ignibus usque adeo Natura est omnis abundans."

In Bacon's *Advancement of Learning* are some most interesting remarks on the inventions and originals of things:—

"If you like better the tradition of the Grecians, and ascribe the first inventions to men; yet you will rather believe that Prometheus first struck the flints, and marvelled at the spark, than that when he first struck the flints he expected the spark; and therefore the West-Indian Prometheus had no intelligence with the European, because of the rareness with them of flint, that gave the first occasion. Neither is the form of invention which Virgil describeth much other:—

"Ut varias usus meditando extunderet artes
Paulatim."

Of Scaliger, *ut ante*, and Darwin's *Economy of Vegetation*, v. 209. In *Researches into the Early History of Mankind, and the Development of Civilization*, by Edward Burnet Tylor, Lond. 1865,—

"There is an excellent essay on flints and celts, in which it is shown that the transition from implements of stone to those of metal took place in almost every part of the globe, and a progress from ruder to more perfect modes of making fire and boiling food is traced in many different countries."—*The Times*, April 21, 1865.

BIBLIOTHECAR. CHETHAM.

IGNITION OF WOOD BY FRICTION (3rd S. vii. 296, 398.)—Talking lately to the parish schoolmaster, who is a native of the Highlands, of the etymology of the term Beltane, applied to the 1st May (see

Calendars in Oliver and Boyd's *Edinburgh Almanack*), which he derived from the Gaelic *teine*, fire, *quasi* the fire of Bel or Baal,—*Bealltain*, he mentioned another use of the word *teine* with reference to a curious custom, which he remembered when he was a boy. This was the kindling of a forced fire called *tein'-éiginn*, by the violent rubbing of two bits of wood together, to be employed in some superstitious ceremonies for preserving cattle from murrain. It occurs to me that this practice affords a reply to the query of J. H. whether there is any known instance in this country of success in the experiment of producing fire by rubbing one piece of wood against another, as practised by the South Sea Islanders? I have no doubt that the Highlanders were formerly expert at the process, although at present, in consequence of the advance of civilisation and the extensive changes among the Gaelic people, the custom has probably become obsolete. W. E.

MEN OF KENT AND KENTISH MEN.

(3rd S. vii. 324.)

If this matter had not been mooted afresh, I had intended to revive the question which was raised in "N. & Q." 1st S. v. 321, 615. For a man of (East) Kent had had the last say, and had pronounced against the claim of those in the Western parts of the country to the more honourable appellation. And I observe that his arguments in favour of the men of (East) Kent have been adopted as conclusive by "N. & Q." in answering the above new query about the women of the county. This was I suppose of course, as MR. SANDYS has never been gainsaid.

I am not now going to speak of my own knowledge on the subject, or to suppose anything by way of explanation; but as I know my father's opinion about it, and he used to assert it undoubtingly, and as he was an authority in our county history, I wish to say that I have always understood the men of Kent to be those *born in the Weald of Kent*. I believe it is no question of East and West Kent, no diocesan distinction—nothing to do with a rural residence as compared with a metropolitan neighbourhood. This is the generally received belief of my friends and relations besides those of my late father, the Rev. T. Streatfeild, of Chart's Edge, who certainly was opposed to the view taken by MR. SANDYS. To be sure, those I am quoting were born in the Weald of Kent, and I too, for the same reason, have claimed to be a man of Kent, but the distinction is not one recognised in the world in which we are living; and the tradition in my part of the county is too widely spread to be probably a fiction imagined by some antiquaries for their own benefit. MR. SANDYS supposes many

reasons in favour of East Kent, but gives no satisfactory proof; and I hope this protest from one born (it is not a question of residence) at the other end of the county, may be published, though it does not decide the matter.

In *Consuetudines Kancie*, MR. SANDYS quotes from the *Saxon Chronicle*, among other passages relating to Kent, one which is apparently against his view:—

“A.D. 853. In the same year Ealhere, with the *men of Kent*, and Huda, with the men of Surry, fought in *Thanet* against the heathen army, &c.”

Is it not probable that the “men of Surry” would join with those of their next county neighbours who were near to them. If the “men of Kent” in the above passage means the men of East Kent with the “men of Surry,” where were the men of West Kent, who were in such a case between the two? I will never believe the West Kent men were passive in such a struggle. But I dispute MR. SANDYS’s claim, because my father would have thought him wrong, not for arguments of my own.

May I add to this an enquiry concerning a ballad, which says—

“The men of Kent
To battle went,
So loyal, bold, and free.”

I have heard so much of it quoted by my friends and relations in the Weald of Kent, certainly never doubting it was said of their own forefathers. Has the ballad been printed at length? Is it a part of the same as that referred to by MR. SANDYS, “N. & Q.” 1st S. v. 616?

J. F. S.

TRANSMUTATION OF METALS.

(3rd S. vii. 200.)

I recollect the paragraph referred to by MR. IRVINE going the round of the papers, but I could never ascertain that there was any truth in it. It is, however, an undoubted fact that about twelve or eighteen months ago bismuth rose in price from 2s. 9d. to 24s. per pound; but I believe the company said to have been formed for transmuting it into silver to be a myth. Perhaps the following facts may clear up the mystery. The chief supply of bismuth is derived from the Royal Saxon mines at Schneeberg, which are also worked for cobalt and nickel. The lode in which these metals occur crosses in one part of its course a thin lode of silver.

At the point of contact a small percentage of this metal is of course obtained; but for some time past it has been so small as not to be worth extracting, and the three metals have been sent together to this country. When the cobalt and nickel have been extracted, whatever trace of

silver there may be remains in the bismuth. Possibly some one may have accidentally met with a specimen unusually rich in silver, and thence concluded that the extraction of the precious metal would turn out a profitable speculation. The Schneeberg mines are now only partially worked. A cheaper substitute for cobalt blue has been discovered, and supplies of nickel being obtained from other sources, the prices of both metals have declined. The importation of washed ore obtained from these mines used to be about 700,000 pounds per annum, but it has now fallen to about 50,000 pounds. The supply of bismuth is almost exclusively obtained from Schneeberg, and this falling off in the supply would almost of itself be sufficient to account for the rise in price of the metal. This, I think, satisfactorily disposes of the “Transmutation of Metals Company (Limited);” but I hope in a future communication to show that believers in a sort of modified alchemy are not by any means rare even in the nineteenth century.

RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

CARY FAMILY (3rd S. vii. 117, 170.)—In reply to ABHBA, I beg to explain that my authority for stating that “in 1588 there was a Cary or Carey, Bishop of Killaloe,” was a note to the *Letters of Sir Robert Cecil*, recently published by the Camden Society, p. 157, in which, *à-propos* of “Mr. Campbell, Deane of Lymbrycke,” of whom mention is made in the text, the Editor expresses himself as follows:—

“Dennis Campbell, a native of Scotland, Rector of Dumcliffe in the Diocese of Killaloe. In 1588 he was appointed co-adjutor to his Diocesan, *Bishop Carey*.”

I have no means at hand of verifying the statement. It would, however, be very satisfactory if any of your correspondents could ascertain what was the name of the Bishop of Killaloe in 1588.*

I should also like very much to know where a niche in the pedigree is to be found for Mordecai Cary, Bishop of Killaloe. Who were his parents? When and where was he born? The Reverend Henry F. Cary, the translator of Dante, was a descendant of his, being, if I am not mistaken, the grandson of the Henry Cary who is mentioned by ABHBA as Archdeacon of Killaloe.

MELETES.

KONX OMPAX (3rd S. vi. 263, 293, 392.)—After all are these words in their origin anything more than an attempt at a phonetic imitation of the sound of the dicast’s pebble striking against the urn. They do not ill represent the noise of a pebble falling, rebounding, and falling again, especially in an urn made of thin metal. I have

[* Maurice, or Murtogh O’Brien-arra, was Bishop of Killaloe, A.D. 1570-1612.—ED.]

been led to make this suggestion by the passage quoted in the last reference placed at the head of this note, from Hesychius. Surely *βλωφ* is nothing but the noise made by the cup of the clepsydra as it marks the time by sinking. I can testify at least from my own experience (for water-clocks are still commonly used in Upper India), that *βλωφ* does very closely represent the sound so made. If this be so, then may not the passage be wrongly punctuated, and should not a free translation run as follows:—"Konx ompax, a term (applied) to matters finally disposed of; the sound of the dicast's pebble, as the sound of the clepsydra, *βλωφ*, is similarly used among the Attics?" These two expressions therefore would be in fact equivalent to our own phrases—"The die is cast;" "Time is up," signifying that any matter in hand has been finally and irrevocably settled.

E. C. B.

Calcutta.

"*MELANTHE*" (3rd S. vii. 401.)—I see that R. I. inquires after a copy of *Melanthe*, with MS. notes by Dr. Pegge. I beg to inform R. I. that I have that copy, and shall be glad to show it to him if he will favour me with a call:—

"*MELANTHE*, *Fabulæ Pastoralis*, acta cum Jacobus Magnus Brit. Rex, Cantabrigiam suam nuper inviseret, ibidemque Musarum atque animi gratiâ dies quinque commemoraretur: egerunt Alumni Coll. San. et Individus Trinitatis, Cantabrigiæ, 4to. Brown calf, 17. 11s. 6d. Cantab. 1615.

"This Latin pastoral, which was written by Dr. Brookes of Trinity College, Cambridge, is of very great rarity. The present copy belonged to Dr. Pegge, the antiquary, and is specially referred to in the *Gentleman's Magazine* for May, 1756. It bears on the title the autograph signature of Matthew Hutton, and has the names of the Masters of Arts, &c., who acted in it before King James on the 10th of March, 1614, written against the various characters on the back of the title. It was afterwards Mr. Bindley's, and has one leaf in MS., but is the only one that can be traced in any sale. See *MS. notes* by Mr. Mitford.

JOSEPH LILLY.

17—18, New Street, Covent Garden.

ROBERT CRANMER (3rd S. vii. 376.)—I believe he was the great-grandson of the archbishop. In some family papers I find as follows:—

"1562. Thomas Cranmer and others restored in blood. John Cranmer, son of said Thomas.

"May 1617. Robert Cranmer, son of Thomas Cranmer, of Paternoster Row, London, Mercer, baptised."

"The above paper was found among the effects, in the own handwriting of Robert Cranmer aforesaid, of Mitcham, in Surrey, Esq., great Grandson of the Archbishop, and great-grandfather of the Rev. Robert Cranmer, Rector of Nursling, Hants. The date accords with Strype in his *Life of Archbishop Cranmer*, who says at page 418 (in *life*), 'He had children who survived him, for whose sake an Act of Parliament passed in the year 1562 to restore them in blood, their father having been condemned for treason in consenting to the Lady Jane's succession to the Crown, for which act he was pardoned by Queen Mary.'

This was copied from a fly-leaf in the *Life of Cranmer*, by Gilpin, and the original was written by the aforesaid Rev. Robert Cranmer, whose mother was related to Thomas, Bishop of Winchester (who gave him the living of Nursling) and to the Ogles. Mrs. Cranmer's grandfather was brother to the "judicious" Hooker, and for some time was Receiver-General for the county of Hants, and lived at Worthing, near Winchester, which his son sold to Sir Chaloner Ogle. M. P.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 278, 367.)—*Insense* is an expression very commonly used in the north of England with the same meaning as given by your correspondent E. L. S. In the pronunciation of the word, emphasis is laid upon the last syllable. *Insensed* is also often used when the individual "is *insensed* with, or understands the whole matter." *Awful* is another word we frequently hear perverted. How common are such expressions as the following:—"She's an *awful* fine woman." "He turns out an *awful* swell;" and of a coat or some other article of dress, "It's an *awful* good fit," &c. GIBSON.

Liverpool.

MAY-DAY SONGS (3rd S. vii. 373.)—A contributor of the well-known *nom de plume*, CUTHBERT BEDE, gives in "N. & Q." for May 13 a May-day song sung at Denton and Caldecote, in Huntingdonshire. It consists of five verses. Words differing but slightly from those of the third verse are sung at Combe, in Oxfordshire, by a troop of little girls, dressed up fantastically, and carrying sticks, to the tops of which are tied bunches of flowers. The following is their version of the four lines:—

"Gentlemen and ladies!
We wish you happy May;
We're come to show our garlands,
Because it is May-day."

The same verse, substantially, is the May-day song at Wootton, an adjoining parish. It would seem to be intended for the mouth of a *xenops*. The first line is better than those of the versions sung at Combe and at the two Huntingdonshire villages. The verse runs thus,—

"Good morning, merry gentlefolks!
I wish you happy May;
I'm come to show my May-garland,
Because it is May-day."

The last two of the four lines are sometime as follows:—

"Come, kiss my face, and smell my mace,
And give the lord and lady something."

In this case the final line breaks away from the fetters of rhyme, but only to come to what is, in this prosaic age, the point of the whole custom.

J. H. A.

Combe Parsonage, Oxon.

FOXES OR SHEAVES (3rd S. vii. 338).—I am not aware who first proposed to write *shē'alim* for *shū'alim* in Judg. xv. 4. Allow me, notwithstanding, to demur to such an alteration—(1) because *shē'alim* does not mean "sheaves" at all. The word signifies "the hollow of the hand" (Is. xl. 12), and then as much as could be contained in the hollow of the hand, "a handfull" (1 Kings, xx. 10; Ezek. xiii. 19); it occurs nowhere else in the Bible; (2) the change proposed in Judg. xv. 4, would do violence to the context; sheaves have not "tails," and could not do all that is recorded in verse 5; (3) Parkhurst observes that the practice of tying firebrands to foxes' tails is mentioned in the thirty-eighth fable of Aphthonius, and adds that Ovid (*Fusti*, iv. 681), speaks of a custom observed at Rome every year, about the middle of April, of turning out foxes into the circus with burning torches to their backs:—

"... misse junctis ardentia tædis,
Terga ferunt vulpes."

The Hebrew word *shū'alim* (sing. *shū'al*) is the original source of our *jackal*, and perhaps jackals are meant in Judg. xv. 4, as Fürst and others have suggested. B. H. C.

ANSAYRI (3rd S. vii. 358).—Your correspondent W. A. M. will find this Oriental sect described in the following publications in addition to those furnished immediately after his query: Maundrell's *Journey to Aleppo*; Pocock's *Travels*; Walpole's *Ansayrii*, passim; Lyde's *Asian Mystery*; Conder's *Syria*, p. 261; *North British Review*, Nov. 1860, p. 340. H. W. T.

JACK STONES (3rd S. vii. 34, 143).—According to Brand (*Pop. Antiquit.* vol. ii. p. 165, edit. Bohn), General Vallancey traces this word to the Irish "Seic Seona," which (pronounced Shee Sheona), "Was readily turned into Jack Stones by an English ear, by which name this game is now known by the English in Ireland. It has another name among the vulgar, viz. Gob Stones." (*Col-lect. de Reb. Hib.*)

This game is played by the coloured people in different parts of this colony, and is by them termed "Klip Verlaten." It is played by three persons, each having eight stones; one of the players begins by throwing all the stones into the air, and catching as many as possible on the back of the hand and arm.

Dr. Clarke found a similar game among the Russians, played with the joint-bones of sheep (cockalls). "This game," he tells us, "is called 'Dibbs' by the English." (*Travels in Russia*, 1810, i. 177.)

JAMES A. HEWITT.
Capetown, S.A.

MISTLETOE (3rd S. vii. 76, 157).—

"As the common mistletoe and other *Loranthææ* are destitute of any true root, they possess the property of

penetrating through the bark of the trees to which they are attached, and of fixing the base of their stems into the wood beneath. Thus they absorb the rising sap in its progress towards the leaf." (*Botany*, by Prof. Henslow, p. 237.)

It is most probably for this reason that Shakespeare applies the epithet "baleful" to the mistletoe; or can he be alluding to an idea that mistletoe was "that forbidden tree" in the midst of the garden,

"... whose mortal taste

Brought death into the world, and all our woe?"

"For in the Edda, the mistletoe is said to be Balder's death, who yet perished through blindness and a woman." (*Genl's Mag.* Feb. 1791.)

JAMES A. HEWITT.

Capetown, S.A.

ADVERBS IMPROPERLY USED (3rd S. vii. 152, &c.) I cannot agree that the words *are* improperly used. "To look merrily," is to look *as if* the person were merry, or like a merry person. "To be merry," is an absolute assertion of a fact. "Your offer is fair," is one proposition. "I think you mean fairly," is another. "He is bad in health," means he is really ill. "He feels badly," as if he were bad, or like a man who is bad—he may be well, it may be only his fancy.

Is not the termination *-ly*, directly the old Anglo-Saxon *-lic*? Thus *werlic*, is manly; *wiflic*, womanly; *godlic*, godly; *eorðlic*, earthly. See Bosworth's *Dictionary*, 42 d. A. A.

Poets' Corner.

CHAP (3rd S. vii. 380).—I imagine that neither your correspondent CYRIL, nor your own editorial note, has lighted upon the first use of this "favourite slang word" in its now common but very modern signification of "fellow." The quotations from Captain Carleton and from Steele, both present it to us as a mere diminutive of the old Saxon "chapman"—"ceapman," a buyer or customer: and in this sense only I find it in Bailey's *Dictionary*, edit. 1773. There is no doubt, I venture to assume, of the original identity of the verbs "to chap" and "to cheap" (or "cheapen"); and that a "chap" is, therefore, properly a "cheapener," or one who (as we now say) "haggles" over a bargain. Hence, I suppose, it has come about that, in these days of national shopkeeping and *amor nummi*, we are all of us "chapmen," and consequently, in our anxiety to save time as well as money, all of us "chaps." But like CYRIL, I too shall be interested, if "N. & Q." will execute on this word one of its most important functions, by telling posterity when and where this deformed offspring of the Saxon language was born?

R. C. L.

From the context, and the use of the phrases "bargain" and "sell," it would seem this phrase is merely an abbreviation of *chapman* (Anglo-Sax. *ceapman*), a market man, a buyer and seller. "If

you want to sell, here is your chap," i.e. chapman. The same idea is still in common use in the streets: "Come on, I'm your customer." A. A.

Poets' Corner.

ASSUMPTION OF ARMS (3rd S. vii. 381.)—I think the author of the paper in question is unduly severe on the rich tradesman; who acquires, on retirement from business, a coat of arms by purchase.

I scarcely say too much, when I affirm, that a very large proportion of the nobility has sprung from trade; and that in many instances their paternal coats, as well as those which they quarter, have originally been granted to ambitious ancestors retired from business.

Very often we see the most intolerant, those who in reality should be least so. I know a gentleman who laughs at new coat armour, because he firmly believes that he himself has a right to one of great antiquity; and which he considers it a personal insult to question. Nevertheless, he has no real right to any coat of arms whatever; and as he won't purchase one, his posterity will be in the same fix!

One of the very worst errors of the present period of heraldry, is the unchecked liberty which is taken with inexorable truth, by some families "claiming" to bear this or that coat, or to represent this or that ancient family. Such "claims" appear on the face of numerous pedigrees, and seem to give them an undue importance. Moreover they are unfair to those who really do possess valid claims. I now propose that no claim should ever be mentioned,* without a statement of the facts (with full references) on which it is founded; so that the public at large may judge for itself. S.

URICONIUM, OR WROXETER (3rd S. vii. 183, 349.)—How is it that no one has cited a—

* Guide to the Ruins of the Roman City of Uriconium, at Wroxeter, near Shrewsbury. By Thomas Wright, Esq., M.A., F.S.A., Shrewsbury, J. O. Sandford, 12mo, 1859, pp. 92, with twelve plates from drawings by Mr. Hillary Davies, of Shrewsbury? WILLIAM BATES.

Birmingham.

QUOTATION WANTED (3rd S. vii. 241, 328.)—Did not Christopher Love rather refer to one or more of the axioms of the learned Jenkins? As for instance:—

"Poenæ sunt restringendæ."—Cent. 29.

With a recollection also of—

"Favores ampliandi sunt. Odia restringenda." Cent. 186.

These seem nearer the mark than the maxims cited by R. C. L. WILLIAM BATES. Birmingham.

* This, of course, could only be brought about by a combination.

CORONETS (3rd S. vii. 54.)—The coronets of the Princes of Wales, the princes of the blood royal, and their descendants, and of barons, were ordered to these degrees by King Charles the Second. (Chamberlain, *Mag. Brit. Not.* i. 60, 165, thirty-eighth edit. 1755.) JAMES A. HEWITT. Capetown, S.A.

Hog's PRAYER (3rd S. vii. 114.)—I have carefully inquired in Kent, and so have many of my friends, whether they ever heard of such a thing as "a Hog's Prayer." Nothing of the sort could be discovered; but the other day, near Tunbridge, inquiring of a very intelligent old farmer, he said at once, "It is all a blunder; they mean the *hag* prayer, or prayer to keep away the old witches or hags," and told me it is not uncommonly used by the superstitious to this day. It is the well-known rhyme—

"Matthew, Mark, Luke, and John,
Bless the bed that I lay on;
Four corners to my bed,
Four angels round it spread;
And if that death should chance to call,
I hope our Lord will save us all."

This is a very old rhyme, and something like it is given in Sinclair's *Invisible World Discovered*, Relation 3, where he calls it the Black Pater-noster, and says it was used in Scotland. If this information should prove correct, all I can say is, it is a pity to make a charge of such degrading superstition against the lower classes without being perfectly certain of its accuracy. A. A.

Poets' Corner.

STICK (3rd S. vii. 200.)—The meaning here is clearly the *composing stick*—the implement in which the printer's type is set up. "Our author makes his first paragraph a compleat stick of Railing," that is, as much railing as the stick would hold, or a compositor set up at one bout without going to his galley. A. A.

Poets' Corner.

NAVAL VICTORY OF JUNE, 1665 (3rd S. vii. 336.)—A friend has pointed out these mistakes in the above, for which, I have no doubt, my imperfect decyphering of the original has made me answerable. The Editor of "N. & Q." may be glad of the corrections: for Sir John *Pawson*, read Sir John Lawson; for "perished" read "persued." The writing is very indistinct. E. W.

CUE (3rd S. vii. 317.)—In France, at any opera, play, or other exhibition, the people range themselves in a line, following the order they arrive in, and pass quietly on, one after the other, taking their turn fairly, without that unmannerly pushing and crowding which I believe exists nowhere else but in England. This line they call the "queue," and if any one tries to get out of his place, the cry is "Suivez la queue," take your turn. Is not

this the origin of the phrase, "It is your cue," that is, "It is your turn to speak"? The phrase is clearly not confined to the *entrance* of an actor, for every separate speech has its cue. A. A.
Poets' Corner.

CLASSICAL WASHERWOMEN (3rd S. vii. 34.)—If your correspondent E. S. takes an interest in this subject, I would refer him to a beautiful passage in the *Odyssey* (ζ., the early part of the book), where the Princess Nausicaa goes down to the shore with her suite to wash the royal clothes. A. A.

Poets' Corner.

RUN THE GAUNTLET (3rd S. vii. 374.)—Probably after all this is the correct phrase, and might have been derived at the time when the culprit ran through the double line of men, and was struck by the fist with the gauntlet on, as in later days has been done with the stick. A. A.
Poets' Corner.

THEODOLITE (3rd S. vii. 337.)—The tradition among surveyors is, that land surveying was generally performed by the cross-staff at the date J. C. J. speaks of, 1685. This instrument was superseded by the circumferentor, an instrument much like a theodolite, but without the needle; the angles being taken from back-sights, as is the case with the sextant. The use of the needle in land-surveying is said to have been derived from the practice of mining surveyors. As late as 1760, in the *Dictionary of Arts and Sciences*, an instrument exactly on the same principle as the theodolite is called a *mining dial*, and the rules for its use are given under the article "Dialling."

In all probability the word is composed of *θε*, the ordinary abbreviation of the Greek *θεδομαι*, and *δοσ*, a way; an instrument by means of which you could see, or find your way. A. A.

Poets' Corner.

MANETHO (3rd S. vii. 389.)—Your learned correspondent, T. J. BUCKTON, has, I think, quite mistaken the question connected with Manetho. My previous note on the subject (3rd S. vii. 357) did not imply an "attempt to disparage the authority of Manetho by Hengstenberg." The two points discussed by this writer are, (1), that Manetho never resided in Egypt; (2), that he did not live earlier than about the commencement of the vulgar era. I did not touch upon the *authority* or *authenticity* of the works of Manetho. The questions, therefore, still remain unanswered. Did Manetho ever reside in Egypt, and did he live B.C. 260? Hengstenberg replies in the negative. (*Die Bücher Moses und Ägypten*, p. 237—245, 256.) Your correspondent replies, that Hengstenberg must have "confounded some other name." Surely, whatever weight Mr. T. attach to Heeren's *Manual* of such a writer as

Hengstenberg's deference.

Bunsen, speaking of Manetho, known to the ancients as a priest of Seve The title of high-priest, ascribed to the genuine Manetho, is probably fictitious," &c. (*Egypt's Place in Universal History*, vol. i. p. 58, ed. London, 1848.) Heeren, however, asserts that he was "High-Priest at Heliopolis." The fact is, we know next to nothing of the personal history of Manetho; and hence we should not speak too positively about him or his works on the complex subject of Egyptian Chronology.

J. DALTON.

Norwich.

TOADS IN STONE (3rd S. vii. 388.)—This interesting question might, I think, be finally settled if any scientific person resident at Bath would obtain the assistance of some of the numerous masons employed in excavating and dressing the freestone on Coombe Down, as when staying in that neighbourhood some five years ago I was informed by a relative that he had on several occasions seen blocks of stone sawn in half, the saw in the course accidentally marked out for it, completely bisecting both the reptile and the closely-fitting cavity in which he lay, the blocks having, as described by your correspondent, neither fissure, "vein, nor chink."

E. JOHNSON.

Cambridge.

THE DUKE OF BRUNSWICK'S "FIFTY REASONS" (3rd S. vii. 68, 121.)—The title of my copy of this work differs in some respects from that given by F. C. H. My copy is styled:—

"Fifty Reasons, or Motives, why the Roman Catholic, Apostolic Religion ought to be preferred to all the Sects this Day in Christendom; and which induced his most Serene Highness Anthony Ulrick Duke of Brunswick and Lunenburg to abjure Lutheranism. To which are added Three Valuable Papers. Antwerp: printed in the year M.DCC.XLI."

Can F. C. H. tell me whether this edition is scarce? CARILFORD.

Cape Town, S.A.

"ON AN ALTAR ED [?]" (3rd S. vii. 352.)—Your fortunate correspondent, who fell in with upwards of fifty epigrams by Mr. Thomas Fuller, has favoured us with a very appetising, not to say tantalising, list, including most of their *subjects*. Among these is No. 9, "On an Altar Ed," to which your correspondent has annexed a note of interrogation. For the import of this title I would refer to Joshua xxii. 34:—

"And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the Lord is God."

Our translators have here supplied the word *Ed* (witness) from verses 27, 28, where it occurs in the Hebrew. SCHIM.

"NO MAN IS A HERO TO HIS VALET-DE-CHAMBRE" (3rd S. vii. 150, 300.)—The passage in question occurs in one of the minor treatises of Plutarch, and is perhaps worth citation as indicating the peculiar office of the servant in whose apprehension his master would fail to preserve the heroic character. The words are,—

"Ἀντίγονος δ' ἄρ' ἔγωγε, Ἐπιδοτόν τινος ἐν ποτήμασιν αὐτοῦ φάσκοντα, καὶ δεῖν ἀπαγορεύοντος, οὐ τοιαῦτα μοι (εἶπε) δ' ἀσπασφόρος σέβονδεν."

De Iside et Osiride. Francof. 1620, p. 360.

But in no greater degree should a man be a hero to himself; and in those elevated positions in which he may feel tempted to raise himself above the level of surrounding humanity, he may be ingeniously reminded of the frailty and degeneration which he has in common with those who crawl before him, by being constituted his own valet, and publicly made to act the part, as it were, of *ασπασφόρος*, to himself. Thus Platina would interpret a ceremony which the newly appointed Pope has to go through:—

"Sed et sedem illam ad id paratam esse, ut qui in tanto magistratu constituitur, sciat se non Deum sed hominem esse; et necessitatibus naturæ, utpote egerendi, subjectum esse, unde merito Stercoraria sedes vocatur."—*De Vit. Pontific.*, ed. 1664, p. 258.

Thus much our historian says in opposition to the other theory, which Butler seems to adopt. (*Hudibras*, part i. cant. iii. line 1249.) For a full discussion of this vexed question, the curious reader is referred to the *Histoire de la Papesse Jeanne, de Monseigneur de Spanheim*, 12mo, Cologne, 1694, p. 105.

Since writing the above I have noticed the inquiry of J. M. K. The *Antigonos* to whom the saying is attributed, is the celebrated general, and supposed half brother of Alexander the Great. The authority, as above cited, is Plutarch.

WILLIAM BATES.

Birmingham.

HOG FEAST (3rd S. vii. 364, &c.)—

"The Romans gave the offal and harslet to their slaves, but highly esteemed those portions of the animal which we throw away, or give to the dogs. Apicius cared little for pork as meat, but invented many sauces from various parts of the pig, which were so much the better relished when it was fatted to death," p. 17.—*Letter to Dr. W. King.* Dublin, 1711, pp. 108.

The author cites Pliny, Strabo, and Athenæus, at the foot of the page. Can any reader of "N. & Q." save me the trouble of searching through indexes.

J. M. K.

"THE VAMPIRE" (3rd S. vii. 201.)—Is there not an error in the statement that the name of Lord Byron appears as the author on the title-page of *The Vampyre*, 8vo, 1819? I do not find it on the title of my copy, which is *verbatim* as you give it, with the exception of the words "by the Right Hon. Lord Byron." The tale itself occupies 73 pages; and there is appended "Extract of a

letter containing an account of Lord Byron's residence in the Island of Mitylene," increasing the book to 84 pages. This extract alludes to the poet in the third person, and the concluding sentence speaks of him in terms which would not have been employed if it had been wished to persuade the public that the tale was the work of the poet:—

"Lord Byron's character is worthy of his genius. To do good in secret, and shun the world's applause, is the surest testimony of a virtuous heart and self-approving conscience."

WILLIAM BATES.

Birmingham.

[The copy of *The Vampyre* we consulted has not only the name of Lord Byron printed on the title-page, but on the half-title preceding it. In every other respect it agrees with our correspondent's copy.—ED.]

BISHOP LINDWOOD (3rd S. vii. 134, 286.)—I am now enabled to give the result of more close inquiry as to Bishop Lindwood's arms; and I must plead by way of excuse for any discrepancy between this and my previous letter, that I am writing without access to my own books or MSS. By the kindness of Sir F. Madden I have again examined his notes, and find my original statement to be accurate, that he had recorded Lindwood's arms as a *chevron* simply. His authority I am unable to give, but it is *not* the Bishop's Register, which only applies to the coat of Rodburn, the predecessor of Lindwood. My own note, *between three leaves*, is also without reference, but was made previous to the year 1858. No light is thrown upon Lindwood's arms by Browne Willis, but in his MS. collections in the Bodleian I find that the bishop in his will, dated Nov. 22, 1443, desires that he may be buried in St. Stephen's Chapel, Westminster, and leaves a legacy to his native parish of Linwood. I have been kindly furnished (by the rector) with a rubbing of the coat now remaining on the brass of John and Alice Lyndewode, at Linwood, and find it exactly in accordance with the description in the Lincoln Architectural Society's Report for 1862; i. e., a chevron between three lime tree (or linden) leaves. Will your correspondent give me a reference to the edition and page of Guillim in which he finds the "fess crenellée between three fleur-de-lys," given as arms of Lindwood. I do not find it in any ordinary earlier than Edmondson.

W. K. RILAND BEDFORD.

"ROMAN HAND" (3rd S. vii. 338.)—Without being able to answer Y. X.'s query as to the "precise meaning" of this phrase, I would refer him to the earliest work in which I have met with it, Shakspeare's *Twelfth Night*, Act III. Sc. 4, where Malvolio says to Olivia,—

"I think we do know the sweet Roman Hand."

WM. DOBSON.

Preston.

DEMOSTHENES (2nd S. vi. 114.)—Thanking you for the reference you have been so kind as to give me, I would beg further to inquire whether the saying of Demosthenes, in which he is supposed to have spoken of action as the one thing necessary to make an orator, is to be found in the works of any Greek author who wrote before the time of Cicero. P. S. C.

CHARGES AGAINST HUBERT DE BURGH (3rd S. vi. 415; vii. 385.)—Many thanks to MELETES for his kind information. I had already discovered the passage in the Additaments, and should have written to say so, had not press of business prevented me. A comparison of this passage with the testimony of the Chronicle of Dunstaple leaves, I think, no doubt that Isabel *was* married to Hubert. HERMENTRUDE.

HERBERT KNOWLES (2nd S. viii. 28, 55, 79, 116, 153; ix. 94; x. 417.)—We find that he was admitted a sizar of St. John's College, Cambridge, Jan. 31, 1817. As he died on Feb. 17 following, he of course never resided in college.

C. H. & THOMPSON COOPER.

Cambridge.

LUDOWICK BRYSKETT (2nd S. xii. 3.)—Some of your readers may be interested by being informed that this able writer was matriculated as a pensioner of Trinity College, Cambridge, May 27, 1559. He was living in 1611, and we propose to notice him in the third volume of *Athenæ Cantabrigiæ*.

C. H. & THOMPSON COOPER.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Superstitions of Witchcraft. By Howard Williams, M.A. (Longman.)

The object of the present volume is "to exhibit a consecutive review of the characteristic forms and facts of a creed which (if at present apparently dead, or at least harmless in Christendom,) in the seventeenth century was a living and lively faith, and caused thousands of victims to be sent to the torture-chamber, to the stake, and to the scaffold." The sketch—for it is a sketch only—is pleasantly written, and will furnish the thoughtful reader with matter for reflection and thankfulness. In these dull matter-of-fact days (in which the so-called Spiritualism forms the sole exception to the practical realistic tendency of all thought and action), it is difficult to conceive the influence which the belief in witchcraft formerly exercised over all classes of society. Those who desire to know how powerful this influence really was, will be pleasantly instructed by Mr. Williams's little volume.

Murray & Co.'s Book of Information for Railway Travelers and Railway Officials. Illustrated with Anecdotes, &c. By R. Bond. (Murray & Co.)

A little book full of practical and useful hints, which all intending railway travellers would do well to read at least; if not, to make the companion of their *Bradshaw*.

The History and Antiquities of the Parish of Wimbledon, Surrey; with Sketches of the Earlier Inhabitants. By William A. Bartlett, M.A., Senior Curate of Wimbledon. With Map and Illustrations. (Simpkin & Marshall.)

A pleasant little volume full of gossip of one of the prettiest spots in the neighbourhood of London. The inhabitants of Wimbledon owe their Senior Curate their best thanks for this judicious employment of his small leisure.

The Autographic Mirror. Parts XXIX., XXX., XXXI., and XXXII.

This cheap and instructive Collection of inedited Autographs of Illustrious and Distinguished Personages maintains its popularity and interest. The last two Parts (double Parts) contain facsimiles of some seventy Autographs of Sovereigns, Statesmen, Literati, Artists, Theatrical Celebrities, &c.

We see that Messrs. Sotheby announce for sale on Monday next and five following days, the curious Library of our late valued friend and Correspondent MR. MARKLAND. Many of the books are enriched with critical, bibliographical, and biographical notes by MR. MARKLAND. The same firm will also sell, in the course of the month of June, the Library of another gentleman, to whom the readers of "N. & Q." have been frequently indebted for much curious and valuable information—MR. GEORGE OFFOR. His Library is peculiarly rich in early editions of the Scriptures, the writings of the Reformers, and works of a similar character.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

STORIA DELLA GUERRA DELL' INDEPENDENZA DEGLI STATI UNITI D' AMERICA, by Carlo-Botta, 4 vols, 8vo. Milano, 1819. In good condition.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 21, Wellington Street, Strand, W.C.

Notices to Correspondents.

Among many other Papers of interest which are in type, and will appear in our next or the following number, are—

A Moral Satire by Daniel Defoe; A General Literary Index; Inedited Letter of Randle Cotgrave; Epitaphs Abroad; Notes from the *Itinerarium*; The Search for the Lapis in 1863; Napoleon I. as Author and Student; Cotton's Editions of the English Bible; and many curious Shakespeare articles and Folk Lore Illustrations.

T. W. The correct quotation from *Rosce's Fair Penitent* is—
"Is this that gallant gay Lothario?"

K. (Conservative Club) is probably referring to the case of *Courvoisier*, for whom Mr. Charles Phillips was counsel.

TOUCHLIGHT FUNERAL.—S. RICHMOND and C. F. S. WARREN are thanked, but the query referred to a torchlight funeral in Westminster Abbey.

P. Q. (Cowbridge) is too political.
ACQUAINTANCE. The *Itinerarium* is unsuited for our columns. Thanks for it.
A. C. Q. Where did the seal come from? The arms are—Three bendlets sinister surmounted by a bend, not any known English coat. It purports to be the seal of Thuret; but the general coat for Brewer is "gules, two bendlets wavy, or."

J. G. C. (London). Thomas Maynard was the last person executed for forgery, which took place at the Old Bailey on Dec. 31, 1852.

E. L. (Bayswater). For a list of works on the *Greecian Oracles* consult the article "Oracle" in *Watt's Bibliotheca Britannica*, Index of Subjects, *Rees's Cyclopædia*, and the *Penny Cyclopædia*, and the works cited in the latter. See also "N. & Q." 3rd S. ii. 419.

H. L. (Macclesfield). The narration on the Legh family of Lyme is printed in *Ormerod's Cheshire*, iii. 367.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAPPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 21, WELLINGTON STREET, STRAND, W.C., where also all CORRESPONDENTS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 3, 1865.

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Notes on Books, &c.

Notes.

A MORAL SATIRE, BY DANIEL DEFOE.

I duly placed to the credit of Defoe the compliments I received on account of his letter last published in "N. & Q." My manuscript of his hitherto unknown writings now fills many hundred pages of foolscap paper, and is increasing daily. I have no doubt the following Introductory Article, from *Applebee's Original Weekly Journal* of the 28th October, 1721, will be equally acceptable; and, if desired, I will afterwards send one or two articles containing my author's views on the Assassination of Rulers,—mournfully appropriate to the present time.*

"Mr. Applebee,—It is a long while ago that I wrote to you anything about Religion. I pray you, if it be in the Power of any of the Members of your Oracle, tell me what Religion are you Journal Writers of?"

"I have heard it related, how true I know not, that when the Dutch Ships came to Japan, and the Merchants heard that the King of the Country had resolv'd to admit no Christians to Trade there, no not on pain of Death; they resolv'd, when the Question was ask'd them, not to say they were Christians, but to say they were Hollanders.

"Now, I think, when any Man asks, as above, what Religion you are of, that is, you of the Brotherhood, you should answer, not that you are Christians or Protestants, but that you are *Printers*.

"As St. James says, that out of the same Mouth comes Blessing and Cursing; so out of the same Printing House comes Prayers and Play Books, Bibles and Ballads; the same *Types*, or Letters, compose the Companion for the

* Any communications illustrative of the life of Defoe will be acceptable.—Ed.]

Altar, and a Companion for the Halter: One Day you print for King George, and another Day Treason against King George; one Day you print Devotion, and the next Day Blasphemy; one Day for the King, another for the Pretender; one Day for God, and the next Day for the Devil; and all is one to the Printer; he is a Printer still.

"Well, the Letters may be Tories, but the Press is always a Whig; for it lives by Liberty, and often times (like some Whigs too) it turns that Liberty into Licentiousness: Liberty of the Press may be the most needful Liberty, but it is the most abus'd Liberty in the World; and therefore it is that I argue, that you ought not to say you are of any Religion, but that you are *Printers*.

"And yet, after all, you may plead in your own Defence, that you have as much Religion as your Neighbours; for pray, if we come to argue upon the Square, let them tell us:—

"1. What Religion is a Bookseller? that sells you all you print, and puts the Money which he gets by Religious Books, or Blasphemous Books, Modest and Bawdy, Adorable and Horrible, all into one Pocket, and all the Men alive can't know the Shillings asunder.

"2. What Religion is a South Sea Director? who gives one Account in upon Oath, and swears 'tis true, *so help him God*; but when his Neck is ty'd to it, and he is to say, *May I be hang'd if it is not!* then gives another Oath, and another Account, perhaps double to the former?

"3. What Religion is a Statesman? who to-day serves one Prince, and to-morrow serves his Enemy; to-day swears to him, to-morrow fights against him; to-day wears his Badge, to-morrow affronts him: of such this Nation has had many. I do not say there have been any in this Age; and if there were, I am not talking about them!

"4. What Religion pray is a Modern Arian of? who prays to Christ Jesus, and denies him; worships him, and yet disowns his being a God; stands up at the Prayers, and sits down at the Doxology; stays in the church at the Psalm, but goes out at the *Gloria Patri*!

"Certainly these are Hereticks, they must not be call'd Christians: I could name you abundance of double-minded Christians of this kind, besides these; but, for the present, let these few serve, and when I can be inform'd what to call these People I may talk with you again.

"In a Word, Religion is so much lost among these Sorts of People, that if I were of their Council, they should be advis'd to talk no more of it in the World, or to separate it, at least, from all the rest of their Management, as a Thing they can as well do without; and thus, I think, I have made your Printers amends for enquiring after your Religion.

"There are some Exchange-Alley Men whose Religion it would be hard to determine; but as they belong to another Country, where that may be Honesty which is not Honesty in our Country; and where that may be Religion which is not Religion in our Church, I therefore leave them to be try'd by a Jury of Foreigners like themselves, and shall talk next Time to you of the Religion of another sort of Folks, who pretend to more Religion than other People, but really have as little as any Body: 'Tis a strange thing to say, but it is too evident, there are Hypocrites in Politicks as well as in Religion; and we see some of your Profession practising the Art of Daubing as well as other Painters; but of this more hereafter.

"I am, Sir, your Humble Servant,
"SINCERITY."

I did not remark upon the beauties of the last letter forwarded. It is equally unnecessary to do so with the present, especially to the readers of "N. & Q."

W. LAW.

COTTON'S EDITIONS OF THE ENGLISH BIBLE.

May I be allowed to say a few words, though upon a subject which almost entirely concerns myself?

For some years past, many booksellers, when announcing in their sale-catalogues editions of the English Bible, Testament, or Psalms, have thought proper to add by way of recommendation, "unnoticed by Dr. Cotton," "unknown to Dr. Cotton." I am grateful for the compliment which these words convey; as implying that, if such a book is unknown to me, it must of necessity be rare. But I think that, in many cases, they are introduced in a way which is not quite fair either to me or to the public.

Within the last week I have received a catalogue, in which no fewer than *three* instances of this kind occur. One is, in the announcement of two editions of Sternhold's *Psalms* of the years 1735 and 1736, "neither mentioned by Dr. Cotton." The second, two other editions of the same, dated 1758 and 1763, "neither mentioned by Dr. Cotton." Now, to avoid the almost endless repetition of editions differing from each other in nothing except their *dates*, I gave the following notice under the year 1700 (*English Bibles*, p. 199):—

"From this time no notice is taken of editions of Sternhold's version; which, soon after the appearance of that by Brady and Tate, became altered into the form and language in which it is printed to this day."

In vain, therefore, will anybody look in my work for notices of any edition of Sternhold printed in the eighteenth or nineteenth centuries.

The third case mentioned in that catalogue is a still more glaring instance of the compiler's misconception of my book, and consequent unintentional misleading of the public:—

"The Holy Bible [Authorised Version], &c., 4to, Cambridge, 1678. An edition of extreme rarity, not in Lea Wilson's Catalogue, nor is it described in any Bibliographical work. Dr. Cotton states that there was no edition in 1678," &c., &c.

But I had warned my readers [*English Bibles*, p. 60] at the year 1611:—

"N.B. From this period, no editions of the Authorised Version are here noticed, *except for some peculiarity attached to any particular one.*"

So that when I say at the year 1673, "no edition," I do not mean to assert that no edition of the *Authorised Version* was printed in that year; but merely that, in 1852, when my book was published, I knew of no Bible, or part of the Bible, or any other translation, which might fairly find its place among those described by me.

I feel that this explanation is called for at my hands; and trust that it may be of service, both to booksellers and book-buyers. H. COTTON.

Thurles.

FOLK LORE.

A MODERN BALLAD.—The following modern "folk" ballad is the production of some Rosendale rhymester, whose name I am unable to furnish. The piece has peculiar significance in these days of Surat and short staples; and though little can be said in commendation of its language and rhythm, for it is rough and ready, yet I doubt not that it will come home to the heart of many a "Surat Weyvur." The composition is a great favourite amongst the old "Deyghn" Layrocks,* who sing it to one of their easy going psalm-tunes with much gusto.

If the piece affords half the amusement to the readers of "N. & Q." that it has to me, the space it will require might be less profitably occupied. It has been named—

"SURAT WARPS."

"Come all ye Weyvurs old and young,
It is to you I'll sing a song;
And if I tell you my desire,
You cannot say that I'm a liar.

"I wish I had these Warpers, and
All Sallywinders in a band,
I'd make the whole of them to groan—
I'd cudgel every one their bones.

"Their knots when they come up to th' yealds,
They sweep them down just like bumabells—
They fly across the shed and breyk;
They sweep down all within their reyk.

"I look at th' yealds, and there they stick,
I ne'er seed th' like sin' I wur wick!
What pity could befall a heart,
To think about these hard sized warps.

"'Twill make the Master for to stare
To see his cloth so rough and bare,
He turns it over, every plait,
He turns it up, and cracks to bate.

"So I mon at his table ston,
And dare not stir one foot or hon;
To see him rip the piece to rags,
Or give me the eternal bag!

"Thus Weyvurs are brought in for all,
Both cops, and hobbins, grease, and all;
Both Warpers, Winders, Spinners too,
For all their faults they are put through.

"Ah! what a spot for Weyvurs here,
It makes me shiver and go queer;
Yet for all this, I connot help:
It makes me fit to hang myself!"

T. N.

Bacup, Rosendale.

SPITTING.—A passage from Shakspeare's *Henry IV.* induces me to send this note. The commentators are quite at sea on the subject. In the Second Part of the play, Falstaff remarks to the Lord Chief Justice:—

"An' I brandish anything but a bottle, would I might never spit white again!"

* Dean, in the forest of Rosendale.

Now in certain districts in the north, especially in the dales, not being able to spit white is looked upon as a sure sign of death: so that Falstaff, in effect says, "would I might never breathe more." Another curious tradition is, that every time one meets a white horse one must spit out in order to be lucky. This good old custom was well illustrated at a bazaar held recently in this neighbourhood; in which a young man, who happened to be very fortunate, attributed all his success to the rigid observance of it. A third, and I believe more widely practised superstition, is that all first receipts from your customers, when in business, must be turned over in the hand and spit upon, in order that the recipient may be fortunate.

J. WETHERELL.

THE WISE TREE. — I was talking to-day (April 29) with a Huntingdonshire cottager, and was saying how cold the day had been after our previous hot weather. "Yes," said my friend, "you musn't expect the summer to come all at once. The wise tree would have told you better than that. I was up agen the hall this morning, and saw those two wise trees that grow nigh to the fish-stews, and they had'n't put out a mossel o' show." "And what tree may the wise tree be?" I asked. "It's what some folks call the mulberry," was the reply; "but the wise tree is the same as I've always known it by ever since I was a child." "And why do you call it the wise tree?" "Why, because it isn't silly like some trees as puts out their leaves early, and then gets clipped; but the wise tree, on the contrary, always waits till the frooses has gone right away, and aint to be deceived by a stroke o' fine weather coming early in the season. But when it's sartin sure that it be fine weather and well settled, then it puts out its leaves. O yes, sir, you may rest content on the wise tree telling you when you may be safe against frooses." CUTHBERT BEDE.

PROVERBS. — I send the two following for insertion, if you think proper: —

1. The marriage of first-cousins is said to prove "healthless, wealthless, or childless."
2. "Wine is the milk of old age." M. D.

EASTER RHYME. — On Good Friday morning, when a light shower seemed likely to usher in a wet Easter-tide, I heard a peasant girl repeat the following rhyme, with which I was not previously acquainted: —

"If it rains on Good Friday and Easter Day,
There'll be plenty of grass, and a little good hay."

H. W. T.

RECIPE FOR THE CURE AND PREVENTION OF
TOOTHACHE. — Pare your finger- and toe-nails, wrap
the pieces carefully up in a small piece of paper.
Make a slit in the of an ash tree; loosen the
the small paper

parcel under the bark, press the opening together again as closely as possible, and you will no more be troubled with tooth-ache!

The above is the recipe of an old Rossendale dame; who declares that, when a girl, being much troubled with the disease, she tried the experiment with the happiest effect—never since having known what it is to suffer a pang from this cause.

T. N.

Bacup, Rossendale.

S. T. COLERIDGE.

I possess a small volume of Coleridge's MSS., formerly belonging to Mr. Cottle. It contains the printed sheets of "Religious Musings," and the "Ode to the Departing Year" (two copies), of the edition of 1796; and there are interleaves of plain paper, on which the poet has written voluminous notes and additions. A rather lengthy advertisement, prefixed I suppose to the edition of 1797, is here in MS.; and the first twenty-three lines of "Religious Musings" are also in MS. There is no title-page to the book, but there is an MS. index; and the only other contents, besides the two poems above mentioned, are two series of printed notes, occupying forty-nine pages. Some of the leaves have been on the printer's file, which leads to the supposition that the book consists of corrected proofs bound together by Cottle for his own use; but it is equally probable that the printed leaves, with the plain interleaves, were bound for the greater convenience of correction by Coleridge.

The fifth line of "Religious Musings" reads thus in the collected edition: —

"Yet thou more bright than all the angel ~~blaze~~."

In my MS. original, the word "blaze" has been struck out, and "Host," which seems a much better image, introduced.

Another line, altered for the worse, is the twenty-first of the same poem; which, in the MS. of 1796, reads thus: —

"Imaged the unimaginable God."

And in the collected edition has been frittered down to: —

"Imaged the supreme Beauty uncreate."

The paradox in the first reading forms, as in Ephesians 3rd and 19th, half its sublimity. A friend of mine humorously describes the last line as a sort of poetical crab-catching. This however, with all deference.

The lines, —

"While as the Thousand Years
Lead up their mystic dance," &c., —

are accompanied by the following interesting note in MS. The note was probably included in the 1797 edition, but I will venture to transcribe it: —

"The Millennium: in which I suppose that man will continue to enjoy the highest glory of which his human nature is capable. That all who in past ages have endeavoured to ameliorate the state of man, will rise and enjoy the fruits and flowers, the imperceptible seeds of which they had sown in their former life: and that the wicked will during the same period be suffering the remedies adapted to their several bad habits. And I suppose that this period will be followed by the passing away of this earth, and by an entering on the state of pure intellect; when all creation shall rest from its labours."

The four lines in the collected edition, commencing—

"Ye sweep athwart my gaze, so heavenly bright,"—
read as follows in an MS. correction of the 1790 edition:—

"Ye sweep before me in as lovely hues
As stream reflected from the veiling plumes
Of them, that aye before the jasper Throne
Adoring bend. 'Blest years! ye too depart.'"

The correction was afterwards erased by a stroke of the pen.

In his directions to the printer, Coleridge seems to have shown considerable humour. For instance, in one place he has written: "Begin the page here; it is absolutely cheating, to give such open print." And three times over on one page occurs this exclamation: "Good heavens! what a gap!" On the blank page, in front of the Ode, he has written: "The motto! where is the motto? I would not have lost the motto for a kingdom; 'twas the best part of the Ode." And again, in front of the second copy: "Motto; I beseech you let the motto be printed, and printed accurately." The word "illumines," in the second strophe of the Ode, had been printed with an apostrophe, and the following note appears in the margin:—

"That villainous apostrophe belongs to the *genitive case of substantives* only. O that printers were wise! O that they would read Bishop Lowth!"

In the last paragraph of the second epode (first copy), the line—

"Flap their lank pennons," &c.,—
was printed—

"Flap their *dark* pennons."

And Coleridge wrote beneath:—

"I suspect, almost suspect, that word 'dark' was intentionally substituted for 'lank.' If so, 'twas the most tasteless thing thou ever didst, dear Joseph!"

In a note to the second copy, Cottle replied:—

"I cannot but think now, that you gave me direction to alter this, or I am unaccountably mistaken; because I like 'lank' so much better than 'dark' myself."

G. COTTERELL.

Walsall.

MR. D'ALTON'S MS. COLLECTIONS.

Many years have now elapsed since I had the pleasure of seeing myself in print on the pages of your valuable periodical, but those years have so

sensibly pressed upon me, that I have arrived at a resolution to break up my collection of MSS. Historical, Topographical, and Genealogical. They comprise—

Three volumes, Indexes, detailing references and trustworthy authorities for illustrating upwards of 2500 surnames of the British Empire.

Nine volumes, Indexes, furnishing similar references in aid of the history of all Irish Localities, Counties, Parishes, Cities, Castles, &c. &c.

One volume, thick octavo, affording directions to facilitate searches for Family Pedigrees, with a classification of the materials and authorities for the display of such through the various reigns of the English sovereigns, and during the Commonwealth. In it are likewise distinct classifications for the provincial pedigrees of Leinster, Ulster, Munster, and Connaught, as well as those of Scotland and Wales; and, lastly, those of English descent through each respective county of England.

Nine volumes of Notes and Extracts from MSS. of rare access in England and Ireland.

Seventy volumes, Compilations of Annals, Records, &c., furnishing references to trustworthy authorities, chronologically set down for distinct histories of the several counties of Ireland.

One volume, octavo, Syllabus of selected pedigrees (160) wherein the origin of each of these families, their habitats, the periods when, and the places where, they severally existed are detailed.

Thirty-eight volumes, Notices of Families of Ireland, as well of the Native Septs as those of English Introduction.

One volume, folio, a full list of those outlawed for High Treason in Ireland, from 1640 to 1698, alphabetically arranged, and under four columnar subdivisions, headed respectively—1. Parties Names; 2. Residences; 3. Dates of Outlawry; 4. Places of ditto.

Twenty volumes, Miscellaneous Essays, Excursions in England, Wales, and Ireland.

Two volumes, Copies of Charters, Patents, &c. &c.

All the above manuscripts are open for inspection *here*, with a view to their immediate disposal.

JOHN D'ALTON.

48, Summer Hill, Dublin.

"WHO KILLED COCK ROBIN?"

In the recent debate on Mr. Baines's Borough Franchise Bill, Mr. Disraeli alluded to Mr. Massey as the person who "killed Cock Robin" (the Reform Bill). This doubtless had reference to some impromptu lines written, it was understood, by an occasional correspondent of "N. & Q." From a copy which was immediately circulated in the body of the House, I made another copy, which I send you; and perhaps you may think it worth a corner in "N. & Q."

"WHO KILLED THE REFORM BILL?"

A New Song to the tune of 'Cock Robin.'

"Who killed the Reform Bill?"

'I,' said Will Massey,

'For reform's now quite passé,
And I killed the Reform Bill.'

- "Who helped to kill it?
'I,' said Mackinnon,
'That boroughs may sin on;
And I helped to kill it.'
- "Who saw it die?
'I,' said Charles Wood;
'It did my heart good,
And I saw it die.'
- "Who'll be chief mourner?
'I,' said Lord Pam,
'Though my grief's all a flam;
And I'll be chief mourner.'
- "Who'll ring the bell?
'I,' said John Bright,
'While I cry out of spite,
And I'll ring the bell.'
- "Who'll nail the coffin?
'I,' said Scotch Black,
'Mon, I'll do't in a crack,
And I'll nail the coffin.'
- "Who'll count the mourners?
'I,' said Hal Brand,
'Just to keep in my hand,
And I'll count the mourners.'
- "Who'll dig the grave?
'I,' said John Russell,
'Though I'll have a hard tussle,
And I'll dig the grave.'
- "Who'll write the epitaph?
'We,' say the members,
'Peace to its embers,"
This be its epitaph.'
- "Who'll draw a new bill?
Up spoke Edwin James,
'The next my clerk frames,
And he'll draw a new bill.'"

A.

MIS-*INFORMATION* FOR THE PEOPLE.—An illustrated Almanac has just been published containing a number of such pieces of useful or useless knowledge as the following:—

"STABILITY OF THINGS IN ENGLAND.

"In one of his lectures, Mr. Emerson tells a story to exemplify the stability of things in England. He says that William of Wykeham, about the year 1050, endowed a house in the neighbourhood of Winchester, to provide a measure of beer and a sufficiency of bread to every one who asked it, for ever; and when Mr. Emerson was in England, he was curious to test this good man's credit; and he knocked on the door, preferred his request, received his measure of beer and quantum of bread, though its owner had been dead 800 years."

"LEAP-YEAR.

"The ladies' leap-year privilege took its origin in the following manner: By an ancient act of the Scottish Parliament, passed about the year 1228, it was 'ordonit that during ye reign of her maist blessit Majestie Margaret, ilka maiden ladee, of baith high and low estait, shall hae liberty to speak ye man she likes. Gif he refuses to take her to be his wife, he shall be mulct in the sum of an hundred pundis or less, as his estait may be, except and always gif he can make it appear that he is betrothit to anither woman, than he shall be free."

Now St. Cross, to which no doubt the writer alludes, was not founded by Wykeham, but by

Henry de Blois, and that nearly 100 years later than the date cited. Wykeham has not been dead 800 years, but about 450. Margaret of Scotland reigned 1286-1290: and the first Scottish Parliament was called at Scone by John Balliol, 1292. I say nothing about the absurdity of supposing such an act could be passed under any circumstances, but it certainly is to be regretted that such statements should go forth to the world, especially as a reference to books of very easy access would enable the author to verify or disprove them. A. A.

Poets' Corner.

A RELIC OF 1745.—Mr. Thomas Parker, an attorney of this town, has in his possession a cane sword that belonged to his grandfather who was a staunch royalist in 1745, and who used the weapon in some skirmishes that took place about Preston, in which locality Mr. Parker held considerable landed property. He was a Roman Catholic, and, contrary to the general proceedings of a numerous body of his co-religionists in the neighbourhood, he joined the royalist ranks, but was most ungratefully treated subsequently. He lived to be upwards of ninety years of age.

S. REDMOND.

Liverpool.

WALLER THE POET.—None of the biographers of Waller, I believe, has explained who the poet intended to address in the letter which is found prefixed to Mr. Robert Bell's edition. But in a MS. of Waller's Poems, probably anterior to any printed edition, I find this very letter with a superscription: "To my Lady Sophia Bertie [Bertie];" to which, in a different but cotemporary hand, is added: "y^e earle of Linsey's daughter." The text of the composition itself is much more antiquated as to orthography than Mr. Bell's. The subscription is—"Yo^r La^{dy} most humble seruant. E. W."

But the most remarkable feature about the present MS. is, that it contains an inedited Dedication to Queen Henrietta Maria at the commencement, before the Poems; and at the conclusion of the said Dedication, there is the ensuing memorandum:—

"Thus I intended long since to have presented to hir Ma^{ty} those things which I had writtin of the King. But besids that I held thame not worthie of hir, the Tymes alsoe hath made this epistle vuseasonable."

The volume, which is a thin folio in the original calf binding, excellently preserved, contains forty-nine pieces, exclusively of the two dedications, and of the translation of "Hero and Leander" alluded to elsewhere. W. CAREW HAZLITT.

MUSEUS'S "HERO AND LEANDER."—It does not appear to be known that the version of "Hero and Leander" (from the Greek of Musæus, the grammarian), which has come down to us from

the pens of Marlowe and Chapman, is only one of two which happen to have been preserved. In a MS., containing an early copy of Edmund Waller's *Poems*, supposed to be in his own handwriting, with important variations, &c., from the printed editions, I find (but in a different hand) "A Translation out of the Greeke of Musæus by way of Paraphrase, by Mr. J. Jones." This gentleman was perhaps the same John Jones, of Hereford, a schoolmaster, who rendered into English Ovid's *Invective against Ibis*, 1658, 1667. Mr. Dyce, in his edition of Marlowe, 1850, was not aware, it may seem, that that writer and Chapman had a follower. It was one, I fear, of whom they had no great cause to be jealous. I give, however, the opening:—

"Divine Calliope, doe mee that right,
As but to giue the Taper light;
Let that immortall fire never fade
Which was Leanders sun and shade;
Show how the water did obay
The lonely youth, and did convey
Him to his hidden Lones that ne'er saw day.
Tell Sistus, and Abidus tell,
Where the faire Hero once did dwell,
And where
Leander and the torch I still doe heare."

W. CAREW HAZLITT.

LINES FROM THE PRESTWOLD REGISTER. — SIR THOMAS E. WINNINGTON'S extract from the Droitwich parish register on p. 322, reminded me of some curious entries in the registers of Prestwold, Leicestershire, *e. g.*:—

"Matrimonee: a matter of money now-a-days."
"Deliberandum est diu quod statuendum est semel."
"Nescio quid sit amor, nec amo, nec amor, nec amavi,
Sed scio quisquis amat tangitur igne gravi."
"Nascitur indignè per quem non nascitur alter;
Indignè et vivit, per quem non vivit et alter."
"Quod sibi quisque serit presentis tempore vita,
Hoc sibi messis erit, cum dicitur, Ite—Venite."

S. S. S.

VERSES BY ROGER NORTH. — In the Ellesmere copy of Chaucer's *Canterbury Tales*, which formerly belonged to Roger North, are the following verses, signed with his initials:—

"DVRVM PATI.

"From Joue aboute a spendyng breath
Ys lent to vs to leade oure lyfe,
To lyue, to dye whan hatefull death
Shall rydd vs hense, and stynt oure stryfe.
My yward mane to heauenly thyngs wold trade me,
And styll thys fleash doth euermore dysuade me.

"R. NORTH."

"Retaine, refuse, no frend, no foe
Condeme, alowe, no chance, no choice
Your fame, your life, shall end, shall growe
No badd, no good, shall pine, reioice
So helpe so hate, mistrust your frend
As blisfull daies your life may end.—R. N."

"Thes worldly ioies, that faier in sight apeares
Arr lyving baits, whereto oure minds we cast;
Thrise blessed they that have repenting yeares
To hate their sinns, and leue their follies past;
My inward mane, to heuently thyngs wold trade me
But aye this flesh, doth still and still dissuade me.

"R. N."

"In triflieng tales, by poets told,
Whoe spends their time, and beats their braine,
And leues good bookes y^t vertewes hold,
Doth spare the strawe, and spoile the graine.
Sotch folke build vpp their howses in the sand
And leues godds trewth, by wh. we owght to stand.

"R. N."

F. J. FURNIVALL.

DRYDEN'S "SIR MARTIN MAR-ALL" (Act V. Sc. 1.):—

"Warner. There's nothing more distant than Wit and Folly; yet, like East and West, they may meet in a point, and produce actions that are but a hair's breadth from one another."

How much was the author of the "sublime to the ridiculous," if a modern, indebted to Sir Martin's serving man? J. A. G.

Queries.

HERALDIC QUERIES.

The monumental chantry of Sir John Speke (died A.D. 1518), near the eastern end of the north choir-aisle of Exeter Cathedral, is richly adorned with shields of arms and other heraldic insignia executed in relief. In their artistic character and treatment, these interesting examples are remarkable for their close resemblance to the armorial accessories and adornments of the chantry of Abbot Thomas Ramryge at St. Alban's. One of the shields in the Speke chantry bears, boldly carved: Three bars, between ten church-bells, four, three, two, and one. This shield is in excellent preservation, but it does not exhibit any traces of colour. Will any reader of "N. & Q." kindly inform me what are the tinctures of this shield, together with the name of the family or the individual whose arms it displays?

The arms of Sir John Speke himself (an ancestor I believe of the Nile explorer) appear repeatedly in his chantry. They are: Argent, two bars azure, over all an eagle displayed with two heads gules. The bars in this shield are represented coupèd at their extremities, like the St. Alban's saltire of Abbot Ramryge. The shield of Sir John Speke is supported by two porcupines. A porcupine also appears at the feet of the good knight's effigy, and he bears the same animal passant as his crest.

In Burke's *Armory*, the arms of Speke, or Lespek, of Devon and Somerset, are given as: "Barry of eight az. and arg., over all an eagle displayed with two heads gules." And for Speke of Cornwall: "Arg., three bars az., over all an eagle with two heads gules, armed or."

In the singularly beautiful and interesting heraldic chimney-piece of Bishop Courtenay (A.D. 1478—1487), now in the hall of the episcopal palace at Exeter, several badges are introduced with the shield of arms. The sickles and garbs of Hungerford and Peverel are there; and with them are associated the *tau-cross*, and this same *tau-cross* having depending from it a church-bell. By whom were these devices borne as badges?

In Exeter Cathedral, beneath the heads of two boldly carved crossed-legged effigies are large helmets; and surmounting each of these helmets is a ring erect, through which a flowing *contoise* is represented as having been drawn. Have any other examples of this early chivalrous distinction for the knightly helm been observed in monumental effigies in England?

Edmund Stafford, Bishop of Exeter (A.D. 1394—1419), bore the arms of his brother, the first Earl of Stafford, differenced by a bordure charged with mitres; and this shield appears repeatedly upon the fine monument to the bishop, and also elsewhere in his cathedral.

Henry le Despencer, Bishop of Norwich (A.D. 1370—1406), in like manner differenced the arms of Le Despencer with a bordure charged with mitres; and William Courtenay, Archbishop of Canterbury (A.D. 1381—1396), charged mitres upon his label. Some few other prelates, about the same period, introduced the mitre in other ways into the blazonry of their shields of arms. I beg to ask if any other examples of this episcopal bordure and label are known? Also, I shall be glad to hear of the existence of early examples of the arms of prelates, which bear the mitre as a charge.

The arms of the See of Exeter, as now borne by the Bishops of that see, are: Gules, a sword in pale proper, the hilt or, surmounting two keys in saltire gold. In Mr. King's *Handbook to the English Cathedrals*, published by Murray, it is stated (p. 198 of the notice of Exeter Cathedral) that "the arms of the see, as borne at present, were settled by Bishop Hugh Oldham," whose episcopate commenced in 1504, and ended in 1519. My query is, What evidence exists to show at what time, under what circumstances, and upon what heraldic principles, the arms of the See of Exeter were actually "settled"? I should also be thankful for information relative to the corresponding "settling" of the armorial insignia of other sees.

Mr. King adds, referring still to the arms of Exeter as he records them to have been "settled" by Bishop Oldham, that "earlier examples (of the arms of the same see) vary the position of the keys and sword." The keys in these arms, doubtless, are the ensigns which might have been expected to appear upon the shield of the see of St. Peter of Exeter. I am anxious to learn what led to the introduction of the sword into this same

shield. In various parts of the cathedral, the arms appear with the sword in pale interposed between the two keys, which are in saltire; or, the keys are addorsed and in bend, and the sword is interposed between them in bend sinister; or, the sword, surmounting a single key in bend sinister, forms a saltire; or, the two keys are in saltire, without any sword. In the early glass of the window at the easternmost end of the north aisle, the two keys appear addorsed and erect, their bows being interlaced. In like manner, two keys of precisely the same character are represented upon the right shoulder of the chesuble of Bishop Walter de Stapleton (A.D. 1306—1329), in his effigy. Upon the monument to Bishop Walter Bronscomb (A.D. 1258—1281), which was evidently constructed early in the fifteenth century, his effigy being of the period of his own decease, the arms of that prelate are blazoned as: Or, on a chevron sable, three quatrefoils gold, between two keys in chief and a sword in base all erect and of the second. Did Bishop Bronscomb take the keys and sword from his see, or did the see derive the sword from this bishop? In Bishop Oldham's own Chantry, the arms appear with the keys in saltire, and with the sword both in pale and in fesse.

CHARLES BOUTELL.

FROM THENCE *versus* FROM THERE.

Dr. Johnson says, that "*from thence* is a barbarous expression, implying the same as *thence*, yet wants not good authorities."

"There plant eyes, all mist *from thence*
Purge and disperse."—Milton.

He might, I think, have said, "all good authorities." It is an expression constantly made use of in the best written books of our language, as well as in our authorised version of the Bible, which is the work of different hands, and is acknowledged by all to be singularly free from grammatical error. Dr. Johnson also says: *From hence* is a vicious expression which crept into use even among good authorities, as the original force of the word *hence* was gradually forgotten." He here impliedly admits that the simple word *hence* wants force. Much more, then, does the word *thence* want it. It was doubtless for this reason that the proposition *from* is so constantly added to it for the sake of clearness as well as force.

With all due deference to so great an authority as Dr. J. is, there does not appear any reason why this word *from* may not be added in the present instance, as other words are oftentimes added for this sole purpose. Thus in John iii. 13, it is said: "No man hath ascended up to heaven, but he that came down from heaven." Will any one presume to say, that the word *up* is a barbarous addition because the simple word

ascended implies the same thing? What rule of grammar is infringed by the addition of the word *up*, by way of giving force to the contrast between *ascending up*, and *coming down*? In Ephes. iv. 8—10 also, the word *up*, though not necessary to the sense, appears to be quite lawfully and most properly introduced. Unless, therefore, some other and better reason can be assigned for calling *from thence* a barbarous expression, than that the word *from* is not necessary, I do not see that any case is made out against it. At all events, the expression is so embedded in the whole English literature, and so universally used in colloquial talk, that like many other expressions which can hardly be explained upon the strict principles of grammar, it may justly be considered equally with them to be part and parcel of the English idiom. An attempt, however, has been made of late years to supersede this supposed barbarism by the new expression *from there*, for which the same excuses cannot be made, for it is neither idiomatic, nor is it analogous to our idiom, nor is the preposition *from* added to the adverb *there* to give force to it; but it is prefixed to it precisely in the same way as it is prefixed to a noun as an auxiliary to it, to denote its case. This, I believe, to be contrary to all the rules of general grammar, and that there is nothing like it in our own or in any other language. When a preposition is joined to a relative adverb, as in the case of *to where* or *from where*, the preposition does not govern it, for the expression is elliptical, and in full it would be "*to this or that place where*." This is quite a different thing from such expressions as *to there* or *from there*. There is a pretty large number of compound words, in which the words *there* and *here* are compounded with one or other of the whole complement of prepositions, as for instance, *thereabout*, *thereafter*, *thereat*, *thereby*, *therefore*, *therefrom*, &c. These are quite justifiable, for each of them is in reality one word, although it is compounded of two. Those persons, then, who fancy that they have invented a legitimate expression in the one, *from there*, which they think may supersede what they assume to be a barbarous one, should be prepared to maintain on the same grounds that a whole circle of expressions of a like kind are perfectly legitimate; and instead of the old expressions above named, if they will consistently carry out their own theories of language, they should be prepared to maintain that such expressions as *about there*, *after there*, *at there*, *by there*, *for there*, were as perfectly legitimate; and the genuine productions of the English language as that to which they have given birth—*from there*.

Man is a rational animal, who very soon acquires distinct ideas of the relative position of things, as well as in the course of time of other things, and hence arises his power of speech. There are no

two ideas which a child sooner acquires, perhaps, than those of *here* and *there*. A very little child who can just run about says to his mother, I have lost my plaything, where is it? She answers, *There* it is at the other end of the room, and she points to the spot, or she says *Here* it is on my lap, or close by my feet. The child thus instinctively learns that *there* means at a distance from the speaker, and *here* close by him. *There* is always some particular point at a distance from the person to whom it refers, and *here* is always some particular spot near him. There seems, therefore, to be almost as much confusion of thought as there is of impropriety of speech in such expressions as *from there to there*, *from here to here*. What a strange jargon also would our language become if we could imagine such expressions to come into general use! Mr. A. came from Oxford to Torrington. Mr. B. meets him and says, "I did not know you were come *to here*. When did you go *from there*? I did not stop at Exeter, but went *through there* and came straight *to here*," &c. &c.

I have said that the expression *from thence* is constantly used in our Bible. Let me conclude this trivial discussion with one very serious quotation *from thence*:—

"And beside all this, between us and you there is a great gulph fixed: so that they which would pass *from hence* to you cannot; neither can they pass to us, that would come *from thence*."—Luke xvi. 26.

Would this language, think you, be improved by simply saying *hence* and *thence*? or will the time ever come when our language will have undergone such a radical change, that in a new translation yet to be, our posterity will read it *from here—from there*? C. E. P.

AMERICAN DRAMATISTS.—I would be obliged if any of your American readers could give me any account of two American dramatists, viz.:—

1. Robert W. Ewing, author of several dramas, published about forty years since: such as *The Highland Seer*; *Quentin Durward*, &c. In Mr. Rees's *Dramatic Authors of America*, it is stated that "this gentleman is better known to the reading community as a theatrical critic, having established a reputation as a severe censor of the stage under the signature of 'Jacques' during the years 1825 and '26."

2. Manly B. Fowler, author of three plays: *The Prophecy*; *Orlando*; *Female Revenge*. Neither the date nor place of publication is given, but they were in existence before 1834. R. I.

ANONYMOUS HYMNS.—I shall be very much indebted to any of your correspondents who will kindly inform me who are the authors or translators of the following hymns:—

1. All is o'er, the pain, the sorrow.
 2. Before the ending of the day.
 3. Christ will gather in His own.
- [See *Lyra Germanica*, Second Series, 1858, p. 120, translated by Catherine Winkworth.]
4. For man the Saviour shed.
 5. Forty days and forty nights.
 6. In the hour of trial.
 7. Jesu meek and gentle.
 8. Jesu meek and lowly.
 9. Let every heart exulting beat.
 10. O come and mourn with me awhile.
- [By Frederick Wm. Faber, D.D. See his *Hymns*, edit. 1842, p. 81.]

CPL.

Who are authors of the following hymns, in *Hymns Ancient and Modern*?—

1. Hymn 114. (Easter) Alleluia! Alleluia! The strife is o'er, the battle done.
 2. Hymn 132. (Trinity Sunday.) All hail, adored Trinity.
 3. Hymn 152. Jesu, meek and lowly.
 4. Hymn 189. Jesu, meek and gentle.
 5. Hymn 258. Disposer Supreme, and Judge of the earth.
 6. Hymn 273. For thy dear saint, O Lord.
- [By Isaac Williams, a translation.]

R. I.

AUTHOR WANTED.—Who was the compiler of "*A New Complete English Dictionary*," containing a brief and clear Explication of most words in the English Language," Edinburgh, printed by David Paterson, 2nd edition, 1770? It seems to contain an answer to Col. George Greenwood's question, in the *Athenæum* of the 11th of March last: "Can any dictionary be shown, where 'to shed' means 'to divide'?" Here we have "*To shed*, to separate."

Sr. TH.

COLD KITCHEN: GREAT DOODS.—On recently looking over the map of Surrey, I was struck by the name of a place I never heard of before, "Cold Kitchen," and which is situated near Leith Hill. Has this name any connection with that of "Cold Harbour," about which so much has been said in "N. & Q."? I see there is also a "Cold Harbour" not far off. Another query I would put is as to the meaning of "Great Doods," the name of an estate at Reigate. The residence, apparently of the time of Anne, is close to the old church, the grounds containing some exceedingly fine trees, among others a tulip tree of very large growth.

PHILIP S. KING.

EUDOSIA COMNENA.—May I ask RHODOCANAXIS whether there is any authority for giving Theodore Palæologus, buried at Landulph, a first wife, Eudokia Comnena? and how is it to be accounted for that this marriage and its offspring are not mentioned on the tombstone, when the second English marriage and offspring are so mentioned?

CHARLES F. S. WARREN.

Camus C. College, Cambridge.

GENERAL DE MALET. Wanted, the name and volume of a periodical containing a portrait of General de Malet, who conspired against the first Napoleon. I remember that, in the same volume, there is a portrait of Vice-Chancellor Wigram.

C. M. Q.

DONNE'S POEMS.—Several of these are addressed to his friends, whose initials only are given. Of these, doubtless, "C. B." and "S. B." are Christopher and Samuel Brook; and "R. W." Rowland Woodward, "M. H." Magdalen Herbert. But can any of your readers identify "I. W.," "T. W.," "B. B.," "I. L.," and "I. P." (Donne's *Poems*, pp. 175—186, ed. 1635)?

CPL.

"FRAY GERUNDIO."—In the English translation of Padre Isla's *Fray Gerundio*, published in the year 1772, the translator in the advertisement says, that—

"The Council of Castile suppressed the first volume," and that "the Father had a second volume ready, but the prohibition of the first put a stop to the publication of the second."—"The father presented his only copy of the second volume, partly written by an amanuensis and partly with his own hand, to the gentleman who gives this account, and who was pleased very obligingly to lend it to the translator."

It would thus appear that the MS. of the second volume was in the hands of some one in England about the year 1772.

When in Spain lately, I by chance at an obscure shop purchased a volume in MS. called *Historia del famoso Predicador Fray Gerundio de Campasas*, &c., and one from which most probably the Spanish edition of the first volume was printed, as the dedicatory and complimentary epistles are dated in October, 1757 (the first Spanish edition was published in 1758). I am anxious to compare my MS. copy of the first volume with that second above alluded to—the more so, as the description of the second volume tallies with that of the first in my possession, mine being written partly in the clerkly hand of an amanuensis, but the greater portion in another hand, most probably that of Padre Isla; but a comparison would settle that point. I therefore reluctantly ask for space for this communication, hoping that the owner of the MS. of volume the second may see it. F. W. C.

Clapham Park.

GALLOWES INSCRIPTION.—

"Cresce diu, felix arbor, semperque viroto
Frondibus, ut nobis talia poma ferat."

The above couplet is said to have been inscribed upon a gallows in Scotland, on the occasion of the execution of some remarkable criminal. I should be glad to know the name of the executed person; also in what part of Scotland this occurrence took place?

H. A. KENNEDY.

GENEALOGICAL QUERIES.—Wanted information respecting the families of Swan, living at Great

Coxwell, Berks, 1778; families of Morgan, Powell, Popkin, and Howell, living in Glamorganshire a few years anterior to the date. Also, particulars of the family of Wicks, living at Farringdon in 1800. Information to be addressed to "H. A. B., Mr. Roberts's, Stationer, Seymour Street, Saint Pancras, N.W."

CAPT. HAVILAND'S "CAVALRY."—I am anxious to find a work on "Cavalry," by Capt. Haviland, late Queen's Bays, 2nd Dragoon Guards. I believe it to have been published from fifteen to twenty years since. I cannot find it in the British Museum, nor at the library of the Royal United Service Institution. Can any of your correspondents inform me if, or where, a copy can be seen for reference, or purchased? W. R. L.

THE REV. GEORGE ITCHENER, of St. John's College, Oxford, B.C.L., Dec. 15, 1738, became vicar of Great Baddow, Essex, 1741-2, and published *Elegiac Tears* (a poetical translation of the Rev. J. D. Cotton's *Lachrymæ Elegiacæ*), Chelmsford, 4to, 1763. Information respecting him, especially the date of his decease, will oblige.

S. Y. R.

JUBILEES OF THE ROMAN CATHOLIC CHURCH. Where shall I find a list of the jubilees that have been held by the Roman Catholic church? The first was proclaimed by Pope Boniface VIII. in 1296, the last by the present pope in 1854. On their first institution they were ordered to be celebrated once in a century, but in more recent days they have been held at much shorter intervals.

A. O. V. P.

NEW STYLE.—The Act of Parliament, directing that the year should begin on the 1st of January, instead of on the 25th of March, was passed in 1751, and came into operation in 1752. Did any considerable section of the population anticipate the action of Parliament in this matter, &c., commence their year of account, &c., before the passing of the act in question? I have before me the diary of a Nonconformist minister, who appended to the entry for Dec. 31, 1720, the words: "Thus ended y^e year 1720," &c. He then writes, "Diary for y^e year, 1730," &c., &c.; "Begun on January the first, 1730." WM. DOBSON.
Preston.

THE OSTRICH FEATHER BADGE.—In the clere-story of the choir of Exeter Cathedral, in the head of the fifth window from the east, I lately observed an early example of the group of three white ostrich feathers, now the badge of the Prince of Wales. These feathers are charged upon a shield, the field of which is tinctured per pale azure and gules. They all stand erect, and are grouped together by a scroll bearing the motto *Ich Dien*, but there is no coronet. The tips of these feathers bend over slightly towards

the spectator, the tips of the two side feathers also inclining severally to the dexter and the sinister. I shall be very glad to see other early examples of this most interesting badge described in "N. & Q." Does any contributor remember any example of the three feathers encircled with the Garter of the Order, in addition to the one in the vaulting of the ascent to the Hall of Christchurch at Oxford? CHARLES BOUTELL.

THE ROMANCE OF "FLORICE AND BLANCHE-FOUR."—I have been looking at the copy of *Florice and Blanche-four* in the Cambridge University Library. There are apparently four known English texts of the poem, which all have different spellings of the two names, and none of them seem to be perfect copies. 1. The Cotton MS. Vitellius, D. III., nearly destroyed in the fire. 2. The Cambridge MS., Gg, 4, 27, 2, imperfect at the beginning. 3. The Auchinlech MS., in the Advocates' Library at Edinburgh, printed by David Laing for the Abbotsford Club, imperfect at the beginning, almost at the same point as the Cambridge University MS. 4. The Bridgewater MS. The Cambridge and Edinburgh MSS. seem to me different translations from the same original. What portion is wanting at the beginning? Where is a French original to be seen? I don't, of course, mean merely a French Romance of that name, but a copy of the French text of the story from which our English versions appear really to be derived. What portions, exactly, still remain in the Cotton MS.? What portion, exactly, remains of the Bridgewater MS.? To which version do the Cotton and Bridgewater copies bear respectively the most resemblance? Can any reader give me an answer to any of these queries? H. B.

ST. AUGUSTINE AND THE MYSTERY OF THE BLESSED TRINITY. — Where is to be found full, and where the original account of the following, which I extract from Dr. Stanley's *Sermons in the East*?

"He [St. Augustine] is most generally represented with a child or infant Jesus by his side, holding a shell or spoon, and sometimes filling a hole with water from it. This is an allusion to a vision which he himself relates as occurring to him. While he was walking one day on the seashore, meditating on the mystery of the Blessed Trinity, he saw a child filling a hole in the sand with water baled out of the sea in a shell. In answer to an enquiry from the Saint, the child replied, 'I wish to empty the sea into this hole;' and, as the Saint said, 'Child, it is impossible,' he answered, 'Not more impossible than to comprehend what you are now meditating upon,' and immediately vanished."

H. C.

"A SHORT HISTORY OF IRELAND." — To whom are we indebted for *A Short History of Ireland*, which was published anonymously in London, 1843? ABHBA.

TRINITY COLLEGE, DUBLIN.—Are the following documents printed? And if so, a reference to them will oblige.

A.D. 1591. The *First* Speech of Adam Loftus, Archbishop of Dublin, and Lord Chancellor to y^e Mayor of Dublin, &c., to persuade them to Grant Land whereon to erect Trinity College.—The *Second* Speech of Archbishop Loftus on same subject.

Warrant for the foundation of Trinity College, and for granting the Termon Lands of Monaghan to Undertakers (A^o 34 Elizabeth).

Patent of Queen Elizabeth: Pro fundando Collegium Sanctæ et Individuæ Trinitatis juxta Dublin. (R. C. H. 34 Eliz., Irrot. 37 Eliz.)

Concordatum for paying 40^{lb} a-year to the College of Dublin. (A^o 42 Eliz.)

AIKEN IRVINE.

Kilbride, Bray.

WORDSWORTH.—Can any one tell me where the following quotation from the poet is to be found? I think perhaps in some letter to the Quillinans or Southey. It is not to be found in the last edition of Wordsworth's *Works*:—

"A gleam of sunshine, 'mid the hills,
All islanded with shadow.
A cowslip nodding, all alone,
Upon a lake-side meadow.
These tell of solitude indeed,
But solitude and pleasant.
They bring full many a gentle thought,
To many a passing peasant."

I cannot help thinking there must be some error in the reduplication of the word "many."

WALTER THORNBURY.

JAS. WALLACE of Christ's College, Cambridge, published *Shakspearian Sketches*, 1795. Are these sketches poems, dramas, or literary essays? The volume appears to be somewhat scarce. I have noted the author as being the Rev. Jas. Wallace, of Christ's College (who died in 1829?). R. I.

JOHN YORKE, of the Yorke family of Erddig, co. Denbigh, was living in London in 1709. Any particulars as to his descendants would greatly oblige.

CARILFORD.

Cape Town, S. A.

Queries with Answers.

MARKET HARBOROUGH.—I shall feel obliged if you can give me some account of the early history of Market Harborough, in Leicestershire, and the origin of the name. CLARICE.

[It has been conjectured, that as this town, in the ancient record of Testa de Nevil, is called *Haverburg*, from *Haver*, a term still used in the northern counties to signify oats, and *berg*, a hill, that the name was afterwards converted into Haverbrowe and Harborough. That ingenious antiquary, the late John Cade, Esq., of Gainford, Durham, however, deduces the name of Harborough from a Roman road, which he calls Hare-street, on which it stands. He says, "I purposed publishing some further

observations on the old Ryknild-street and Hare-street roads, whence your Harborough derives its name, but my infirmities will not permit." Harborough is a very great thoroughfare town, and as early as the time of King Edward III. 1327, obtained the liberty of holding a *market* twice a-week, on Wednesdays and Saturdays. For the early history of this town, our correspondent may consult Nichols's *Leicestershire*, vol. ii. pt. ii. pp. 486 to 508; and Harrod's *History of Market Harborough*, 8vo, 1808.]

DUCHESS OF QUEENSBERRY.—I shall feel obliged to any of your readers that will tell me who was the author of the lines on the celebrated Duchess of Queensberry, the friend of Pope and Gay, descriptive of her appearance when far advanced in life, and where they are to be found? If in Scott's edition of Swift, in what volume? C. M. Q.

[One of the last and most elegant compliments which the Duchess of Queensberry received was from the amiable William Whitehead (*Works*, iii. 65), and which is probably the one inquired after by our correspondent. The duchess was of great age when this compliment was paid to her, which was singularly well adapted, as her Grace never changed her dress according to the fashion, but retained that which had been in vogue when she was a young beauty. The little poem thus commences:—

"Say, shall a bard in these late times
Dare to address his trivial rhymes
To her, whom Prior, Pope, and Gay,
And every bard, who breath'd a lay
Of happier vein, was fond to choose
The patroness of every Muse," &c.]

SALT'S SALE.—I shall be much obliged if any correspondent of "N. & Q.," having a priced Catalogue of Salt's sale (June, 1835), of Egyptian antiquities, will inform me to whom and at what price the following lots were sold: 296, a tablet; 81 and 82, vases; 552, a vase; 248, a lachrymatory. JOHN DAVIDSON.

[The highly interesting collection of Egyptian antiquities, the property of the late Henry Salt, Esq., consul-general in Egypt, was disposed of by Messrs. Sotheby & Son. The sale continued nine days, and produced 7,168*l.* 18*s.* 6*d.* The trustees of the British Museum laudably laid out above 4,500*l.* at this sale. The Catalogue, with the prices and the articles purchased by the British Museum denoted by an asterisk, is printed at the end of Giovanni D'Athanasi's *Brief Account of Researches in Egypt*, 8vo, Lond. 1836. Lot 296 was purchased by Blanshard, 1*l.* 4*s.* Lot 81 by Ewbank, 2*l.* 18*s.* Lot 82 by Hay, 1*l.* 10*s.* Lot 552 by Lord Mountmorres, 2*l.* 8*s.*, and Lot 248, by Mr. Cureton, for the British Museum, 1*l.*]

TOISON D'OR.—I should be greatly obliged to any correspondent who would kindly refer to the splendid manuscript of the Chevaliers de la Toison d'Or. (Harl. MS. 6199.) I wish to know who are the first and last knights whose names, &c., are recorded in it. The last knight in my copy of

Chifflet's *Insignia Gentilitia Equitum Velleris Aurei* (Antwerp, 1632), is No. cccclxviii. Count Esterhazy-Galantha. Was any later edition, or continuation, of Chifflet ever published?

J. WOODWARD.

[The first name recorded in the Harl. MS. is Messire Guillaume de Vienne, Seigneur de St. George et de St. Croix, and the last Messire Philippe d'Austrice, Conte de Charolois. The only edition of Chifflet's *Insignia* is that of 1632.]

HINGHAM BOXES.—What does Oliver Wendell Holmes mean by saying:—

"I am simply an outsider you know; only it does not do very well for a nest of Hingham boxes to talk too much about outsiders and insiders."—*The Professor at the Breakfast Table*, p. 261.

What are Hingham boxes? Some Bostonian reader may tell.

ERINENSIS.

[Hingham is a post village of Plymouth County, Mass., on the south side of Massachusetts's Bay, and on the South Shore railroad, seventeen miles S.S.W. from Boston. It is a favourite summer resort, and several packets communicate regularly with Boston, and a steam-boat daily in the summer season. The allusion is possibly to some vehicle of conveyance between Hingham and Boston.]

LATIN BIBLE.—Will you inform me the value of a Breeches Bible, in Latin, dated 1585?

SUBLIGACULUM.

[The Bible designated by our correspondent "a Breeches Bible, in Latin," is probably the version by Francis Junius and Immanuel Tremellius, the third London edition of 1585, 4to, in which the passage of Gen. iii. 7, is translated "consutisque foliis ficus fecerunt sibi subligacula." The Duke of Sussex's copy, in excellent condition, and bound in russia, fetched 14s.]

Replies.

EPITAPHS ABROAD.

(3rd S. vii. 129.)

EPITAPHS IN THE ENGLISH COLLEGE AT ROME.

The same Rawlinson MS. which contains the epitaphs at Paris, printed pp. 129-131 of the present volume, contains also transcripts of the memorial inscriptions in the English, Scotch, and Irish colleges at Rome. Those copied from the English college amount to forty-one; and that most of these no longer exist *in situ* may be concluded from the fact, that only *four* of them are printed in a "Paper of Extracts from the Records of the College," by W. C. Trevelyan, printed in vol. v. of Nichols's *Collectanea Topographica*, p. 87, where also these four are only stated to have been in existence in 1785; and are printed from a copy which was in the possession of Cardinal Wiseman in 1836. Probably many of the inscriptions were

destroyed when the church of the college was desecrated by the French revolutionary army during their occupation of Rome in 1798.

Inscriptiones Sepulchrales in Capella Collegii Anglicani Romæ, ab ipsis Monumentis et saxis sepulchralibus erute, diebus 14 et 15 Jan., N.S., 3 et 4 V.S. M.D.CC.XXI.

On a marble in the north wall:—

"Decreto S. Congregationis visitationis Apostolicæ, edito de [die?] xxix Maii MDCLXIV. Oratorium S. Edmundi regis Angliæ, trans Tyberim olim positum, suppressum fuit, et obligatio illic celebrandi missas ad summum hujus templi altare translaturum, aliis omnibus in pristino suo vigore juxta mentem S. M. Gregorii XIII. permanentibus."

In the chappell of our Lady on the south side of the altar.

On a white marble bearing the effigies of a bishop, in his pontificalibus, and under his feet this inscription in capitals:—

"Joanni Gilio, Lucen. Vigornien epô, ju. utr. consul, consummata virtutis viro, ser. Henrici VII. Angl. Regis apud Pont. Oratori, Silvester, regia liberalitate dignitatis successor, patruelli B.M. posuit. Obiit An. Sal. mccccic, mens. Aug. ætatis vero sue lxxiii."

On a small white marble grave-stone near, in capitals, is this inscription:—

"D. O. M.
D^o Richardo Haddoco Anglo, S^o
Theologiæ doctore, qui Elisabetha Angliæ Regina Catholicos persequente, multorum annorum exilium pietatis causa sustinuit, fratrem præclaro martyrio coronari vidit ac demum Romæ sancte pieque obiit, xiii Julii, anno Dñi. mdcv. Curatores posuerunt."

Under another gravestone bearing a person cutt thereon in a religious habit, in capitals, is this following inscription:—

"Ne moriari (sic) Britaniæ, precor, neve omina credas
Cum vidias (sic) civis tam procul ossa tui.
Sic ferix (sic: felix) meliorque mei pars reddita celo est,
Quod mortale fuit maxima Roma tenet.
Die xxxi. Jenuari (sic) M.DXVII.
Epitaphium D. T. Colmanii."

On the wall, on a small white marble tablet bearing the cutt effigies of a woman, with books and beads in her hands, on her knees, and the Virgin and our Saviour at a distance as in Heaven, and in capitals, is this inscription:—

"D. O. M.
Margaritæ Kibbi Angliæ
Depositum.
Obiit prid. April, an. MDCLVIII."

On another white marble, under a person in a priest's habit, in capitals, is this inscription:—

"D. O. M.
Religioso viro d. Jo. Weddisburi, priori de Worcester qui dum pia divi Jacobi ac Utorum Pa. et Pauli limia, Dñcum sepulcrum visurus, attigisset, anno ætatis sue L. decessit.
R. P. Sil. eps Wigornien.
Apud Leo X. l. sermi
Regis Angliæ Of. religiofri
posuit xxxii. ti (sic)
M.E.

On another white marble gravestone, in capitals, is this flowing inscription :—

"D. O. M.
D. Thomæ Pordage,
armigero Anglo,
Cantiano.
Pie obiit xvi. Feb.
Anno M.D.CXCIX.
Requiescat in pace.
Carolus Hill amicissimus
posuit."

On a small gravestone, under a cross fleury in capitals, is this inscription :—

"Religioso
Thome Cap^o
P^rdicti P^roris."

On another white marble gravestone, in capitals, is the following inscription :—

"D. O. M.
Gulielmo Gressopo, presby-
tero Anglo, doctrina singulari, vita, mori-
busque integerrimo
octo annis ob fi-
dem Catholicam pa-
tria exulanti,
Thomas Kirtonus Anglus amico
amantissimo posuit.
Vixit annis xxxiii,
diebus xxi. obiit
MDLXIX."

On another white marble gravestone, in capitals, is this inscription following :—

"D. O. M.
Katharinæ Weston
Comitis Portlandiæ Magni Angliæ
Thesaurarii filia, singulari pietate,
integritate, modestia præditæ,
quæ fidei Catholicæ causam Angliam
deserens cum viro et familia, tandem
Romam venit, ac post varias triennio
placidissime toleratas ærumnas, relictis
octo liberis, ad meliorem vitam abiit,
ii. Cal. Nov. anni M.DCXLV, ætatis suæ xxxiix.
Richardus White, ex Albionum Essexien.
antiqua stirpe, conjugi amantiss. posuit."

This lady was buried in the church of S. Maria ad Nives, as I find in pag. iii. of Hobbes's Lyrics.

On another white marble, under a person in a priest's habit, in capitals, is this inscription :—

"Hic jacet R. Pater
Guilelm. Shirwood,
decanus de Acland,
Dunelmensis diocesis,
qui obiit xi.
Octobris, anno
M.CCCC.XCVII."

On another white marble, in capitals, is this inscription :—

"Dominus Nicolaus
Saxton,
Theologie
Baccularius, (sic) Eboracensis
diocesis a^o m^o
ccccxlviii Octobris."

On another under a cross fleury, in capitals, is this following inscription :—

"Depositum Johannis Gam,
sacerdotis Angliæ, artium

medicinarumque interpretis
qui xxix Augusti
MDVII mundo mortuus,
cum X^{ro} vivat. Amen."

On a small white marble gravestone, in capitals, is the following inscription :—

"D. O. M.
Georgio Whito, nobili
opt. spei adoles-
centi, Stephani (sic) frater
chariss. ponendum cu-
ravit. Obiit idibus Ju-
nii MDLV."

On another, under a person in a priest's habit in capitals, is this inscription :—

+ Hic jacet Pater
Thomas Cabold,
utriusque juris doct-
or, Pape penitentiarii,
Norvicensis dio-
cesis, qui obiit die xx
Julii, 1502."

On another white marble gravestone, in capitals, is the following inscription :—

"D. O. M.
Thomæ Kyrtono, Anglo, hujus
Xenodochii capellano, viro in fide
orthodoxa constanti, vitæ et
morum integritate conspicuo,
solertia et studio gratificandi
parato. Patriæ hereses
detestans Romam properavit.
ubi post novennium, febri occulta
correptus, naturæ cessit,
annum agens XL.
Obiit viii. id. Aprilis,
MDLXXI.
Hunc locum vivens sibi delegit,
cujus voluntati amici curatores
ex testamento satisfecerunt,
Nicol^o Mortonus, Gul. Gibletus,
Robertus Talcarnus."

On another white marble gravestone is this inscription :—

"Thomæ Knyght, monacho or.
S. Bene, et sacristæ ecclie
Cathedralis Scti Suythuni
Wynton., doctrina, moribus,
et omnium (sic) virtute prædito,
ejusdem Or. et Ecclie Prior
bene merenti
posuit
qui innocentissime de se
posteris suis desiderio
relicto, nemini molestus,
obiit M.CCCC.XC."

On a small white marble monument fixed to a pillar, in capitals, is this inscription :—

"D. O. M.
D. Rogero Bainesio, nobili Anglo,
qui, anno MDXLVI. natus, patriam,
regnante cum Elizabetha
hæresi, deserens, Romam venit,
ubi a morte ill. Card. Alani cui
a secretis fuerat, privatam vitam
Deo, sibi et communi calamitosæ
patriæ bono agens,
cum XLIV in urbe explesset annos,
obdormivit in Domino,

VII. id. Octobris, An. Sal. MDCXXXIII.
 Etatis sue LXXVII, mens. VI.
 Ex testamento centum montium
 loca in pios usus reliquit, prout
 ex actis D. Michaelis Angeli Cesii,
 notarii, constat."

On a white marble gravestone, in capitals, is this inscription:—

"Hoc tumulo corpus ven-
 nalis viri magri Thomæ Pur-
 veour,* Sacre Theologie
 Professoris, ac Londonien.
 Wellen, eccarum canonici et
 minoris in basilica Principis
 Apolorum de urbe S. D. N. PPe.

Obiit die v Octobris An. D. MCCCCLXVIII, Roma."

On a white marble gravestone, under a person in a priest's habit, in capitals, is this inscription:—

"Hic jacet Thomas
 Metcale, sacre pagine
 doctor, Ebor. dioc. qui
 obiit 26 Novemb. 1503."

On another small white marble gravestone, in capitals, is this following inscription:—

"Hic jacet frater Guliel-
 m. Bachelier Anglicus, Prior
 domus Charnelitarum,
 Londini, vir singularis
 probitatis et modestie, qui
 obiit in hoc Hospit^o die xxx
 mensis Julii, A.D. MDXV, cujus
 atq propicietur Deus."

On a small marble gravestone, in capitals:—

"D. O. M.
 D. Rogerio Bainesio,
 diocesis Covent.^{ie}
 M.D.CXXIII."

On another, above a cross fleury in the body, in capitals, is this following inscription:—

"D. O. M.
 D. Henrico Story, Ang-
 lico Pbro, hujus Hos-
 pitalis sacristano, qui
 obiit anno MDXVIII.
 xxii. Julii, etatis sue
 anno LVIII."

"On another white marble gravestone, in capitals, is this inscription following:—

"D. O. M.
 Hic jacet
 Joannes Wilfridus,
 Anglus, Collegii Gregoriani
 de Urbe
 Ordinis S. Benedicti abbas.
 Obiit pridie Kal. Junii,
 A.S. MDCLIX, etatis sue LX."

(To be continued.)

W. D. MACRAY.

* Proctor at Oxford in 1460.

HUDIBRASTIC COUPLET.

(3rd S. iv. p. 61.)

The famed couplet—

"For he who fights and runs away,
 May live to fight another day,"—

which caused the wits of Brooks's Club, in 1784, to wrangle over their wine and to bet about its authorship, in consequence dooming Dodsley to a night's vain search through *Hudibras*, where, when called upon as arbiter, he had incautiously asserted that "every fool" knew it to be; and since that time, has given rise to the spending of much ink and paper in various magazines, as well as in many numbers of "N. & Q."—was by Mr. YEOWELL, in the article referred to, confidently fathered upon Oliver Goldsmith; who is therein said to have "unwittingly penned these celebrated lines—the authorship of which, for eighty long years, has baffled the researches and puzzled the ingenuity of the whole literary brotherhood." The book in which they are stated to have first appeared being *The Art of Poetry on a New Plan*, published by Newbery in 1762. By that article of July, 1863, doubtless, many searchers have considered the question as finally settled; just as the writer there states that, since the publication of Lowndes' *Bibliographer's Manual* in 1834, "our literary antiquaries had comfortably consoled themselves with the idea that the lines appear in the *Musarum Deliciæ*, and that Sir John Dennis was the author of them." A statement repeated in the new edition of Lowndes. But that certainty of first appearance, or of authorship, was not arrived at in that article, is proved by the following accidental discovery made by me in a bookseller's shop, when turning over the leaves of Ray's *History of the Rebellion*, printed at Bristol in 1752; at p. 48, occur these lines:—

"He that fights and runs away,
 May turn and fight another day:
 But he that is in battle slain,
 Will never rise to fight again."

Here then, ten years earlier than the first edition of Newbery's publication, we find the sentiment (itself as old as Demosthenes) expressed in four lines almost, but not quite, identical with those given in Newbery's book, which are:

"For he who fights and runs away,
 May live to fight another day:
 But he who is in battle slain,
 Can never rise and fight again."

I do not pretend to decide upon their authorship; but it may be well to remark that, as Goldsmith did not arrive in London until 1756—four years after the date of Ray's book—the improbability of his having been the author is very great.

Whether Ray, quoting the sentiment from *Hudibras*, unconsciously or purposely altered the words—or whether these words, or others nearly

the same, occupy four lines in any unknown edition of *Hudibras*, or exist in some forgotten book—yet remains a query. Thinking this note may be interesting to your readers, as showing an earlier occurrence of the lines than any recorded in your pages, I add the full title of the book:—

“A Compleat History of the Rebellion, from its rise in 1745, to its total suppression at the Glorious Battle of Culloden in April 1746. By James Ray of Whitehaven. Volunteer under his Royal Highness the Duke of Cumberland. Bristol: Printed by S. Farley & Comp., 1752.”

A. B. MIDDLETON.

The Close, Salisbury.

KING'S LYNN (3rd S. vii. 399).—I am sorry I cannot give your correspondent Q. a satisfactory answer respecting the “old book” or a *Description of King's Lynn in Norfolk*, &c., by Ben Adam, consisting, it is said, of 214 MS. pages in verse.

Both the present obliging Curator of the Norwich Museum, and the respected librarian of the Literary Institute assure me that no such MS. ever existed in the museum. The *Catalogue of Seals presented to the Norwich Museum* by Richard Taylor, Esq., in which “extracts” from the “old book” are given, is not now in the museum. It is not known what became of this catalogue, which your correspondent seems to have confounded with another *distinct* catalogue, entitled *A Catalogue of the Seals and Ancient Deeds in the Norfolk and Norwich Museum*, arranged by Captain J. C. Woollnough, R.N., 1830. This catalogue I have examined, but it contains not a single allusion to the MS. inquired after by Q.

Mr. John Chambers, the author of the work, *A General History of the County of Norfolk* (8vo, Norwich, 1826), mentions, in vol. i. p. 465, that only thirty pages of the MS. refer to Lynn in particular. Judging from the extract in this work taken from the “old book,” the verses are far from being poetic; but whether the MS. itself is worth any further inquiries being made is very doubtful.

J. DALTON.

Norwich.

Your correspondent Q. states (3rd S. vii. 399), that when he visited Norwich about two years ago, there was then in the Museum *A Catalogue of Seals presented to the Norwich Museum* by Richard Taylor, Esq., which is referred to by the Editor of *A General History of the County of Norfolk*, 8vo, Norwich, 1826, vol. i. p. 465, as containing a long extract from an old book, entitled, *Lennæ Rediviva; or, A Description of King's Lynn in Norfolk*, &c., by Ben Adam. I beg to say that in this he is in error. The book he saw is “*A Catalogue of the Seals and Ancient Deeds in the Norfolk and Norwich Museum*, arranged by Capt. J. C. Woollnough, R. N. 1830.” This Catalogue was compiled after the publication of the *History*

of *Norfolk*, therefore cannot possibly be the one therein referred to. I regret to say that the original Catalogue of the Seals given by Richard Taylor, and which contains the extract in question, is not now in existence in the Norwich Museum, and no person now connected therewith has any knowledge of it—it has not been there during the last twenty years. The “old book” itself, that is the MS. of 214 pages by Ben Adam, was certainly never in the possession of the Museum at any time, and I regret I cannot render any information respecting it, but shall be very glad to learn that it has been heard of from some other source.

J. QUINTON, Assistant Secretary.

Norwich.

CHAINED LIBRARIES IN PARISH VESTRIES (3rd S. vii. 355).—The vestry of Wimborne minster contains a chained library which now consists of two hundred and forty volumes. Its chains have not saved it from the spoiler, for twenty-five volumes are missing of those which were catalogued in 1765, and many of those which remain have fallen from want of care into a state of decay. From a catalogue prepared in 1863, by “W. G. W.,” it appears that the titles of several of the missing books are such as depredators would be attracted by:—Markham's *Way to get Wealth, Period of Human Life*; Venner's *Via Recta ad Vitam Longam, Way to Health and Long Life*, &c. The principal donors to the library are the Rev. T. Ansty (1697), and the Rev. Sam. Conant. Nearly all the books were printed between 1520 and 1710, and there is a MS. dated 1343. Two of the books are in black letter. On the flyleaf of Chamberlayne's *State of England* (1670) is written in a very neat hand,—

“Anglica gens est optima flens et pessima ridens.”

JOB J. B. WORKARD.

NOËL (2nd S. xii. 503).—Reading again the notice of this word quoted above, it occurs to me to ask whether the explanation given in the editorial note is not fairly susceptible of being carried a step further. If “Noël” was really a cry “used on festive and on solemn occasions as a cry of joy,” may it not be a form of “Nouvelles, Nouvelles,” equivalent to the heralds' cry of “Tidings, Tidings,” by which they were wont to announce their advent? If so, the use of the word at, and its eventual application to, the season when the “herald angels” brought “good tidings of great joy,” would be peculiarly appropriate. E. C. B.

IRISH POOR LAW (3rd S. vii. 10).—I rather think that in the passage referred to by LORD LYTELTON, Swift is to be understood, not as laying down what the law of *Ireland* was, but as stating, for the edification of his hearers, what the law of *England* was. I must admit that, if this was his meaning, it is not very clearly expressed. But it must be borne in mind that it is in a ser-

mon that the passage occurs; and in a more business-like composition of his, *The Proposal for giving Badges to Beggars*, written in April, 1737, the Dean expresses himself in such a manner as to leave little doubt upon the point:—

"I never heard," he writes, "more than one objection against this expedient of badging the poor, and confining their walks to their several parishes. The objection was this: What shall we do with the foreign beggars? Must they be left to starve? No: but they must be driven or whipped out of town; and let the next country parish do as they please, or rather, after the practice in *England*, send them from one parish to another, until they reach their own homes. *By the old Laws of England still in force, every parish is bound to maintain its own poor.*"

What makes this quotation the more to the purpose is, that on examination it will be found that the *Proposal* evidently constituted the basis of the sermon. STAFFORD CAREY.

SURGEON EXECUTED FOR MURDER (3rd S. vii. 112, 170.)—T. B. may be glad to have the following extract from Dr. Trusler's *Tablet of Memory, or, Historian's Guide*, Dublin, 1782 (p. 10):—

"Andouin, surgeon, executed in Dublin for a murder; of which it appeared, some time after, he was innocent, 1728."

ABEBA.

EPISCOPAL BLAZON (3rd S. vii. 376.)—On the secretum of Henry de Spenser, Bishop of Norwich, the escutcheon is timbred with a helmet, surmounted by a mitre, out of which rises the crest of his house. (He was surnamed "The Warlike," and held the see from 1370 to 1406.)

The shield of the Bishops of Durham was ornamented by a coroneted and plumed mitre, which was sometimes placed upon a helmet.

In Germany crested helmets are very frequently used by archbishops and bishops, especially by those who are temporal seigneurs. The crests of bishoprics and of the seigneuries are thus used, as well as those belonging to the personal arms of their possessor. Indeed the mitre itself is frequently treated as a crest, and is placed on a helmet above the arms.

These facts have probably escaped the notice of those writers who dispute the right of ecclesiastics to use a crest, on the ground that they could not use a helmet to support it. J. WOODWARD.

New-Shoreham.

HORSES FRIGHTENED AT THE SIGHT OF A CAMEL (2nd S. viii. 354, 406; 3rd S. i. 459, 496; v. 387.) I make no doubt the hump-backed culprit of the following is the same that frightened my father-in-law's horse, as described in the last above-quoted page of "N. & Q.":

"**DEATH FROM FRIGHT.**—The death of a horse from fright has taken place near Bingham, Notts. Edmunds's menagerie left that town at an early hour, en route to Newark, where the annual 'May Fair' is about to be

held. One of the caravans is drawn by a camel. This was met by a cart which was coming in the opposite direction, drawn by a horse belonging to Mr. Smith, farmer, of Flintham. The horse caught a sudden view of the strange beast of burden, gave a sort of smothering scream, plunged violently, and dropped down dead."

I have cut the above from the *Sheffield Daily Telegraph* of the 18th May, 1865. W. LEE.

TATTOO (3rd S. vii. 374.)—The sound of the drum is represented among the Latin races by combinations of the syllables *rap, tap, tar, tan*. Thus we have, French *rat-a-plan*; Piedmontese, *tan-tan, tar-a-pat-a-pan, ta-rap-a-tan*; Ital. *para-pata-pan, pata-pata-pan* (Zalli, *Vocab. Piedm.*); Spanish, *tap-a-rap-a-tan, tap-a-tán*; Ital. *tap-pa-tá* (*Vocab. Milanese*). The last of which is manifestly identical with Dutch *taptoe*, the origin of our *tattoo*. H. W.

SPUR MONEY IN BELFRIES (3rd S. vii. 324.)—The following lines, in the church of All Saints, Hastings, may prove interesting to Mr. H. FISHWICK and others; showing that, in addition to a fine for ringing the church bells in spurs, a like penalty was imposed for wearing a hat whilst so engaged:—

"This is a belfry that is free,
For all those that civil be;
And if you please to chime or ring,
It is a very pleasant thing.

"There is no musick, played or sung,
Like unto bells when they're well rung.
Then ring your bells well, if you can;
Silence is best for every man.

"But if you ring in spur or hat,
Sixpence you pay, be sure of that:
And if a bell you overthrow,
Pray pay a groat before you go.
1756."

R. H. HILLS.

28, Chancery Lane.

DESCENDANT OF SARSFIELD (3rd S. vii. 378, 409.)—MR. PINKERTON, always courteous and interesting, is right in his surmise. It was General Patrick Sarsfield to whom I alluded. The gentleman of whom I speak, however, claims from a daughter of the general, and not through a niece or grandniece. Had the general a daughter? If so, to whom was she married? S. REDMOND.
Liverpool.

LE POER QUERIES (3rd S. vii. 377.)—An ancient branch of the Le Poer family was settled at an early period at a place called Poer Hayes, afterwards Duke's Hayes, an heiress of the first family, having carried it to the second, and now known as Haye's Farm, in the parish of Budleigh, co. Devon. It is here that Sir Walter Rawley was born. It now belongs, by purchase, to the representatives of the late Lord Rolle. In his *Memorandum of the Diocese of Exeter*, p. 248, the late Dr. Oliver remarks:—

"This family was of Breton origin, assuming the name of a place in Cornouaille, which became a Vicomte. The name was formally spelt (according to Maurice, Bretagne, Preuves, vol. i. *passim*) Poukaer, Pochaer, &c., probably a slight variation from Polcaer, in which form we should have no difficulty in discerning a Celtic origin."

According to a pedigree furnished me by the eldest representative of this family, the descent ran thus:—Sir Bartolemy Le Poer, Sir Roger, Sir Roger, Sir John, Sir Roger, Cecilia, d. and co-heiress, who carried Poer Hayes to her husband John Duke, of the adjoining parish of Otterton, *circa*, 1380. From them succeeded Richard Duke, Richard, Richard, (sheriff 1562), Henry (nephew of Richard), John, Richard, (see brass in Otterton Church), Richard (sheriff 1678), Robert (other brass), Thomas, George, of whom only two children, daughters, left issue, namely, Elizabeth, who m. Yonge, of Puslinch, near Yealmton, co. Dev., and Frances, who m. Taylor, whose d. married Coleridge of Ottery.

Sir William Pole, in his *Collections*, p. 153, speaks of Poer Hayes, and gives the descent, as thus:—

"Poerhayes (now Dukeshayes). This hath always contynued in the name of Poer and Duke. Bartholemew Le Poer held it in Kinge Henry 2 tyme, whom have succeeded lineally Roger, Roger, John, John, and Roger Poer, whose daughter Cicely was married unto Richard Duke [my version says John], a citizen of Exeter, and contynued in his lyne unto George Duke, w^{ch} sold it unto his kinsman, Mr. Richard Duke of Otterton, about y^e latter end of King Henry 8, w^{ch} Richard was sonne of Henry Duke, sonne of Richard Duke; and also father of the said George. It is now [circa 1630] thinheritance of Richard Duke, of Otterton, Esquier, sonne of Richard, nephew of Richard the purchaser."

I may remark that these statements of Sir William relative to the Duke family, are a mass of confusion. My version of the Le Poers tallies with his, except that where I give one John, he gives two. I have seen several charters in the Cartulary of Otterton Priory in which the name occurs. It is there spelt Poher. With respect to coat armour, Le Poer bore—Party per pale wavy, or and azure. There is a shield on the front of the house immediately on the north side of Otterton church, on which appear the arms of Duke and Le Poer, quartered, thus—for Duke 1 and 4, per fess, argent and azure, 3 chaplets counterchanged; 2 and 3, for Le Poer, per pale wavy, or and azure.

P. HUTCHINSON.

CARABOO (3rd S. vii. 408.)—This lady seems to keep up her interest, so I send a squib which was handed about in Somersetshire after her detection. It is well enough for a local and temporary satire, written while the points were fresh. I know it to be by H. C. S., whose initials will be enough for many. The best claim to publication is its preserving what I well remember was a very common impression at the time, namely, that when

the woman walked into a house saying nothing but "Caraboo," she did not know what she was to do next, and acted on the hints which, she pretending not to know English, were plentifully thrown in her way. Some part of it would have been much better done but for the attempt at parallel which parody requires; but Lochinvar was then in every one's mouth.

"CARABOO (1815).

"Oh! young Caraboo is come out of the West,
In Frenchified tatters the damsel is drest;
And, save one pair of worsted, she stockings had none,
She tramped half unshod, and she walked all alone:
But how to bamboozle the doxy well knew;
You ne'er heard of gypsey like young Caraboo.

"She staid not for river, she stopt not for stone,
She swam in the Avon where ford there was none;
But when she alighted at W—— gate,
The dame and the doctor received her in state.
No longer a gypsey, the club of bas-bleu
To a princess converted the young Caraboo.

"So boldly she entered the W—— hall,
Amongst linguists, skull-feelers, bluestockings and all;
Then spake the sage doctor, profoundly absurd,
While the sly Caraboo answered never a word:
'Art thou sprung from the Moon, or from far Javassoo,
Or a mermaid just landed, thou bright Caraboo?'

"To these questions sagacious she answer denied,
Though hard was the struggle her laughter to hide:
'But since they decree me these titles so fine,
I'll be silent, eat curry, and taste not their wine;
With this imposition I've nothing to do,
These are fools ready made,' said the young Caraboo.

"She looked at a pigeon—the dame caught it up;
Caraboo had a mind on a pigeon to sup:
She looked down to titter—she looked up so sly—
With the bird in her hand, and the spit in her eye:
She dressed it—she ate it—she called it Rampoo,
'This proves,' swore the doctor, 'she's Queen Caraboo.

"When she fenced with the doctor, so queer her grimace,
Sure never a hall such a galliard did grace:
But her host seemed to fret—though the Doctor did fume,

Should any to question her titles presume.
And 'twas currently whispered the best they could do,
Was to send up to London the young Caraboo.

"The hint was enough;—as it dropt on her ear,
It ruined her hopes; it awakened her fear:
So swift to the quay the fair damsel she ran,
'Oh! take me, dear Captain, away if you can,
She's aboard—they are off; 'Farewell Doctor Rampoo!
They'll have swift ships that follow,' quoth young Caraboo.

"There was bustling 'mong dames of the W—— clan,
The blue stocking junto they rode and they ran,
There was racing and chasing from Bath to the sea,
But the bright Queen of Javassoo ne'er could they see.
What a hoax on the doctor and club of bas-bleu,
Did you e'er hear of gypsey like young Caraboo?"

M.

YOUR SOUL (3rd S. v. 378.)—The quotation is from *A Churchman's Second Epistle*, by the author of *Religio Clerici*, London, 1819, 8vo, pp. 85. From the reply to a query of mine (1st S. v. 29, 161), I much wished to read *Religio Clerici*, but failed in

my attempt to buy or borrow a copy, and could not find one in the British Museum. I lately had the good luck to come upon a volume of pamphlets containing both "Epistles," with which I have been much pleased. They are not exactly poetry, but good sense and good taste in very fair verse. As nearly fifty years have passed since the publication of the first epistle, I do not think it intrusive to ask for the author's name if known.* Pamphlets, even when they have gone through several editions, are very difficult to procure when a few years out of print, so perhaps the description of a popular preacher of 1819 may be worth insertion:—

"Lo! now the Preacher, first with due grimace,
A long-protracted reverence hides his face;
Deep on the cushion sinks his buried chin,
His cheeks are lost, a handkerchief within.
Next draws he forth a strange impromptu prayer,
Conned well at home, and writ with special care:
Some now and then may use a book or note,
More Evangelic he who learns by rote.
Then comes the text in two divisions cleft,
This edifies his right hand, that his left:
His doctrines so by turns suit every state,
And catch the little vulgar, or the great.
Here he propounds the wounded spirit's stytic,
In terms obscure and phrase apocalyptic:
Huge, burly language, words too big for rhyme,
And windy mouthings of the false sublime;
Where in the dark his misty meaning gropes,
Half smothered by a tympany of tropes.
Soon as this works his tone is changed again,
And slides adroitly to another strain;
A pert, familiar, brisk, and easy chat,
Mere Gospel gossip about this and that;
As if instead of 'How d'ye do?' he'd say,
'Sweet Sir, or Madam, how's your soul to-day?'
If fitting action could our ears engage
No squirrel bustles blither in his cage;
When he quotes Scripture, loose the cambric flies,
His arms expanded, lifted are his eyes;
One long forefinger, like an index shews
Some fine-spun argument is near its close;
And two, when struck upon the cushion tell,
The word that follows must be Heaven or Hell."

(Ll. 204, 285, p. 25-29.)

H. B. C.

U. U. Club.

THE COURT, 1730 (3rd S. vii. 356.)—I, like your correspondent P., have had in hand the investigation of a case of propinquity, wherein the discovery of the evidence of the birth of a child, at about the same date as that he mentions, was

[* These pamphlets are by the Rev. Edward Smedley, M.A., an able scholar and learned divine. He was admitted at Westminster school 1800; graduated at Trinity College, Cambridge; elected Fellow of Sidney; gained four of the Seatonian prizes for English poems, made prebendary of Lincoln 1829; and died June 29, 1836. He was editor of the *Encyclopædia Metropolitana*. A Memoir of him, prefixed to his Poems and Correspondence, was published in 1837, 8vo. Both the pamphlets noticed above are in the British Museum, entered in the new Catalogue under "Churchman."—Ed.]

desirable. In my case, the *Gentleman's Magazine* supplied the "missing link," the parish register being then unknown. In the reign of the first two Georges, "contraband" and runaway marriages were frequent, and probably the registration of births was irregular; and hence the perplexity experienced in the pursuit of genealogical enquiries relating to that period. In the instance to which I refer, the daughter of a nobleman is stated to have "died young," when the truth was, she lived to be the mother of a large family. She was, however, suppressed in the Peerages. From my examination of such works, I have come to the conclusion that they are, as a class, characterised by the *suppressio veri* and the *suggestio falsi* to a very large extent. They insert what is convenient, not what is true.

If your correspondent thinks I can be of service to him, I forward my address for private communication.

GENEALOGIOUS.

"THE CHRISTIAN BREADBASKET" (3rd S. vii. 356, 359.)—MR. WILLEY does not seem to be aware that the monthly of this name was incorporated with *The Rays of Light*, the property of Messrs. Adams & Gee, and published by Stephenson, I think. The *Rays* was originally a monthly sheet, after the manner of the *Band of Hope Review*, with these differences, that it was smaller and not illustrated. When the much-abused *Breadbasket* was declining, it was purchased by the proprietors of the *Rays of Light*, and the two together assumed the latter name and the shape and characteristics of the former. But a no better fate befell the incorporation. Its circulation, influence, and literary claim grew small by degrees, so that at the immature age of sixteen months it suddenly collapsed.

T. P. SKINNER.

Islington.

THE CHARTERS OF HOLYROOD (3rd S. vii. 375.) As the quotations given by T. G. S. seem still to leave it a little doubtful whether *Herbergare* is the infinitive of a verb, or the proper name of the Canongate, I quote as follows from the *Cartulary of Coldingham* as referred to by Sir David Dalrymple (Lord Hailes) in his *Annals*, vol. i. 87:—

"The true sense of the word is to be seen in a Grant by Malcolm IV. to the Prior and Monks of Coldingham: 'Ut secundum voluntatem suam adducant suos proprios homines ubicunque manent in terra sua ad herbergandum Villam de Coldingham.'"

This, it is presumed, must put an end to further question.

G.

Edinburgh.

WHO WAS PHILALETHES (3rd S. vii. 220, 328.) MR. J. COLEMAN does not claim the above pseudonym as the exclusive designation of the Rev. Thomas Stackhouse; but as the matter now stands, it might be inferred, that to him there is some speciality in the appropriation. It is for the

credit of "N. & Q." to say, that the same signature was used in newspapers by Dr. Edward Young, 1718-20; Gabriel Gerberon, *On the Jesuits*, 1689; Chas. Leslie, *View of the Times*, 1708; Arthur Ashley Sykes, *Moral Philosophy*, 1715; T. Morgan on the same, 1738; R. Bentley, *On Mathematics*, 1735; A Gentleman in the Navy, *On Gibraltar*, 1725; Nathl. Lardner, *Biblical Criticism*; Sir R. Hill, 1770; C. Fleming, *On Church Establishment*, 1767; Wm. Goode, *On the Church*, 1834; Sir R. J. W. Horton, *On Colonies*, 1839; and appears in some hundred works altogether, on almost all subjects, during the last two hundred years. W. LEE.

SASH WINDOWS (2nd S. vi. * 147, 175.)—Your esteemed correspondent A. A. proves the use of this word as apparently rare in May, 1710. A reply to his note, suggested that the term was derived from the Old English word *sasse*, a sluice; and *sas*, the Dutch, also for a sluice; the common French term for such a window being *à la guillotine*. The following note is, I venture to suggest, a very little, if at all known, assertion of the introduction of the window into France from England, and opens the question whether the invention was a Dutch or German one, and brought over with paint for house work, and sundry other building inventions, by the Dutch with William III.:—

"De Lorge: We had the good fortune here to find the Marshal himself. He showed us his great *Sash Windows*; how easily they might be lifted up and down, and stood at any height; which contrivance, he said, he had out of England, by a small model brought on purpose from thence; there being nothing of this *poise* in windows in France before; the house was but building" and was situate near Montmartre.—Lister, *Journey to Paris*, 8vo, London, 1699.

WYATT PAPWORTH.

BISHOP BEDELL: HOUSES IN PILL LANE, DUBLIN (3rd S. vii. 398.)—Will the following be of any use to the REV. MR. IRVINE in reference to the above? On the east side of Pill Lane, near the back entrance to the Four Courts, Dublin, there were some houses occupied as warehouses by Mr. S. Gatehill, an extensive hardware merchant and ironmonger, and these houses were there as late as 1845 (I know not if they have since been pulled down). These buildings were evidently old, and on a stone near the top of the front wall of four of these buildings was cut a monogram, in relief, which consisted of G. B., and the dates 1691 and 1712; two houses having the first date, and two others the latter. The houses may be standing still. S. REDMOND.

Liverpool.

MAY-DAY SONGS (3rd S. vii. 373, 425.)—Being lately on a visit near the town of Bourton-on-the-Hill, co. Gloucester, I remarked how extensively

the observance of May-day is still carried on in that neighbourhood. The children, dressed out with flowers and ribbons, go from house to house, each party carrying a doll, seated in a sort of cage composed of flowers. Their song is in the following words:—

"Round the May-pole,
Trit trit trot,
See what a May-pole
We have got.
Fine and gay,
Trip away,
Happy is our new May-day.
"Gentlemen and ladies,
I wish you happy May,
We come to show the garland,
For 't is the first of May."

G.

WILLIAM PENNOCK (3rd S. vii. 419.)—A complete pedigree of the Pinnock (not Pennock) family will appear in a forthcoming volume on the Monumental Inscriptions of Jamaica. SPAL.

DRAGON IN HERALDRY (3rd S. vii. 418.)—The dragon is, I believe, supposed to be emblematical of wisdom or astuteness in heraldry; but this is probably an invention for want of something better to say on the subject. It is very likely that the *dragon's head* was simply a convenient finish for a seal, and so became a crest, and that his wonderful attributes were found in his trail by the more modern possessors of such relics. SPAL.

SAMUEL HARTLIB (3rd S. vii. 398.)—The name of Mr. Hartlib appears occasionally in the State Papers, and DR. RIMBAULT may like to have the following references to the Calendars in which it occurs.

In Mr. Bruce's volume for 1633-1634 he is mentioned five times (pp. 2, 17, 31, 68, 149); the first four in letters from John Durie to Sir Thomas Roe, and the last from Sir Thomas to the Archbishop of Canterbury, on which there is a marginal note—"Mr. Hartlib, a Prussian." They are all dated between April 2 and July 20, 1633, and have reference to negotiations with Chancellor Oxenstiern in Sweden regarding the Reformed churches.

In Mr. Bruce's volume for 1634-1635 Mr. Durie refers to him in two letters dated June 22 and 28 (pp. 89, 96) on the same subject.

In Mrs. Green's volume for 1661-1662 there is a letter from Sam. Hartlib to [Sec. Nicholas] in p. 336, relative to a warrant for 1000*l.* to Robert Shaw for special services; and a memorandum in p. 602 that he had received a letter to Sir Humphrey Hooke about destroying tobacco in Gloucestershire, and apprehending the rioters there. They are severally dated April 9 and Dec. 24, 1662. In Mrs. Green's next volume, under date 1663, there is a note (p. 412) as to Mr. Hartlib's desiring some warrants for French wines to be retained. D. S.

* Not v. as in the General Index.

THE LINCOLNSHIRE CHURCH-NOTES OF GERVASE HOLLES (3rd S. vii. 350, 389, 407.)—Many of these notes, not hitherto published, have appeared since January, 1864, in the *Stamford Mercury* from MSS. (copied from the original in the British Museum) in the possession of Mr. G. A. Hansard, 33, Kenton Street, Brunswick Square, London.

COSHERING (3rd S. vii. 391.)—MR. O'CAVANAGH, I think, has answered his own note and query both learnedly and elaborately. "Coshering" is universally known in the country parts of Ireland to apply to little tea-parties amongst farmers' wives, from which men are rigidly excluded. Such parties are most frequent about the close of harvest time, and any one who has lived in a rural district of Ireland, about the time mentioned, must have heard of "coshering parties."

S. REDMOND.

Liverpool.

Miscellaneous.

NOTES ON BOOKS, ETC.

Annales Monastici. Vol. II. Annales Monasterii de Wintonia (A.D. 519—1277). *Annales Monasterii de Waverleia* (A.D. 1—1291). Edited by Henry Richard Luard, M.A. (Longman.)

Mr. Luard is carrying on the good work entrusted him by the Master of the Rolls in a most satisfactory manner. The present volume contains the Annals written in the Monasteries of Winchester and Waverley: portions of which have indeed been previously published, but which now appear for the first time in their integrity. The Annals of Winchester, which are carried down to the year 1277, are printed from the Cotton MS., Domit. A. XIII.; and, as relating the events which chiefly concern Winchester, the city and the cathedral, and the changes in the cathedral and monasteries, it is especially valuable. The Annalist, by-the-bye, mentions a remarkable prophecy of the death of Richard I., said to have been current among the Norman girls some time previous to that event:—

"In Limozin sagitta fabricatur,
Qua tyrannus morti dabitur."

The Annals of Waverley, here reprinted from the only known MS. (Cotton Vespasian, A. XVI.), are carried down to the year 1291; and the editor shows that, well as these Annals have been known through Gale's edition, and frequent as are the references to them, the full amount of historical information to be found in them has by no means been drawn out. It will not be the fault of the present learned editor, if this can much longer be urged with justice against this valuable document.

The Herald and Genealogist. Edited by J. Gough Nichols, F.S.A. Part XIV. (Nichols.)

This new Part—full of interest to heraldic and genealogical inquirers—contains two papers which are of especial interest just now: "Anglo-American Genealogy—North and South," and "Popular Genealogists, or the Art of Pedigree Making."

Messrs. Longman's MONTHLY LIST furnishes strong evidence of the approach of the Holiday Season in the announcement of a new *Map of the Chain of Mont Blanc*,

a new *Map of Switzerland*, on a scale of four miles to an inch, and *A Guide to Spain*, by Mr. O'Shea. The same publishers announce also, a third edition of Earl Russell's *Essay on the History of the English Government and Constitution*; of a second edition, with the omission of the controversial part, of Dr. Newman's *History of my Religious Opinions*; and also, of what we are very glad to see, a *People's Edition of Mr. Maguire's Life of Father Mathew*.

MESSRS. GROOMBRIDGE announce also a seasonable book, *Sea Fishing as a Sport*; being an account of the various kinds of Sea Fish; How, When, and Where to Catch them in their Seasons and Localities. By Lambton J. H. Young.

EXHIBITION OF PORTRAIT MINIATURES AT SOUTH KENSINGTON MUSEUM.—All lovers of Art, students of History, and admirers of the Beautiful—will be delighted with the matchless collection of Portrait Miniatures now assembled at South Kensington, and which will be opened to the public this day. Those who remember what a striking feature the Miniatures formed, in the Loan Exhibition of last Year, will readily imagine what a treat is in store for them, when we tell them that the present Collection amounts to upwards of three thousand Miniatures from the time of Holbein to our own day, and will judge of the value as well as the extent of the Collection, when we add that among them will be found upwards of one hundred undoubtedly genuine specimens of Petitot's matchless skill. Horace Walpole would have been beside himself with delight at such a sight as may now be seen at South Kensington, where, by-the-bye, almost all the fine Strawberry Hill Miniatures may now be seen once more assembled together.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentlemen by whom it is required, and whose names and address are given for that purpose:—

COLUMBOON'S DICTIONARY OF HINDOO LAW. 8vo. Vol. I.

Wanted by Messrs. Willis & Sotherton, 126, Strand.

Notices to Correspondents.

II. A. B. 1. *The charade has already appeared without eliciting any satisfactory reply.* 2. *We are not aware that any peculiar facilities are to be obtained at the Legacy Office, Somerset House, for literary researches.* 3. *Advertisements 6d. per line, two guineas a column.* 4. *The genealogical queries shall be inserted.*

L. F. H. *Thomas Harley was the ancestor of Harley, Earl of Oxford.* See Collins's *Peerage* (by Bridges), vol. iii. pp. 55, et seq.

SCARATOR's query is our next, with any information we can obtain.

M. M. *The Royal Academy generally closes at the end of June.*

GEORGE SWIRT. *For the special duties of synods-men or widemen, see*

"N. & Q." 2nd S. v. 34, 65, 51, 183.

J. G. (Ipswich.) *For the origin of the term Roundhead, see our 2nd S.*

II. 450.

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LONDON, SATURDAY, JUNE 10, 1865.

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Notes.

RESTORATION OF MONUMENTS.

I wish to record in the pages of "N. & Q." the "restoration" (1) of an early monument, as such a process is conducted in the year 1865, the subject being a work of not quite five centuries earlier—of the year 1377, that is, or of the year following.

In Murray's *Hand-Book of Exeter Cathedral* (p. 158), the author writes as follows:—

"On the south side of the nave, (beneath the sixth pier-arch from the west end,) is the high tomb, with much mutilated effigies of Hugh Courtenay (died 1377), second Earl of Devon of the house of Courtenay, and of his Countess Margaret (died 1391), daughter of Humphrey de Bohun, Earl of Hereford and Essex, by Elizabeth, daughter of Edward I. On the pavement beside this monument is the brass, still interesting, and once very fine, of their son Sir Peter Courtenay (died 1406), standard-bearer to Edward III., and distinguished in the French and Spanish wars under the Black Prince. These tombs were formerly inclosed within a chantry."

The chantry in question has totally disappeared. The brass (since the foregoing passage was written about five years ago) now lies in the pavement of the south aisle of the choir, where certainly it is more out of harm's way. The "high tomb" also has been removed; that is, the original tomb of the Earl of Devon, whose countess was a granddaughter of Edward I., has been taken away from its original site; and, as it was indeed "much mutilated," a new structure is to represent it in the

south transept. Upon this new structure, which I suppose will claim to be considered a "restoration" of the original monument, rest the "restored" effigies of the earl and countess. No traces do they now exhibit of their "much mutilated" condition in 1861. Both effigies are as fresh as if they had been ordered within the last six months at the most enterprising establishment in the New Road. Still these are not to be considered new effigies, for they have been formed from the original stone. Skilful chisels have *cut away* every vestige of the mutilations, and a judicious process of *cutting down* has brought out fresh effigies from beneath the dishonouring ravages of time and barbarism. To be sure, not a vestige remains of what the widowed countess placed within a chantry to the memory of her lord: so thoroughly are the effigies "restored," that the "chiselman-ship" of to-day has superseded every touch of the sculptor of that dark period, the thirteenth century.

Without a doubt, this "restored" memorial will claim the date of the original monument itself, A.D. 1377, and not 1865. This is indeed quite a typical achievement of a thorough "restorer." What the originals perhaps might have been, has been reproduced with most pains-taking fidelity, while whatever lingering traces of the actual originals yet remained have been no less faithfully obliterated. Centuries will leave their marks on the hardest stones, and their capacity for mischief no one will refuse to concede to Puritans *et id genus omne*: all their doings, however, sink into insignificance when compared with the cool and ruthless destructiveness of a genuine "restorer."

By all means let faithfully studied *copies* of fine old monumental memorials be executed by able hands, at the cost of the living inheritors of the noble names of long past ages, or by whoever may please to commission them, whether to amateur or to professional sculptors. But I must plead for the jealous preservation of the original memorials themselves. They are chisel-written chronicles of the England of our ancestors, which we received from them in trust that they may be transmitted by us to our successors. We have no right to tamper with early historical monuments; we have no right to destroy them; least of all have we any right to work our destructive will upon them under the plea and pretence of "restoration."

However grievous the mutilation of the original Courtenay monument with its effigies, those relics were valuable in themselves, and possessed the strongest claims for respectful care. This "restoration" has destroyed them; and, in their stead, Exeter Cathedral has to submit to the degradation of containing a sham monument, and two effigial parodies.

I would conclude with the queries, How was it possible that such a thing as this could have

been perpetrated? and why is this "restoration" permitted to remain in one of our cathedrals?—did I not prefer to express the hope that the existence of such a *warning* as this in such a position as the centre of the south transept at Exeter, may be effectually instrumental in saving our other "much mutilated" memorials from sharing in the destructive "restoration," which has fallen upon the once noble monument of Hugh Courtenay, Earl of Devon, and Margaret de Bohun his Countess.

CHARLES BOUTELL.

Shakspeariana.

NEW SHAKSPEARE EMENDATION.

(3rd S. vii. 315, 360.)

A word or two in reply to MR. HERAUD. The question as to the value of his new reading of the line (*Julius Cæsar*, Act II. Sc. 1):—

"For if thou *pall* thy native semblance o'er,"—

seems to narrow itself into this: To what does the phrase "native semblance" apply? MR. HERAUD says it is to the conspirators, and he regards both Coleridge and myself as "mistaking the meaning" of the poet in declining to recognise the *prosopopeia*, which to his mind is so self-evident.

Now I am not prepared to deny that, by MR. HERAUD's genetic process, we get sense. His view of "native semblance" paves the way for his emendation, and the two in conjunction render the passage intelligible. But it is one of the first canons of Shakspearean criticism as regards amendments that, where we have a meaning, it is not permissible to alter the text so as to get the meaning we fancy we ought to have. This rule is most wholesome in practice; and, I think, applies to the case before us.

The text as it stands yields a meaning, and could one sanction the use of "path" as an adjective, there would be no occasion to disturb it. All that is wanted then is, either a precedent for this special use of "path," or an equivalent for it if so used. But MR. HERAUD asks us to take a bolder course. We are to admit *two* new words into the text; and to do so with a view of giving a special reading, not only to one line, but to the whole passage in which it occurs. I think I do not go too far in stating this.

Let us see. The poet means to say, we are told:—

"That the true mode of concealment is to let their (the conspirators') naked faces (their 'native semblance') be seen, and only to 'hide' the monstrous visage of conspiracy in 'smiles and affability.'"

Now, here is clearly a meaning, and a very ingenious one; but was it Shakspeare's? To induce us to believe that it was, we are asked to accept the poetic idealisation in which Brutus

indulges, "as a slight elevation of the style and not intended for a perfect figure." But why? There is no necessity for us to take this view of the matter—except in order to meet MR. HERAUD's theory. In the text as it stands, the figure is perfect. Apostrophising the abstract Conspiracy, as idealised in his own mind, Brutus follows out a train of ideas (suggested by the words just addressed to him it is true), to a natural and perfect conclusion.

Of this soliloquy, which is in perfect keeping throughout, I have given a paraphrase; but a somewhat ampler one will bring out its proportions more clearly:—

"O Conspiracy! Dost thou fear to show thy brow by night? O then, by day, where wilt thou find a cavern dark enough to hide its monstrosity in? Seek none, but hide it in smiles and affability: for failing to do this, no cavern—not even Erebus itself—were dim enough to hide thee."

Surely here is a "perfect figure," as perfect as it is possible for it to be. And what are we asked to do with it, in order to afford scope for the new reading? Why, we are to suppose that Brutus first addresses the abstract Conspiracy; but that after "monstrous visage," though he still uses the word "conspiracy," he means "conspirators;" and clumsily deserts to the *prosopopeia* in the middle of his soliloquy without the slightest possible reason for so doing.

I cannot myself consent to believe that the poet intended to do this; and, therefore, cannot yield assent to MR. HERAUD's new reading, nor to his position that it does not materially alter the sense of the passage in which the line in dispute occurs.

WILLIAM SAWYER.

Clements' Inn.

PASSAGE FROM "MACBETH" (3rd S. vii. 51, 176, 266, 316.)—The statement that *blonket* means directly a thunder-cloud must be admitted to be probably an error, as, after much search, no confirmation of that sense can at present be found.

Blonket, *blonquet*, or *blunket*, adj. (obsolete) meaning grey or pale blue, appears in many dictionaries, the earliest notice of the word being in 1617. It is spelt *blunket* in Phillips's *Dictionary*, 1696; *blonket* is in Bailey, 1735, but not in subsequent editions. It is in the first edition of Johnson, and is continued through a number of more recent dictionaries.

In Spenser's *Shepherd's Kal.* May, v. 5, is—

"Our blonquet livery's been all too sad
For thilke same season."

"I have not met the word elsewhere than in Spenser." Nares's *Glossary*.

If it be taken as an emendation of the text, it will become a substantive.

"Cibber, in his *Lives of the Poets* (that of Davenant), reminds us that in Shakspeare's time *blanket* was a good

and local image in the theatre. There being then no painted scenery, a blanket was used as the curtain."—Nares.

In old fashioned theatres there was a slit-hole in the curtain for the manager to peep through, to watch the entrance of the audience. In former times similar images were not unusual. There is an analogous expression in Drayton —

"The sullen night in misty rug is wrapt."

The checked blanket on the table of the Court of Exchequer has always been considered a stately appliance. B. T.

New Club, Edinburgh.

PASSAGE IN "OTHELLO," ACT I. SC. 1.—

"For-sooth, a great Arithmatician,
One Michael Cassio, a Florentine
(A Fellow almost damn'd in a faire Wife),
That neuer set a Squadron in the Field,
Nor the deuision of a Battaile knows
More then a Spinster"

Tyrwhitt, "faire life;" Dyce (few remarks), and Grant White, "fair wise;" Sidney Walker, as Tyrwhitt, "life." "Wise," in the sense of "way," occurs only once in Shakspeare (*Pericles*, Act V. Sc. 2); but if it were used twenty times I should not understand what it could mean here. It is nearly as unintelligible as "a fair life"—the life of a man, "of whom all men speak well!"

What has the "fair life" to do with the Arithmetician, with the Florentine, and with the man, who never set squadron in the field?

Iago intends to say that Othello has made a very bad choice in making a man his lieutenant, who is no man, who has only to do with theories, who never has met with a shower of bullets, who knows the division of a battle just so as a spinster does; in short—

"A fellow, almost damn'd in a faint wife."

F. A. LEO.

Berlin.

DEGENERATION OF WORDS.

It is in the nature of things that words should degenerate. Words, like any other implements, wear off their edges by much using. The more popular the word the oftener it passes the lips and the quill-nibs of common-place talkers and writers; and therefore the more quickly it vulgarises itself down to its lowest and most limited representative value. The scruples about calling a spade a spade, and the delicacies of allusive euphemism are mere offshoots from this radical tendency in words to blunt themselves by coarse application. Reek and stench have gone to the bad mainly, if not only, because they have been more used than odour and perfume, of which they are originally synonyms. A smell has rather the

disadvantage than the benefit of a doubt whether it be sweet or unsavory. Scent is pretty fairly balanced between sport and perfumery.

"Pretty" "fair"! Here are two words still in a transition state, though they have been rather slow travellers on the downward slant. Fair once meant beautiful: it now means tolerable, average, impartial. Pretty is not near so ancient a word in our language, but it has seen changes, and is visibly declining in value. Peart (probably a corruption of *peritus*, accomplished), is still provincially used in its original sense; a "peart" workman implies none of the bumptious self-sufficiency which attaches to the degenerate "pert."

"I am peartly" means I am in thoroughly ship-shape condition as to my corporeal vessel. Pretty is said to be the corruption of peartly, and probably meant very much the same thing. A "pretty fellow," before the phrase became ironical, no doubt implied an accomplished member of society.

A pretty woman does not mean so much as it did. The word "pretty" expresses the minor and more insignificant grades of good looks in woman, as the word "clever" does of ability in men. It is a bad compliment to a really beautiful woman to call her pretty, just as it is derogatory to a really able statesman to call him clever. In America the word clever had degenerated to mean merely good humoured. For our clever they use "smart," and for our able, "talented."

It is very difficult to invent new words, and their tendency to sink implies a power in words, so sinking, to displace material from the lower levels of language; and this naturally accounts for the rise of slang and obsolete terms. "Swell" and "prig" from meaning respectively a shabby and gorgeously attired thief have come colloquially to signify, without any imputation of dishonesty, persons distinguished by education and fashion from more ignorant and vulgar specimens of a low intellectual grade.

Political and theological denomination rise rapidly, and cannot be expected to wear well. A Puseyite is nearly as obsolete as a Lollard; Whig and Tory are but little less palaeontological than Cavalier and Roundhead; Liberal and Conservative have run their *hues* and cries into a neutral tint and a *vox ambigua*. The head of the subtle race of Gladstone a few weeks back wished to give over even the perennially brazen word "Reformer" to a reprobate mind. But surely his substitute "Improver" was both weaker and more pretentious. Considering the proclivity of institutions as well as terms to warp themselves, by corrupt uses, out of their original shapes and intentions, Reform (in the sense of restoration to original meaning and purpose) is not inconsistent with the true spirit of intelligent Conservatism. What should we think of a surgeon, however his

patients might be encumbered with wens and undermined with ulcers, who should style himself "an improver of the human body"?

A CONSERVATIVE REFORMER.

NAPOLEON I. AS AN AUTHOR AND A STUDENT.

The present Emperor Napoleon III. is the author of several works. Can you inform me, if there be extant any list of works composed by Napoleon I.? I have somewhere read that, as early as 1791, Napoleon published a pamphlet entitled *Lettre à Matteo Buttafuoco*. It was written in Corsica, but printed at Dôle. I believe he also wrote a brief *History of Corsica*, published about the year 1790. There are two French writers whose works I have seen quoted on this subject, viz.: (1) Nasica, *Mémoires sur la Jeunesse de Napoléon*; (2) M. Libri, *Souvenirs de la Jeunesse de Napoléon*.

Napoleon, before he left France for Egypt, drew up with his own hand a plan for a Travelling Library. It consisted of about three hundred and sixty volumes; more than half of which are historical, and nearly all in French. The ancient historians, comprised in the list, are: Thucydides, Plutarch, Polybius, Arrian, Tacitus, Livy, and Justinian. The poets are: Homer, Virgil, Tasso, Ariosto, Fenelon's *Télémaque*, Voltaire's *Henriade*, Ossian, and La Fontaine. Amongst the works of prose fiction are, *English Novelists in Forty Volumes*. These were, of course, translations. The list includes likewise the Bible, together with the Koran and the Vedas! (*Correspondance de Napoléon I^{er}*, iv. 37—38. See also Edwards' *Libraries and Founders of Libraries*, p. 130, London, 1864.)

A literary anecdote connected with Napoleon, while he resided in the island of Elba, is mentioned by Mr. Edward Edwards in the work mentioned above (p. 136). The story is worth quoting. It is this:—On one occasion, when Napoleon was speaking to Colonel Campbell about the battle of Austerlitz, he said "that a particular disposition of his artillery, which had a decisive effect in winning the battle, was suggested to his mind by the recollection of these lines in Milton's *Paradise Lost* (book vi.):—

In hollow cube
Training his devilish engin'ry, impal'd
On every side with shadowing squadrons deep
To hide the fraud."

It may be as well to mention, that Mr. Edwards tells us he has no better authority for the story than a MS. note on the fly-leaf of a copy of Symon's *Life of Milton*, signed by some unknown "J. Brown."
J. DALTON.
Norwich.

[* Mr. Edwards has quoted this anecdote from "N. & Q." 1st S. xii. 361, where will be found some detailed particulars of the volume containing the MS. note.—Ed.]

THE SEARCH FOR THE LAPIS IN 1865.

Let those who believe that the hope of transmuting the baser metals into gold expired with the last century, shrinking from the glare of light which in this boasted age dispels all idle dreams, read the following advertisement which appeared in the *Times* of April 4th, 1865:—

"TO STUDENTS IN ALCHEMY.—Any gentleman who may require an Assistant can be recommended to an industrious foreigner, who has studied the books of the Alchemists for the last 15 years, and is a good experimentalist. He is now in Transylvania, but every information will be given by applying to Chas. F. Zimpel, M.D. 182, Marylebone-road."

Nor is the search now-a-days confined to laboratory experiments. Rumour asserts that an extraordinary rise in the price of bismuth which occurred last year was caused by the purchases of a Joint Stock Company, established for the purpose of carrying out on a large scale the discoveries of a gentleman who, it was understood, had succeeded in perfecting the preparation of the "Stomach of Anthion," or the "Sharpness of the Eagle," or whatever may be the name of the needful Alkahest. Had these modern patrons followed the example of the shrewd Medici, who sent Augurellus of Rimini an empty purse, they had contented themselves with the purchase of an iron safe. They did more. Their "Subtle" did not profess to turn *all* metals into gold; their spits and pans and andirons were not available; no use to strip the churches of their coverings. They bought bismuth. Did their imagination, I wonder, like Sir Epicure's in the play, run riot among pictures such "as Tiberius took from Elephanta," among mistresses "with great smooth marbly limbs," among mists of perfume, and baths "from whence we will come forth and roll us dry in goosamer and roses;" did they surround themselves with poets and flatterers, "the pure and gravest of divines," dream of Apician dainties served "in Indian shells, and dishes of agate set in gold," and of raiment "such as might provoke the Persian"?

"This day . . . ingots, and to-morrow
Give lords th' affront."

To-morrow came and with it:—

"Is all lost, Lungw? will nothing be preserved
Of all our cost?"—"Faith, very little, Sir;
A peck of coals or so!"

In this instance, however, the result was not quite so lachrymose. Still—even counting the "cure for the itch" off "the scraped shards"—a *fiasco*.

There is time enough yet, however, in this nineteenth century for the fulfilment of the prophecy made by the eminent Göttingen professor, Dr. Christopher Girtanner, in his memoir on Azote in the *Annales de Chimie*, No. 100, that

this century will assuredly give birth to the transmutation of metals, when every chemist and every artist will make gold; when kitchen utensils will be made of silver, and even of gold, which will contribute more than anything else to prolong life, poisoned at present by the oxides of copper, lead, and iron that we daily swallow with our food. (*Pettigrew.*) This is a prosaic, but eminently practical way of looking at the rejuvenescent power of the wonderful Elixir, and one likely to prove more efficacious, I take it, in retarding the advances of old age, than that method to which is attached the name of the unknown Hermippus—*puellarum anhelitu.*

A. CHALLSTETH.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS.*

The *Victoria et Triumphus de impia et multiplici Eræcrabilium Massalianorum Secta*, referred to by your correspondent H. B. C. (3rd S. iv. 458), is a kind of appendix to the *Panoplia* of Euthymius, the contents of which are here given. The former I propose to notice in a separate article on *Manichæism and the Origin of Evil* (1st S. iv. 340; 2nd S. iv. 189).

Euthymius Zigabenus (or Zygaenus), a Greek monk of the Order of St. Basil, flourished in the beginning of the twelfth century under the Emperor Alexius Comnenus; by whom he was highly esteemed for his learning and piety, and by whose command he compiled the *Panoplia*, as we learn from the *Aleriad* of the Princess Anna Comnena, p. 490.

Dupin never saw the Greek text of this work. The various editions of the Latin Version by Petrus Franciscus Zinus are given by him in his *History of Ecclesiastical Writers*, by Oudin and Fabricius. MSS. of his works are enumerated by Lambecius and Possevinus. In the edition of 1714, the Patriarch Chrysanthus being apprehensive of the same cruelty from the Turks which they had exercised against Cyril Lucaris (see Smith's *Account of the Greek Church, &c.*, 1680; Aymon, *Monumens Authentiques de la Religion des Grecs*, 4to, 1708; and Mosheim's *Institutes*, cent. xvi. sect. 3, and cent. xvii. sect. 2, ch. ii., omitted the chapter against the Saracens, and what relates to the doctrine of the Trinity; neither is the Latin Version complete, e. g. the extract from Photius concerning the procession of the Holy Spirit is omitted (tit. xiii. in the Greek MSS.). The separate treatise on this subject differs but little, according to Dupin, from this portion of the *Panoplia*; but of Dupin's account of Euthymius's works, Simon (*Critique de la Bibliothèque*, p. 318) remarks: "Quot verba, tot errata." This, no

doubt, arose from his not having seen the Greek text:—

"Though Euthymius Zigabenus is a writer well known to scholars, his *Panoplia Dogmatica*, in many respects the most valuable of his works, is I believe an exceedingly rare book. The only printed edition of the original text appeared at Tergovist, in Wallachia, in the year 1710 . . . and very few copies seem to have found their way to the west of Europe. The copy which was used by Fabricius (*Bibl. Græca*, vol. vii. p. 461) had been given to his friend Michael Eneman in the East by the Patriarch of Jerusalem. It is not in the Bodleian, nor in the British Museum;* and the only copy I ever saw was in the King's library at Paris, till a few months ago I purchased one from a bookseller in London. My good fortune in meeting with so rare a work would be more interesting to the members of certain clubs, which have now passed their hey-day, than to the readers of the *British Magazine*."—Vol. xiv. p. 287.

The Elenchus Sententiarum, or Contents, are as follow:—*Contra Epicureos.* On Epicurean Atheism, or Democritic Fate, the reader may consult Boyle's *Works* (Index, s. v. Epicureans, Epicurus). Cudworth's *Intellectual System*. H. More's *Letters to Des Cartes*. Stillingfleet's *Origines Sacræ*. Bentley's *Boyle Sermons* against Atheism. Dutens' *Origin of Discoveries*. Tit. i. De Deo uno, Filium, et Spiritum S. habente. Tit. ii. De Patre et Filio et Spiritu Sancto; see S. Maximi *Dialogi de Trinitate*, vol. ii.; and Photii *Dissert. 4* (Canisii *Thesaur. Monum.*, t. ii. part 2). Tit. iii. De Deo communiter; tres hypostases declarantur, cf. Maximus, vol. ii. cap. 20, 22, and Petavii *Theologia Dogmatica*, vol. i. pp. 170—5, 261, 293, 301, 368, 372, in all which passages are references to Maximus and Euthymius. Tit. iv. Divinam naturam comprehendi non posse. Compare Mansel's *Bampton Lectures*, l. vi.; Cudworth's *Intellectual System*, 1845, vol. ii. p. 343. Tit. v. De Divina appellatione. On the works of Dionysius Areopagita, see Possevinus, *Appar. Sacer.*, pp. 469-74. Tit. vi. De officio Dei, cf. Petavii *Theol. Dogmat.*, lib. vi. c. v.; De origine mali, Cudworth's *Treatise of Free-will*. Tit. vii. De divina humanæ carnis assumptione; cf. Radcliffe on the Athanasian Creed. Tit. viii. p. 49 seq. *Contra Hebræos*; cf. Canisii *Thesaur. Monum.*, t. iv. pp. 256-7; Smith's *Scripture Testimony to the Messiah*. Tit. ix. 57. Adversus Simonem Samarensem et Marcionem Ponticum et Manetem Persicum et Manicheos, see Tit. xxi. *infra*. Tit. x. Adversus Sabellium, see Mosheim's *Inst.*; Clinton's *Epitome of Chronology of Rome, &c.*, p. 385. Tit. xi. p. 61. In Arrianos et Eunomianos, see Clinton's *Fasti Romani*, vol. ii. pp. 434, 435. Tit. xii. De Spiritu Sancto, see Fabricii *Bibl. Gr.*, lib. v. c. ii. Tit. xiii. Adversus Apollinarium, see Clinton's *Epitome of the Chronology of Rome, &c.*, p. 395; Bayle's *Dictionary*. Tit. xiv. Adversus Nestorianos, see Clinton's *Chronology*, pp. 174, 175; and *Fasti Romani*,

[* A copy of the *Panoplia Dogmatica* is now in the British Museum.—ED.]

* Continued from 3rd S. vii. 373.

vol. i. p. 611.; also Theodoret, *Hæret. Fab.* xii. Tit. xv. Adversus Eutychianos et Monophysitas, see Mosheim's *Institutes*. Tit. xvi. Adversus Aphtharodocitas, see Mosheim, cent. vi. part ii. ch. 5; and Clinton, s. v. Julianus Halicarn. Ep. Tit. xvii. Adversus Theopaschitas, see Mosheim, cent. v. part ii. ch. 5. Tit. xviii. Adversus Monotheletas, see *Encyclop. Metropol.*, vol. xi. p. 425. A copious account of the Monothelite Heresy is contained in the works of Johannes Damascenus in a *Treatise on the Two Wills*, and in his books on the *Orthodox Faith* (in Euthym., pp. 181—184). Tit. xix. Adversus imaginum oppugnatores. On the three famous orations of Damascenus, see Milman's *Latin Christianity*. Tit. xx. Adversus Armenios. Aphtharodocitarum simul et Theopaschitarum morbo insaniunt; see Vincentii *Bellovac.*, lib. xxx. c. 98; *Centurie Magdeburg.*, cent. 13. p. 532; Combefis, *Nov. Auctar.*, t. ii. p. 287. On the claims of the Armenian Church to orthodoxy, see Neale's *Hist. of the H. Eastern Church*. The Agnoetæ (see Lambecius, lib. iii. p. 168, who mentions them as the subject of one of the MSS. of Euthymius,) maintained the Monophysite or Eutychian doctrine: their heresy is refuted by Forbes in his elaborate work, *Instructiones Historico-Theologicæ*, lib. iii. c. 19. (The principle of equivocation is here discussed and exhausted.) Cf. the *Treatise of Athanasius Against Arianism*, Disc. iii. p. 470 (*Libr. of the Fathers*), and the editor's note; Theodoret, *Anath.*, t. v. p. 23, edit. Schutze, edit. Sirmondi, 1642, vol. iv. 712—714. Tit. xxi. Adversus Paulicianos, ex scriptis Photii Patriarchæ Constantinopolitani. Tit. xxii. Adversus Massalianos. Tit. xxiii. Adversus Bogomilos. An account of these heretics, by Euthymius and others, will be given under the art. "Manicheism and the Origin of Evil." Tit. xxiv. Contra Saracenos. This, which is wanting in the Greek edition, was published in Greek and Latin by Sylburgius, 1595, 8vo, and inserted in the *Biblioth. Græco-Latina*, Paris, 1624, vol. ii. pp. 202—312, and other collections: the translation [*Bibl. Patr.*, vol. xix.] was by J. J. Beurer. Lambecius (lib. iv. p. 206) describes a MS., entitled Euth. Zig. Monachi Græci *Disputatio cum Saraceno quodam Philosopho de Fide*, &c.:—

"It is a calumny that the Mahometans believe God to be corporeal. And yet Pope Pius the Second wrote so in a *Letter to Morbisanus* (or *Mahomet II.*), tho' he is reckoned very honest and candid by those of his own party; but this is a matter of fact. . . . Euthymius Zigabenus, in *Panoplia Dogmatica*, hath fall'n into the same mistake, when writing of Mahomet, he says (p. 229): 'That God is spherical. Now this is the figure of a Body, and signifies Body, as much as thick and compact. Since, therefore, according to him God is a corporeal Sphere, it will follow that he can neither hear nor see.' . . . This mistake hath sprung from the ambiguous signification of a word we translate Sphere, which also signifies Eternal; and in this sense it is rightly affirmed of God."—Reland, *Of the Mahometan Religion* (in *Four Treatises concerning*

the Doctrine, Discipline, and Worship of the Mahometans), 1712.

"The Mahometans believe God to be the Author of Evil, if we trust Cedrenus. . . . Euthymius Zigabenus, in *Panoplia Dogmat.*, insisting upon the same calumny, endeavours to demonstrate what he advances upon this head, out of the Alcoran. . . . The Mahometans are unjustly charged with this opinion; with which all who maintain the absolute Providence of God, and his independent Right in all things, are wont to be charged."—Reland, pp. 55, 56.

Bibl. ibid. Cf. Petavii *Theolog. Dogm.*, vol. i.; "N. & Q.," 2nd S. i. 301. With reference to Mahomet's Manicheism, see Wolfius, p. 248.

"Euthym. Zigabenus, in *Panoplia*, writes that the Arabs were given to the worship of Venus; and he is cited by Selden *De Dis Syris*, p. 216. I wish this great man had bestow'd some strokes of his pen upon the words of Euthymius as being contrary to manifest truth; but Selden passes them over without any judgment upon them, and seems to be of the same mind with Euthymius, &c. . . . Damascenus says more justly of the Arabians: 'They indeed worship'd the Images of the Star Lucifer, and of Venus, which in their own tongue they call Chabar, till the time of Heraclius. For when Mahomet arose he banished all worship of Idols.'"

Thus far Reland, who has himself made a great mistake, for Euthymius himself writes: "Saraceni usque ad tempora Heraclii Imperatoris colebant Idola, Luciferumque et Venerem . . . Tunc autem surrexit Moameth," &c.—P. 228.

Euthym. Zigab., in *Panoplia*, affirms the same thing (that the Mahometans worship all created beings), and endeavours to demonstrate it in these words (*Bibl. Patr.*, p. 230 E.): "Mahomet swears by the Sun, Moon, Stars, &c. . . . He that sweareth, uses to swear by that which is greater than himself." As if the Jews, who swear by the Temple, by Jerusalem, by their head, should therefore be said to worship their head and the Holy City as gods (p. 59).

"Till the time," says Euthymius, "of the Emperor Heraclius, the Saracens served idols and worshipped the Morning Star and Venus; by them called *Chabar* in their tongue, a word that signifies Great. These are the words of Euthymius, in which he distinguishes Venus from the Morning Star; nor is it to be wondered at that the Jews, being neighbours to the Arabians, borrow'd of 'em this Idolatry."—Jurieu's *Critical History of the Doctrines and Worship of the Church*, p. 206.

Cf. Kircheri *Edipus Aegyptiacus*, tom. i. p. 352, and "N. & Q.," 1st S. x. 190.

Appendix: Photii Patriarchæ Constantinopolitani ex epistola ad Michaellem Bulgariæ Principem de septem Conciliis Œcumenicis. The original "Opusculum," &c., is printed in Greek and Latin in Justelli *Bibl. Juris Can.*, tom. ii. p. 1141; and in Canisii *Theaurus Monumentorum*, tom. ii. part ii. p. 382. See Lambecius, lib. iii. p. 161 *app.*, and Mich. Le Quien, *Contra Schisma Græcorum*, p. 174.

His other works are *Commentarii in Psalmos*, pp. 235—461: for other editions, see *Bibliotheca*

Bodleiana, Cantica et Orationes, pp. 461-74. *Commentarii in quatuor Evangelia*, pp. 475-728: for other editions, *Bibl. Bodl. Walchii Bibl. Theologica*; *Fabricii Bibl. Græca*, vol. viii. p. 328, &c. (or vol. vii. p. 474); *Cave, Hist. Lit.*, vol. i. p. 646. BIBLIOTHECAR. CHETHAM.

DANTE AND HERALDRY.—In the various discussions on the early use of coat armour which have recently come before the public, reference has been freely made to rolls of arms, seals, &c. But I have nowhere noticed the interesting fact that, not only are heraldic insignia familiarly blazoned in Dante's great poem, but in certain passages of his work, the personages whom he commemorates are defined by these insignia alone. Hence an acquaintance with the distinctive devices which characterised Italian families in the thirteenth century must have been very general at the time when Dante wrote to insure such a result, as that the mere blazoning of their armorial ensigns in a poem should be sufficient to identify the historic personages so depicted.

The subjoined passage from the 17th canto of the *Inferno* may suffice as an example:—

“ io mi accorsi
Che dal collo a ciascun pendea una tasca,
Che avea certo colore, e certo segno.
In una borsa gialla vidi azzurro
Che di un lionc avea faccia e contegno.
Poi procedendo di mio sguardo il curro,
Vidi un' altra, come sangue rossa,
Mostrare una oca bianca più che burro.
Ed un, che di una scrofa azzurra e grossa
Segnato avea lo suo sacchetto bianco
Mi disse: ‘Che fai tu in questa fossa?’
Vegna il cavalier sovrano,
Che recherà la tasca coi tre becchi.”

Here we have in succession the arms of the *Gianfigliacci* (or *Gianfigliuzzi*) of Florence, of the *Ubbriachi* of the same city, and of the *Scrovigni* of Padua. While the last, “tre becchi,” three goats (not three birds' beaks, as it is explained in an edition now before me, published by Fleischer of Leipzig in 1826, and edited by Adolph Wagner), was the bearing of the notorious usurer Giovanni Bujamonte of Florence. IL. W. T.

ORIGIN OF GODFREY'S CORDIAL.—The following advertisement is in *Read's Weekly Journal or British Gazetteer*, Feb. 17, 1722:—

“To all Retailers and others. The General Cordial formerly Sold by Mr. THO. GODFREY, of Hunsdon in Hertfordshire, deceased, is now Prepar'd according to a Receipt written by his own Hand, and by him given to my Wife, his Relation; is now Sold by me THO. HUMPHREYS of Ware, in the said county, Surgeon, or at John Humphreys at the Hand and Sheers in Jewin Street, near Cripplegate, London: Also may be furnished with Arca-

nums, or Vomits, &c. and will be allow'd the same for selling as formerly.

“THO. HUMPHREYS, Surgeon.”

Let the world know through “N. & Q.” to whom it is indebted for a mixture which all who have paid attention to Vital Statistics know to be, at this time, the cause of probably one-fourth of the infantile mortality in the manufacturing counties of York, Lancaster, and Chester; and in all England upwards of one-tenth. W. LEE.

SIR HENRY RAE BURN.—In a work on *Scottish Worthies*, published some time since, this well-known artist is described as having met the charming young daughter of Mr. Peter Edgar, during one of his woodland walks, and then, after a short and pleasant courtship, married the young lady, and so acquired an ample fortune. The absurdity of this will be apparent when it is remembered that Miss Edgar was the eldest of a large family, and acquired her property by her first marriage with James Leslie, Esq., of Deanhaugh, whose only daughter, Jacobina, was the first wife of the last Vere of Stonebyres. JHLA.

A COINCIDENCE.—The second volume of the *Monthly Review* for 1795 contains in its Index the following item:—

“Little, Captain; see Moore”—

reminding us of the same conjunction of names in the case of a certain wild and witty Irish writer, whose brochure, under the pseudonyme of Little, was published a very few years afterwards, gaining its author More notoriety than credit.

HIBERNUS.

THE GREAT BELL OF WESTMINSTER.—

Claus. 35 Hen. III. Memb. 19.—“Mandatum est Edwardo de Westmon. sicut Rex alias mandavit, quod fieri faciat unam campanam quæ respondeat magnæ Campanæ Westmon., et quæ non sit ejusdem magnitudinis dum tamen convenienter ei per consilium magistri in sono respondeat. Magnam etiam Crucem collocari faciat in navi ecclesiæ Westmon., et ornet duos angelos in modum Cherubyn, utraque parte illius crucis collocandos. T.R. apud Westm. 4 die Febr.”—Ashmole MS. (Bodl. Libr.) 860, pp. 86-7.

Warrants were also issued to the same Edward of Westminster to make standards, a crown to be offered to St. Edward, a stole with sapphires and pearls of the value of fifteen or twenty marks, and other ornaments. W. D. MACRAY.

SHOEING THE GOOSE.—At p. 90 of Mr. Wright's charming work, entitled a *History of Caricature and Grotesque in Literature and Art*, I find that he alludes to the Shoeing of the Goose in the following words. (N.B. The italics are my own):—

“In a cleverly sculptured ornament in Beverley Minster, represented in our cut, No. 57, the goose herself is represented in a grotesque situation, which might almost give her a place in ‘the World turned upside down,’ although it is a mere burlesque without any apparent satirical meaning.”

It may be interesting to some of your readers to know that there is another example of this strange shoeing in the parish church of Whalley in Lancashire. It occurs there under the seat of one of the stalls in the chancel, supposed to have been the Abbott's Stall, in the old Abbey of Whalley. There is an inscription beneath it, as follows:—

"Whoso melles of wat men dos,
Let hym cum hier and shoe the ghos."

A writer whose name I cannot remember, rendered the inscription thus, keeping, as he thought, the spirit of the original:—

"That fool to shoe a goose should try,
Who pokes his nose in each man's pie."

Is is right, therefore, to say that the carving in question has no satirical meaning? and are there any other examples known? L. H. M.

THE FRENCH AND SCOTTISH LANGUAGES.—Some of your readers may care to have another philological relic of our ancient connection with France.

The ordinary Scotch word for a draughtboard is *dambrod*. In Strutt's *Sports and Pastimes*, Hone's edition, p. 316, I find the following:—"The draughtman is called in French, *dame*." It would be interesting were some of your contributors to make a list of the words which have found their way into the Scottish language from the French. Here are three as a beginning:—*Ashet* for *assiette*. *Bonnet* in both languages is used for a man's cap. The *birretta* for ecclesiastics was in the French church called *bonnet*. *Design* for picture evidently has something to do with *dessain*.

WM. HUMPHREY.

Cove, near Aberdeen.

JUSTICES' GRAMMAR.—On the sands at Scultercoats, near Tynemouth, a board has been fixed on which is inscribed the following notice:—

"Any persons passing beyond this point will be drowned, by order of the magistrates."

The old Northumbrian barons claimed the power of execution "*fossa et furca*." I suppose, however, the present threat to be a slip of the pen.

J. F.

Clapham.

Queries.

EXHIBITION OF PORTRAIT MINIATURES, SOUTH KENSINGTON MUSEUM.

I shall be glad if any of your readers can enlighten me on the following points:—

1. *Minatures on Ivory*.—When did miniature painting on ivory first come into use? Can any one adduce a well authenticated instance before 1670?

2. *Mourning Costume*.—There are two curious portraits in Lord Spencer's collection, numbered

937, 939 in the catalogue. The gentleman is dressed in a white linen habit, with a black cloak thrown over the left shoulder and under the right arm; the lady is in a tight-fitting white habit, with long hair hanging loose down her back. Is this the mourning-dress of the period? The two portraits I refer to are evidently in the costume of the end of the sixteenth century or the commencement of the seventeenth. A similarly costumed portrait, but fifty years later, is No. 849 in Mr. John Berners's collection. Can any of your readers enlighten me on this point?

3. *Sally of Salisbury*.—Who was Sally of Salisbury? There are two enamels of her and her daughter exhibited by Mr. William Meyer, case G. Nos. 663–664, apparently of the first half of the seventeenth century.

JAMES BROOK, M.A.

The Cottage, Storrington, Sussex.

ABRAHAM'S CONVERSION.—Where is to be found the first account of the following, which I extract from Dr. A. P. Stanley's *Sermons in the East* (London, Murray, 1863), p. 124:—

"There is an ancient tradition that Abraham, as he stood on the hills above Damascus, was converted to the true faith in one God, from the worship of the heavenly bodies, by observing that the stars, the moon, and the sun, however bright and glorious, at last sank and were succeeded by others. 'I like not,' he said, 'those that set;' and so turned to the one unchangeable Lord and Maker of all."

H. C.

BEEST.—The milk given by a cow, for a few days after calving, is of a rich quality; and, in Lancashire, is called "beest" or "beast." Whence the name?

PRESTONIENSIS.

"BIBLIOPHOBIA."—In a book written in 1832 by Mercurius Rusticus, there are several pseudonyms denoting celebrated Roxburghers. Can any venerable Roxburgher give me the *real* names of them? First, the author, Mercurius Rusticus; who was he?

Some of the others I know, but with the following I am at fault:—Licius†, Philolphus, Crassus, Decius, Philander, Portius, Marcus and M. R. the annotator. The book was printed by Henry Bohn, 4, York Street. SCRUTATOR.

BUNYAN DRAMATISED.—In *The Critic* (London literary journal) of June 1, 1855, there is a short paragraph stating that Bunyan's *Pilgrim's Progress* has found its way on to the boards of the Chesnut Theatre, Philadelphia. Who was the adapter of this dramatic version of Bunyan, and was it printed? Is there any notice of it in F. C. Wemyss's *History of the American Stage*, published in 1852 or 1853?

R. L.

[* The Rev. Dr. Dibdin. † Sir Francis Freeling.—Ed.]

COCK'S FEATHER. — I am curious to know why Mephistopheles and other stage representatives of evil incarnate wear a cock's feather?

ST. SWITHIN.

THE REV. JOHN DANIEL COTTON. — This gentleman, who was vicar of Good Easter, Essex, published *Lachrymæ Elegiacæ sive Querele Epistolares*, 1765. When did he die?

S. Y. R.

EPISCOPAL RINGS. — In the effigy of Bishop Oldham (died A.D. 1519), in Exeter Cathedral, the uplifted hands of the recumbent figure, which are pressed together, are adorned with no less than seven large rings worn on the fingers: three being on the right, and four on the left hand. And, in addition to these, a single signet-ring of extraordinary size is represented as worn over both the thumbs. Can any reader of "N. & Q." kindly refer me to another example of an episcopal thumb-ring worn upon both the thumbs at the same time?

CHARLES BOUTELL.

FAMILY NAMES LOST. — Have any of our English family names ever become entirely extinct? In an assessment of the ward of Walbrook, made in 1636, I find the following names: — "Steven Wanspeire, Thomas Totty, Arthur Mousse, Henry Pitchforke, Richard Doelittel." Do these names still exist among us? I know, of course, that the race of the Doblittles is not extinct; but what about the name?

BENJ. CHR. OU.

REV. EDWARD FORD, F.T.C.D. — In Dr. Trusler's *Tablet of Memory; or, Historian's Guide*, Dublin, 1782, p. 176, there is the following entry: "1734, Feb. 7. Mr. Ford, one of the fellows of Trinity College, Dublin, was shot by one of the scholars."

In the *Dublin University Calendar*, 1865, p. 276, Mr. Ford is said to have been "killed by a shot fired from the College Park, March 8, 1734." A few years ago I read a very interesting article in a leading periodical, founded on the sad occurrence. I am desirous of reading it again; but I do not know what periodical to consult. Will you kindly aid me in the matter?

ABEBA.

INFANT-MORTALITY, OR INFANTILE MORTALITY? I shall be glad of an opinion as to which of the above is the more correct expression. I always use the first as I prefer it. These are my reasons for doing so: the compound word "infant-mortality" seems to express the sense intended — namely, the deaths of infants; that is to say, a positive unalterable fact is understood by the term "mortality" irrespective of the word going before. But when the adjective "infantile" precedes the noun, it implies something peculiar to infancy, as for instance, "infantile play," "infantile talk," "infantile disorders," &c.; but "infantile mortality" seems to me nonsense, because death is the same in young and old; while "infant-mortality" means death at an early age. This is my

idea of the matter. I shall, however, be greatly obliged if any of your readers will afford some information on the subject, as I find the majority of educated writers adopt the other term, of which the daily press and other publications afford ample proof.

M. A. B.

INFLUENZA. — Is this word of modern origin? I mean within the last fifty years or less. What is it derived from? I have almost answered my own query, for opening the first volume of the *European Magazine* for June, 1782, I came upon the following piece of poetry: —

"Influenza: a Glee.

"SET BY MR. BARTHELEMON.

"Influenza! haste away!
Cease thy baneful empire here!
Boast no longer of thy sway!
Cease dominion o'er the year.
Radiant Sun, exert thy pow'r,
On the wings of Zephyr come,
Dart thy beams and rule the hour!
Health and Beauty then shall bloom!"

The word *influenza* is, however, not in the folio edition, 1765, of Johnson's *Dictionary*. W. P.

IN TWO PLACES AT ONCE LIKE A BIRD. — At page 126 of a little book called *The Book-Hunter*, by Mr. Burton, published in 1862, I find the following foot-note: —

"I have doubts whether the saying attributed to Sir Boyle Roche, about being in two places at once like a bird, is the genuine article. I happened to discover that it is of earlier date than Sir Boyle's day, having found when rummaging in an old house among some Jacobite manuscripts; one from Robertson of Strowan, the warrior poet, in which he says about two contradictory military instructions, 'It seems a difficult point for me to put both orders in execution, unless, as the man said, I can be in two places at once, like a bird.' A few copies of these letters were printed for the use of the Abbotsford Club. This letter of Strowan's occurs in page 92."

Can any one throw any more light on the origin or antiquity of this expression? I have been unable to find Robertson's letter. WORKWORTH.

WILLIAM ITCHENER, D.D., was of Corpus Christi College, Oxford, B.A., Feb. 13, 1695; M.A. July 8, 1698; D.D. by diploma, May 6, 1720. He published *A Defence of the Canon of the Old Testament*, Lond. 8vo, 1723, being then rector of Christian Malford, in Wilts. I am desirous of knowing when he died.

S. Y. R.

"LIBER FAMELICUS." — I was looking the other day through the publications of the Camden Society, and among others of that valuable series, I was attracted by a book with the curious title of *Liber Famelicus*. It is an interesting Diary kept by Sir James Whitelocke, the Judge of the King's Bench in the reigns of James I. and Charles I.; and the father of the more renowned Bulstrode Whitelocke, Cromwell's chancellor, whose *Memoirs of the Rebellion* are oftener quoted than any

work on the subject, and still retain their popularity.

I am puzzled about the meaning of the title; for the judge, who was a well-educated and very learned person, and withal thirty-nine years of age when he began the book, must have had some reason for so christening it. The word "Famelicus" is used by Pliny, Seneca, and Plautus, in the sense of hungry and famished, which would not be appropriate to Sir James, who was by no means a half-starved lawyer at the time, but rejoiced in a flourishing practice. Was it a hasty and mistaken idea of the judge, that the word was derived from "Familia"? I cannot otherwise account for its use. Perhaps some of your ingenious correspondents may suggest another interpretation.

PHILOLOGUS.

MILTON.—What crest and motto did the poet Milton bear?
CARILFORD.
Cape Town, S. A.

NETTLES PROOFS OF HABITATION.—The British camp of Worlebury, on the hill above Weston-super-Mare, contains within its area many circular pits, from five to six feet in depth. These are the foundations of ancient dwellings, and human remains have been found in some of them. In many of these pits nettles are growing. None are to be found outside them, even where the area of the camp is covered with brushwood and coppice. It has been said more than once that nettles are a sure indication of ancient habitation. I have found them (although rarely) among the granite of hut circles on Dartmoor; and last autumn I saw them growing thickly about the pits of an ancient settlement on the side of Roseberry Topping in Yorkshire. They are found, also, I believe, on the sites of British villages which have lately been discovered on the Cheviots. I wish to ask whether there is sufficient proof that the presence of nettles is in such cases, a result of the former presence of man? and if so, what reason can be given for it? R. J. KING.

OATH OF THE ROMANS.—

"A Highlander, when sworn on the gospels or the cross, cares little for his oath, but will keep it if sworn on the point of his dirk. The degenerate Romans of the Lower Empire avowed, that it was better to break an oath to God than one by the head of the Emperor, for the mercy of God might forgive offences to himself, but not those to the Emperor: but when the Emperor changed his views, their casuistry argued that false swearing was not perjury," p. 15.—*A Plea against the needless Multiplication of Oaths*, by John Owen, Minister of Salem Chapel, Deptford, 8vo, London, 1789, pp. 32.

The pamphlet is an exposure of the oaths-of-course administered at the Custom House, and on affidavits before magistrates. The casuistry of the Romans is strange, but I have no doubt there is some authority for the statement, though I cannot find, and shall be glad to be, referred to one.

J. M. K.

QUOTATION.—The following is in an old common-place book. Can any of your readers tell me whence it was taken?—

Mollis
Qualis anas, quam pura beat piscinula, præcepit
Conditur, accipiter rapidis ubi desilit alis:
Qui superas indigna ferent, se tollit in auras."*

P. H.

SIR WALTER SCOTT.—Is the following scrap of old Scotch ballad, met with in some stray letter of Sir Walter's, still current in Fifeshire?—

"There's as many fish in Anster Bay
As there are lairds in Fife.
O! in that bonny kingdom
Lives mony a fisher-wife."

WALTER THORNBURY.

"THE SYNAGOGUE OF THE LIBERTINES."—In the Acts of the Apostles (chap. vi. 9) occur the following words:—

Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λυβερτίνων, κ.τ.λ.

My query is, what particular synagogue is meant by the expression "the synagogue of the Libertines"? I am aware that several explanations are given; but those which I have seen do not appear to be satisfactory. Schleusner (*sub voce* Λυβερτίνων) mentions, that some writers suppose there was a town in Africa Proper named Libertus, or Libertina, whence a certain class of Jews came to Jerusalem and there established a synagogue. There is a monthly Bulletin published in Rome by the celebrated Cavaliere de Rossi, entitled *Bullettino di Archeologia Cristiana*. I understand that the discovery, on the walls of a house in Pompeii, of an electioneering appeal in favour of one Cuspius Pansa, who is recommended to the office of ædile by Fabius Eupor, *Princeps Libertinorum*, gives occasion to the learned archæologist for a valuable historical investigation into the meaning of this title. His remarks, I believe, throw great light on the expression under consideration, viz., "the synagogue of the Libertines." The article appeared in one of the late numbers of the Bulletin. Can any of your correspondents or readers refer me to the particular number? J. DALTON.

St. John's, Norwich.

THE TRINE BENEDICTION.—I have always understood the Roman Catholic sign of benediction, perpetually pictured in the old masters, of three fingers held up, to signify blessing in the name of the Holy Trinity; but to-day I meet with a reference to Lavater as an authority for that interpretation, and something more. My author says:—

"Three fingers [men] do oft lift up, and hold down two, to signify, saith Lavater, that God, who is *Three in One*, hath prepared a place in heaven for such as swear

[* Sic in the copy.—Ed.]

rightly; but will thrust down to hell those that forswear themselves."

Where does Lavater thus interpret the sign?

QUERE.

ZINC SPIRES.—While recently on a visit to my old friend the rector of Ilford, in Essex, I was struck with the alterations already commenced on the very unsightly church, erected there early in the present century. It is sufficient to state that the designs are the work of that distinguished architect Mr. Ashpitel, without calling attention to their merits; but the admirable effect of the zinc spire and its comparative cheapness leads me to inquire whether such structures have stood the test of time, or are quite novel in this country. Are any medieval examples known? In Bohemia and the Tyrol I believe they are common.

THOMAS E. WINNINGTON.

Queries with Answers.

GEORGE CHAPMAN.—Can any of your correspondents obligingly inform me of any particulars of the life of George Chapman, the translator of Homer? The place of his birth seems unknown, and the account given in the *Athenæ* refers almost entirely to his works. Warton says, upon the authority of Francis Wise, that he passed two years in Trinity College, Oxford. The authority is a good one; but unfortunately, owing to both the university and college registers being incomplete or lost about that period, there is no opportunity of confirming it. Of his latter days in London we cannot expect to hear much. W.

[In Kippis's *Biographia Britannica*, iii. 436, will be found an excellent account of George Chapman. Consult also Edward Phillips's *Theatrum Poetarum*, by Brydges, edit. 1800, p. 250—258, and Dodsley's *Old Plays*, edit. 1825, iv. 101—106. In Nichols's *Select Poets*, i. 271, as well as in Collier's *History of Dramatic Poetry*, iii. 257, it is stated that Chapman was born about 1557, and that his family seems to have been respectably settled at Hitchin, in Hertfordshire. One member of it, Thomas Chapman, in 1619, petitioned Prince Charles for the Bailiwick of Hitchin, which the petitioner had formerly possessed under the Exchequer Seal, but of which the Earl of Salisbury had deprived him; and, on the 30th of November of that year, the claim was referred to the commissioners of the revenue of the Prince of Wales (*Vide* Harl. MS. 781). It would also seem, from an early portion of his poem *Enthymia Raptus: or the Teares of Peace*, 4to, 1609, that Chapman had been occupied in his Homeric labour near Hitchin, in Herts. The shade of Homer is supposed to answer the poet's inquiry, "What may I reckon thee, whose heavenly look shewes not, nor voice sounds, man?"

"I am (myd be) that spirit Elysian,
That in thy native syre, and on the Hill
Next Hitchin's left hand, did thy bosome fill

With such a flood of soule, that thou wert faine
(With acclamations of her rapture then)
To vent it to the echoes of the vale;
When meditating of me, a sweet gale
Brought me upon thee; and thou didst inherit
My true sense (for the time then) in my spirit:
And I, invisible, went prompting thee
To those fayre greenes, where thou didst English me."

That Hertfordshire has a better claim to the honour of Chapman's birth than Stone Castle in Kent (as conjectured by Wood) is further confirmed by his friend and contemporary William Browne in his *Britannia's Pastorals* (book i. song 1), where he styles him—"The learned shepherd on fair Hitching Hill."

Inigo Jones, at his own expense, erected an altar-tomb to the memory of George Chapman in the old church of St. Giles-in-the-Fields, London. It was repaired in 1827 by the Rev. James Endell Tyler, the rector, and is now fixed against the south wall of the church on the outside. The monument part alone is old; the inscription is a copy of all that remained visible.]

ELECTRIC TELEGRAPH FORESHADOWED. —

"They who spread positive and confident aspersions . . . are great advancers of defamatory designs than the very first contrivers. . . . What the others are fain to whisper, they proclame: like *our new Engine*, which pretends to convey a whisper many miles off. So that as in the case of Stealing, 'tis proverbially said, that if there were no receivers there would be no thieves: so in this of slander, if there were fewer spreaders, there would be fewer forgers of Libels; the manufacture would be discouraged, if it had not these retailers to put off the wares."—*The Government of the Tongue*, by the author of *The Whole Duty of Man*, Oxford, 1675, p. 53.

What was the engine here referred to? Has any light been lately thrown on the authorship of *The Whole Duty of Man*? Is any particular person now generally admitted to have been the author? And if so, on what evidence does the conclusion rest? D.

[When the above passage was written the author may have been thinking either of Lord Bacon's "engine houses, where we prepare engines and instruments for all sorts of motions" (*New Atlantis*, p. 308, Bohn's edition), or to Glanville's remarkable prediction of the discovery and general adoption of the electric telegraph, in his *Scep sis Scientifica*, 1665, 4to, p. 134, where he writes: "I doubt not but posterity will find many things that are now but rumours, verified into practical realities, and to confer at the distance of the Indies by sympathetick conveyances, may be as usual to future times as to us in a literary correspondence."—No additional light has been thrown on the authorship of *The Whole Duty of Man* since the Rev. W. B. Hawkins wrote his valuable Preface in 1842. See the articles in our present volume, pp. 9, 57, 106, 124, 290, and 328.]

FRISIANS.—In a magazine, entitled *The Monthly Literary and Scientific Lecturer* for June, 1851, there is a report of a "Course of Lectures on 'The Ethnology of the British Colonies and Depen-

dencies,' by Dr. R. G. Latham, F.R.S." Lect. 1 says:

"As early as the time of Archbishop Ussher, the probability, and something more, of Frisians making part and parcel of the Anglo-Saxon invasion was indicated."

Where is the statement referred to by Dr. Latham to be found? I have looked in Chalmers's *Biographical Dictionary*, and I do not find that Archbishop Ussher wrote any book on ethnology.

E. A.

[In the lecture as published by Dr. Latham in his *Ethnology of the British Colonies*, 1851, p. 15, the passage reads as follows: "The opinion, first, I believe, indicated by Archbishop Ussher, and recommended to further consideration by Mr. Kemble, that the Frisians took an important part in the Anglo-Saxon invasion of Great Britain, is gaining ground." The work most likely to contain a notice of the Frisians, is that great treasury of historical research, Ussher's *Britannicarum Ecclesiarum Antiquitates*, which comes down to the close of the seventh century.]

NURSERY RHYME.—I remember an amusing nursery rhyme commencing with the following words. Can the whole of the song be recovered?—

"The Queen of Hearts
She made some tarts," &c.

W. P.

[We give the version printed in Halliwell's *Nursery Rhymes*, edit. 1846, p. 39:—

"The Queen of Hearts
She made some tarts,
All on a summer's day:
The Knave of Hearts
He stole the tarts,
And took them clean away.

"The King of Hearts
Call'd for the tarts,
And beat the Knave full sore:
The Knave of Hearts
Brought back the tarts,
And vow'd he'd steal no more."

Consult also "N. & Q.," 3rd S. i. 423.]

Replies.

SAVANNAH.

(3rd S. vii. 128.)

Allow me to sacrifice uniformity of reference, by altering your correspondent's spelling; which, being certainly wrong, it seems a pity to preserve. Common usage has settled the orthography as given above; and if worth while, any number of proofs might be offered, as the maps of James Cook in 1771, and of Henry Mouzon in 1775, and every official act relating to the city since, and indeed for a long time before—but this is of small moment. The query put is very hard to answer: Who gave name to Hutchinson's Island, opposite

the town? I find it so called in 1733. Francis Moore writes in 1735:—

"I took a view of the town of Savannah . . . eastward you see the river increased by the northern branch which runs round Hutchinson's Island, and the Carolina shore beyond it, and the woody islands at the sea which close the prospect at ten or twelve miles' distance: over against it is Hutchinson's Island, great part of which is open ground, where they mow hay for the Trust's horses and cattle. The rest is woods, in which there are many bay trees eighty foot high" (*Georgia Hist. Collect.*, p. 94)—

which agrees well enough with your correspondent's account of his print, taken at about the same period. In 1787 its northern side was declared a part of the line of navigation, thereafter to be equally free to Carolinians and Georgians; but it has figured but little in history, saving the honour of causing the grounding of the ship *Hinchinbroke* in 1776, during the first battle in Georgia in the revolutionary war; in which vessel, says Dr. Stevens (now Assistant-Bishop of Pennsylvania) in his *History of Georgia*, vol. ii. p. 133, Lords Nelson and Collingwood were made post-captains. As to the nomenclator, we must look for him between the years 1660 and 1733, unless an earlier occurrence of the name than the latter date can be found. Between 1660 and 1670, some few English went from Virginia to Carolina, previous to which time perhaps no Europeans had visited it, at least the south-western part (now Georgia), for nearly one hundred years; that is, since the French and Spanish expeditions. If, as seems most likely, the island took its name from some person of consideration, would it not be worth while to look over the names of those gentlemen in Barbadoes who made proposals to settle in Carolina in 1663; and some of whom, I think, did actually go over shortly thereafter? These proposals are in the State Paper Office. Amongst the emigrants from the Barbadoes and St. Christopher's in 1635, who had "taken the oaths of Allegiance and Supremacie, as also being conformable to the order and discipline of the Church of England and no Subsedey men," was one Clement Hutchinson; but of what rank in life, I have no means of knowing. (*New England Genealog. Reg.*, vol. xiv. p. 351.) In the same year two Jo. Hutchinsons, aged respectively twenty-two and forty-seven, and a Michell Hutchinson, were passengers from Gravesend to Virginia (*Id.* vol. ii. p. 113; vol. xv. pp. 144, 145). But the records of Georgia proper are very imperfect, even more so than those of the Carolinas. It was emphatically, as Mr. Whitmore remarks in a late essay, a pauper settlement. And as to Carolina itself, Governor Glen, in 1751, reports to the Lords Commissioners of Trade, in reply to their Lordships' letter, requesting an account of the boundaries of Carolina, &c., that—

"in a general way, the settlers of a new county are agriculturists, mechanics, or artificers; but as among the

settlers of this province there existed many gentlemen, it was probable many interesting facts and observations might have been committed to writing, which would have enabled the writer to answer their Lordships' expectations; had not an unlucky fire, which took place about forty or fifty years ago, consumed one of the public offices, wherein were many papers."

It is very unlikely that the island was named from any one of the distinguished New England family; from which, I presume, your correspondent is descended. The migration from New England to Georgia did not take place until about 1762; and there is no historical event within my knowledge, previous to 1733 (when we know the island to have had its present name), which would have induced the colonists to have looked to distant Massachusetts for a local name. I do not infer from your correspondent's note, that there was any relationship between the family of Col. Hutchinson the Regicide and that of the celebrated Governor of Massachusetts Bay. The latter expressly denies it in a letter to the Hon. J. H. Hutchinson, in 1772, preserved in the *New England Register*, before referred to, at p. 302 of vol. i. It appears to have been a grandson, and not a son of Col. Hutchinson, who was said to have "emigrated to the West Indies or America." See the Preface to Bohn's edition, 1848, of *Memoirs of Col. Hutchinson*.

There was a Mr. Hutchinson living at Savannah before the late Southern rebellion; and if this should meet his eye, or that of some member of the Historical Society of Georgia, an answer may be obtained.

Who was Archibald *Hutchison*, who had a good deal to say about the government of Carolina in 1730, or thereabout? Let me add another query: Is Savannah really an Indian name?—

"On this hill they marked out a town, and from the Indian name of the river which ran past it, called it Savannah."—*Hist. Col. of South Carolina, New York, 1836*, vol. i. p. 290.

ST. TH.

SHELVES IN WILTSHIRE.

(3rd S. vii. 241, 308, 330, 362, 422.)

MR. WILLIAM PINKERTON has accused me of "riding off" from the question. Had he a full knowledge of what is required in the scientific investigation of earthworks, he would know that it is only by comparing similar types in different localities that one can arrive at even an approximate idea of their period or purpose. If I have erred in comparing the shelves of Wiltshire with the terraces of Scotland, I have done so in good company. In the first volume of the *Proceedings of the Antiquaries of Scotland*, p. 127, MR. PINKERTON will find an article by Robert Chambers, in which, as illustrating our Scottish terraces, reference is most properly made to similar works in

England, France, Germany, Hungary, Peru, and Palestine.

MR. PINKERTON's expectation that I will be careering over the roads of Glenroy shows a very imperfect acquaintance with the subject on which he is writing. The very word *parallel* which he uses should have shown him the difference between such geological features and terraces, which are not parallel to the horizon, but sweep round the hill at varying angles.

MR. PINKERTON has, in his concluding observations, totally mistaken my meaning. I in no way connected the plough with the terraces, but only referred to the height at which it had been used on our hills at a remote period. In many cases the terraces, which are always formed on the most fertile land, have been obscured by its action. So far from giving up the plough, I have no doubt that many of those terraces were worked, where the breadth admitted, by the rude ploughs of the period.

"Lazy beds," although in modern times confined to potatoes, were formerly a means for cultivation of many other crops.

As to MR. PINKERTON's question, "How long natural manure has been employed in Scottish agricultural operations?" I would simply remind him that south of the Firths of Forth and Clyde the Romans occupied the country, and refer him to the Georgics for their knowledge of the use of manure.

GEORGE VERE IRVING.

Culter Mains, May 31st, 1865.

THE ORIGIN OF SMITHFIELD MARKET.

(3rd S. vii. 411.)

Your correspondent G. A. draws important conclusions from small evidence when he asserts, that the cattle market was not held in Smithfield until the year 1631. If he had continued his researches he would have been convinced that this market was established from "time immemorial."

1253. In this year, it was enacted by the community, that no one of the franchise of the city should in future pay scavage for his beasts sold on the field of Smethefeld, as before they had been wont.

1260. 50 Henry III. *The Customs of Smythfelde*.—For every cow or ox sold that is full grown, one penny. For every dozen of sheep, one penny. If foreign dealers bring oxen, cows, sheep, or swine between the feast of St. Martin and Christmas, they shall give unto the bailiff the third best beast after the first two best.

1468. 8 Edward IV., April 9, a proclamation was made for Butchers Freemen to begin the market in Smithfield, concerning the buying of beasts and cattle, from seven o'clock in the morning till eleven, at which hour the bell shall be

rung, then all foreigners shall begin their market, and so continue for one hour and no longer.

In 1576, 18 Elizabeth, Sep. 28, an order was passed to facilitate the trade of the market. He will also find in the first edition of Stow's *London*, 1798, allusions to the *pens* or *sheepe foldes* used on market days as well as to the cattle market.

1613, 10 James I., Dec. 17, a proclamation was made for the market to be held on every Monday instead of Wednesday and Friday:—

"In consequence of the confluence of People from all parts of this Kingdome to this City of London as of strangers from partes beyond the seas repairing and exercising in this City; and the number of Citizens and Inhabitants also are farr more and greater than have been in former ages, and therefore the like proportions of provisions of victuals cannot nowe suffice to supply a place growne soe greate and so populous as the same City now is; besides the places adjoyning, which be not of the liberties nor within the Government of the same, be it therefore enacted that in future the Market be held on a Munday, the bell to be rung at the opening of the same at 9 o'clock, and that it shall remain open until one."

Your correspondent will also find that by the charter granted to the city (1 Edw. III. sect. 12, March 6, 1327,) it is declared that no market shall be granted by the crown to be holden within seven miles all round about the city. This was confirmed by charter 14, Charles I., sect. 14, Oct. 14, 1638. I would also recommend him to read the several Parliamentary Papers referring to this subject before writing the history of the market, from which he will obtain much valuable information.

W. H. OVERALL.

THE EXODUS OF THE ISRAELITES.

(3rd S. vii. 419, 428.)

A date given in terms of "the year of the world," does not convey a distinct meaning, unless it be stated what mode of computation is used. The first year of the Christian era is the 3761st year of the world according to the modern Jewish calendar, and the 6310th according to Panvinus. There are ten intermediate systems of this early chronology, supported by great names, besides many theories of less note.

I am in possession of a restoration of the sacred reckoning, which has stood every test that I have yet been able to apply, and which has appeared to me to solve many chronological difficulties. According to this scheme, the Exodus took place in the year 3269 of the era of Adam, being the year 1541 before Christ.

According to the corrected Egyptian chronology of Brugsch, Amenophis III., the ninth king of the eighteenth dynasty, acceded in the year 1546 B.C.; and would thus be the reigning monarch at the time of the Exodus. Josephus accuses Manetho of citing a fictitious King Ameno-

phis as then on the throne; but modern discovery tends to confirm the testimony of the Egyptian historian in this particular.

In the Armenian Chronicle of Eusebius it is stated, under the ninth king of the eighteenth dynasty: "hujus ætate Magus Judæorum ex Egypto egressus dux fuit."

The Exodus has been referred by Sir J. G. Wilkinson to the reign of Thothmes III.—the predecessor by three reigns of Amenophis III. More bricks bear the name of this king than that of any other monarch; and it is in a monument of his that "the curious process of brick-making is represented, which tallies so exactly with that described in the Exodus." Sir Gardner, in his note on Egyptian history, in Rawlinson's Herodotus, inclines indeed to a later date; but he says:—

"The sending of the leprous persons to the sulphur springs on the east bank of the Nile, is also a misrepresentation of some real event; and that it was not a mere fable, is proved by the recent discovery of these springs at Helwân."

The name of Ramses is characteristic of the nineteenth and twentieth dynasties; and the sixty-six years of the reign of the famous Ramses Miamoun, to which the Exodus has by some writers been referred, closed exactly 200 years later than the date above cited for the Exodus.

It may be added that the passage of Josephus, as to the employment of Moses in the Ethiopian war before his flight from Egypt, is perfectly consistent with what is known of the history of the eighteenth dynasty. And the disturbance and decadence of this great dynasty, on the death of Amenophis III., might be explained by the death of the first-born of the Pharaoh that sat on the throne.

F. R. CONDER.

The Rev. Joseph Reeve, in his beautiful and instructive *History of the Holy Bible*, places the passage of the Red Sea A.M. 2513 and A.C. 1487. He does not quote any authority; but, if I might venture an assertion, I believe he is borne out by ancient chronologists as regards the time. Who was the King of Egypt at that period, may probably be traced from the sacred text itself.

S. REDMOND.

Liverpool.

Mr. Osburn, in his *Monumental History of Egypt*, makes the Exodus of the Israelites to have taken place under Sethos II. of the nineteenth dynasty. The whole account, both of the Exodus and of the antecedent events, is very interesting. It is contained in the 2nd volume, pp. 572—606.

CANON DALTON will find Manetho's story given at length at pp. 606—608.

Osburn (vol. i. p. 181) confesses his inability to join in the "unbounded eulogy" heaped upon

Manetho's personal character by Bunsen and Lepsius. Bunsen's praise was founded on the favourable opinion entertained of Manetho by Syncellus, who lived a thousand years after Manetho.

JOHN WOODWARD.

New-Shoreham.

"**BONNIE DUNDEE**" (3rd S. vii. 418.)—The words Gay has assigned to Captain Macheath are not sung to the tune to which Scott's song is allied. In the latter case it is the song, and not the tune which bears the title of "Bonnie Dundee." "Bonnie Dundee" is a fine air of slow time, and very appropriate to the sentiment expressed by Macheath; which would not be the case with the other tune, it being one of a sprightly character, ill suited to express the feelings excited by the "terrible show" which Macheath is about to confront. Macneil's beautiful ballad—"Saw ye my wee thing?"—is sung to the tune introduced into the *Beggar's Opera*. C. ROSS.

The tune of "Bonnie Dundee" in the *Beggar's Opera* is not the same to which Sir Walter Scott's words are sung. Scott writes of Claverhouse, Viscount Dundee, but the old ballad refers to the town, "Jockey's escape from Dundee," &c. The words of this will be found in the three volumes of *Old Ballads*, 8vo, published in the first quarter of the last century. They are not such as could be reprinted in the present day.

W. CHAPPELL.

"**THAT'S THE CHEESE**" (3rd S. vii. 307.)—The late David Rees, an eminent comedian, well known in London and Dublin, was celebrated for original *bon mots* on the stage. The above phrase was first introduced into Dublin by him, in a piece called *The Evil Eye*, the scene of which was laid in the Morea. The phrase became very popular, and was used when a person wanted to impress on another that something very important had been said or done in reference to something in hand. I have a clear recollection of having asked Mr. Rees what was the origin of the term, and he replied it arose in consequence of a half-witted boy having eaten a piece of soap and then told his grandmother what a nice piece of cheese he had devoured. "It was soap," cried the old lady. "Oh, no," shouted the boy, "that was the cheese." Such is the story as it was told to me.

S. REDMOND.

Liverpool.

In reference to the note by MR. TRENCH as to the origin of the phrase "That's the cheese," I may say that an old friend of mine, now dead, who was very fond of tracing the history of slang phrases, told me a very simple story as to how "That's the cheese" originated. The story was as follows:—In the north of Ireland there lived an old woman

with a grandson of some eight years of age, and the youth had an appetite that was considered voracious. This was a subject of remark amongst the neighbours; and the old woman on one occasion, when speaking to one of the neighbours, gave the following illustration of her grandson's readiness to eat anything without regard to taste or smell. She had purchased a piece of brown soap, and placed it in the bottom of the window. Some hours afterward, when she was about to commence washing, she said, "Paddy, where's the soap?" "What soap?" said Paddy. "Why," replied the old woman, "the soap that was in the window." "Oh! granny," says he, "that was the cheese!" Paddy had eaten the soap believing it to be cheese.

The story was made a standing joke against Paddy ever afterwards; and by degrees it got circulation, and came to be applied to anything that suited the taste of the party making use of the expression. It is easy to understand in these days, when people are anxious to appear witty, how this should come to be generally used amongst those who use slang for wit; and those who wish to appear more witty than their neighbours use instead, "That's the Stilton," "That's the Cheshire," &c. J. S. GLASS.

Liverpool.

ST. AGNES AND HER LAMB (3rd S. vii. 402.)—The account, of which H. C. enquires, is found in most old books of Lives of Saints. I translate it as given in the old German work, *Passional efte dat levent der hyllighen to dude uth dem Latina mit velen nyen hystorien unde leren*. Lubeck, 1507:—

"Now the friends of St. Agnes were much oppressed with grief for her; and they bewailed her for eight days with great affliction; and watched all night, and wept by her sepulchre. On the eighth night, they saw several beautiful virgins near the sepulchre, who were clothed in rich attire. And on the right hand stood one virgin with a beautiful white lamb. At this sight they were very glad; and Saint Agnes comforted her friends who bewailed her, and spoke thus to them: 'You must not bewail me as among the dead, for I am with these virgins in everlasting bliss: there we have joy infinite and eternal.'"

This vision is inserted in the Roman Breviary on January 28, on which a second feast is kept, or rather a commemoration made of St. Agnes.

F. C. H.

SCARLETT FAMILY (3rd S. vii. 43.)—I am informed by GAMMA that I am "mistaken in regard to Christiana Scarlett's marriage into the family of the Gordons of Earlston." If he will turn to the genealogy of the Gordons of Earlston in Burke's *Peerage and Baronetage*, he will see that James Gordon of Jamaica, the son of Sir Thomas (of Earlston), third baronet, married in 1770, Christiana, daughter of James Scarlett, Esq., and died in 1794, having had issue by her, Sir John, fifth baronet, &c.

The James Scarlett above mentioned, a landed proprietor in Jamaica, was the grandfather of the first Lord Abinger, Chief Baron of the Exchequer, and of Sir William Anglin Scarlett his brother, who was Chief Justice of Jamaica.

A GENEALOGIST.

BEAR'S DEN HALL (3rd S. vii. 402.)—This house was situated on Putney Heath, and was the residence of Charles Christiern Reisen, seal engraver and painter, and — Skelton, upholsterer. It was kept at their *joint expense*! I cannot learn any particulars of these eccentrics, but from the print it would appear that they pigged together in filth and wretchedness. Their armorials are a crab-tree and a tent; the supporters, a crutch and a walking-stick, intimate infirmity. The very small amount of "Smoak, by Chance," indicates poverty or parsimony. The bear and the crab-tree intimate that their discomforts were not alleviated by cheerfulness and good temper. A kite pouncing upon small birds is called "Crab-tree transmigrated," not indicative of amiability. (See Walpole's *Painters*.)

E. H.

TRAVELLING SCOTCHMEN (3rd S. vii. 420.)—In this town there are a vast number of these persons engaged in the drapery business. The trade is carried on with dock-labourers, mechanics, and very humble people; yet it is most extensive, as the "Scotchmen" supply goods almost to anyone, and to any amount, taking weekly payments at one shilling in the pound. And when the bargain is faithfully kept by the purchaser, the profits, as any one acquainted with figures and interest tables can determine, become truly enormous. There is a special day set apart in the monthly sittings of the Liverpool County Court, which is devoted solely to hearing claims of these travelling drapers against defaulting debtors. The people of this town (particularly drapers) look on these "Scotchmen" as an extensive nuisance. With the needy and the honest customer they are well spoken of; for they supply goods not at an extravagant price, and those persons, whose income is weekly, and who are punctual in their engagements, find them a convenient and desirable sort of shopkeepers.

S. REDMOND.

Liverpool.

BISHOP LINDWOOD (3rd S. vii. 429.)—I have to thank MR. BEDFORD for the trouble he has taken to assist in the investigation as to the true arms of Bishop Lindwood. As Sir F. Madden's notes were not based upon the Bishop's Register, it is possible that, while the armorial bearings on the brass at Linwood were those of the Bishop's family, previous to his elevation to the offices of Dean of Arches, Keeper of the Privy Seal, and Bishop of St. David's, the coat which appears in the title-page of the *Provinciale* may be arms assigned to him for special distinction. Can anything be

learned from the Records of the Heralds' College on this point? I exceedingly regret that I cannot furnish MR. BEDFORD with a reference to Guillim, as I have no note of it. My memorandum was made many years ago, before the importance of such minutiae had been so strongly impressed upon readers, as it has been since the publication of "N. & Q."

H. W. T.

TOASTS (3rd S. vii. 397.)—The toast attributed by CYRIL to Dr. Enfield, has been given to the celebrated Tom Sheridan when he contested the shoemaking borough of Stafford: "May the trade of Stafford be trampled under foot by all the world." The story adds, that it was misunderstood by the electors, and the wit was obliged to explain.

C. T.

MEANING OF ABBERY (3rd S. vii. 345, 407.)—MR. DIXON omits half of my quotation from Mandeville, which is important in fixing the meaning of the word "arbery": for, after mentioning the scarcity of "arbery, in that contree," he says: "thei brennen the dong of bestes for defaute of wood." Clearly showing that wood for fuel was included in his term *arbery*. It was a general term, which included "trees that beren fruite," as well as "othere," which were devoted to the fire.

C. T.

"COMPLAINT" OF SIR DAVID LINDSAY (3rd S. vii. 78.)—L. will find that his explanation of the words "Pa Da Lyn" is considered by Lord Lindsay to be the correct one, by referring to the *Lives of the Lindsays*, in the chapter treating of Sir David Lindsay's *Works*. Not having the work by me, I cannot give the number of the volume and page. The work was published in 1849.

SCOTUS.

DRAGON (3rd S. vii. 418.)—If BLAZON will refer to Mr. Lower's amusing *Curiosities of Heraldry* (London, 1845,) he will find in chapter iv., on the chimerical figures (pp. 92—97), an account of the dragon which will, I think, interest him.

J. WOODWARD.

CARY FAMILY: BISHOPRIC OF KILLALOE (3rd S. vii. 117, 170, 424.)—I regret that the typographical error of a letter on p. 167 of the *Letters of Sir Robert Cecil*, which I edited for the Camden Society, and which error escaped notice in revising the proofs, should have given so much trouble. The prelate intended to be referred to, was William Casey not Carey.

William Casey was Rector of Kilcornan, in the diocese of Limerick, and was advanced to the see of Killaloe by King Edward VI., by a mandate dated Oct. 23. Among the Pat.-Rolls, 4th Edward VI., is a letter of the Lord Protector and Council in behalf of the Earl of Desmond for conferring the bishopric, when it shall be void, to "such a man as shall for his literature and life be

meet for the same." In pursuance of the terms of this letter, the bishopric was granted to William Casey, anno 5^o.

He was consecrated at Dublin on Oct. 23 (Pat.-Rolls) by the Archbishop of Dublin, assisted by the Bishops of Kildare, Leighlin and Ferns. Queen Mary deprived him by a Commission, issued in 1556; but in 1571, he was restored by Queen Elizabeth. When he became aged and infirm, Dennis Campbell, Dean of Limerick, was appointed his coadjutor in 1588; and in 1591 he died, having been a bishop forty years.

JOHN MACLEAN.

Hammermith.

I can explain how MELETES has fallen into the error of supposing that there was a Cary, Bishop of Killaloe. The authority quoted states that Dennis Campbell, Dean of Limerick and Rector of Drumcliffe, in the diocese of Killaloe, was, in 1588, appointed "coadjutor to his diocesan, Bishop Carey." MELETES overlooked the fact that Campbell had two dioceses, and, on referring to Archdeacon Cotton's *Fasti Ecclesie Hibernicæ*, it will be found that the bishop to whom he was appointed coadjutor was William Casey, Bishop of Limerick; not Carey, as misprinted in the passage cited from *Sir Robert Cecil's Letters*.

Your correspondent will find a valuable contribution to the history of the Cary family in Part XIII. of the *Herald and Genealogist*.

JOHN RIBTON GARSTIN, M.R.I.A.

Dublin.

HAG'S PRAYER (3rd S. vii. 114, 427.)—The Hag's Prayer is well known in Lancashire, and is still repeated by boys and girls "in country places" after the Lord's Prayer on retiring to rest. Its terms, however, are somewhat different from those given by A. A. In a series of papers which I read before the Lancashire and Cheshire Historic Society, during the years 1859, 1860, and 1861, which are printed in vols. xi., xii., and xiii. of their *Transactions*, I have entered at length into our local superstitions, and have given the *Hag's Prayer* as follows:—

"Matthew, Mark, Luke, and John,
Bless the bed which I lie on;
There are four corners to my bed,
Which four angels overspread,
Two at the feet, two at the head.

"If any ill thing me betide,
Beneath your wings my body hide.
Matthew, Mark, Luke, and John,
Bless the bed that I lie on. Amen."

The Rev. William Thornber notices the same custom in his *History of Blackpool*, p. 99, as still existing in the Fylde district; and my friend, the late Rev. James Dugan, M.A., T.C.D., informed me that the Irish midwives in Ulster use a similar formula when visiting their patients. He said that they first mark each corner of the house with

the sign of the cross, and on entering the house repeat the following words:—

"Here are four corners to her bed,
Four angels at her head.
Matthew, Mark, Luke, and John,
God bless the bed that she lies on.
New moon, new moon, God bless me,
God bless this house and family."

The whole prayer appears to me to be simply a *Christianised* relic of the old Scandinavian faith. This is more particularly the case with the Ulster form, which exhibits the formula in its *transition* state. A Westmoreland friend of mine used to repeat the Lancashire form every night until some one persuaded his mother that it was a *Popish* invocation, and then he was ordered to discontinue it as something too impious to be uttered by a Protestant!

T. T. WILKINSON, F.R.A.S., &c.

Burnley, Lancashire.

ROMAN HAND (3rd S. vii. 338, 429.)—The saying, "Roman hand," no doubt, is derived from the passage cited from *Twelfth Night*, in which place, doubtless, it refers to the style of handwriting which Maria had learnt to imitate so well (Act V. Sc. 1, towards the end),—

"Alas! Malvolio, this is not my writing,
Though I confess much like the character;
But out of question 'tis Maria's hand."

The fair Roman hand in fashion at the time (and beautiful it was) may be seen in examples at the British Museum. The term now generally refers rather to a bold style of *composition*, by which the writer can easily be detected, though he does not write under his own name. J. C. J.

THEODOLITE (3rd S. iv. 51, 135, 217.)—You now have had as etymological explanations of the word Theodolite, — *θεά-θηλόν* — *θεδομαι εἰδένον* — *θεῶν* — *θῆλος-τρον*, and *θεδομαι ὁδός*. The only one worth a moment's consideration is the last, and that is entitled to notice simply because more generally received, especially by professional men. Your valued correspondent, A. A., to whose opinion on a point simply professional one would have great hesitation in offering an objection, says that *θε* is "the ordinary abbreviation of the Greek *θεδομαι*." This is not so. There is not a *single* word in English with this abbreviation, nor is there either in Greek or Latin. I will go further, and say that there could be no such word. For the verbal would come last, as in telegraph, semaphore, monogram, viaduct, &c.; and the verb *†* could not have been simple, but of a verbal form, and so that *θε* could be no abbreviation of it. A. A.'s objection as to date also falls to the ground, for the word Theodolite, i. e. "Theodelite, or a topographical glasse," occurs, as has already

* There is no such word.

† Greek verbs are never compounded except with prepositions.

been shown as early as 1611 in a book printed by A. Hopton, and in the same also occurs the word "circumferentor." So that neither of these words are modern as is set down by the "tradition among surveyors." This early date (1611) makes it also all but impossible that the word Theodolite was taken from the name of the person to whom the book I mentioned in my last was dedicated; but nearly certain that the name was borrowed from one of his family. J. C. J.

THE DUKE OF BRUNSWICK'S "FIFTY REASONS" (3rd S. vii. 68, 121, 428.)—The title given by CARL FORD of the copy of the above work in his possession, is the original title under which it was published in English; and which it bore, I believe, till the new edition was published by Keating & Brown in 1822, of which copies used to be very common; but the work has now quite disappeared from our catalogues. The first edition must have been published towards the end of the seventeenth century, or early in the eighteenth. For I find it in the—

"Catalogue of Books sold by Tho. Meighan, Bookseller, in Drury Lane, where gentlemen may be furnished with all sorts of new books that come out; and have ready money for any library, in what language soever."

This Catalogue is appended to a very scarce book, *The Primer, or Office of the B. Virgin Mary*, printed in the year 1717.

CARL FORD enquires if his edition of 1741 is scarce. Certainly it is; and I fear that the same is to be said now of the edition even of 1822, the last with which I am acquainted. In the Catalogue of J. P. Coghlan for 1793, the work appears with its full title, thus:—

"Fifty reasons or motives why the Roman Catholic Apostolic religion ought to be preferred to all the sects this day in Christendom, and which induced his most serene Highness Anthony Ulrick, Duke of Brunswick and Lunenburgh, to abjure Lutheranism. To which is (*sic*) added, three valuable papers. I. The decision of the Protestant university of Helmstadt in favour of the Roman Catholic religion. II. Copies of two papers written by the late Charles II. King of Great Britain. III. And of a paper written by the late Duchess of York, spouse of James, afterwards the second king of that name. Price 1s. stitched in blue."

All these are included in the edition of 1822, but the title has been abbreviated. F. C. H.

IRISH BOOKS AND MSS. (3rd S. vii. 414.)—MR. EUGENE O'CAVANAGH'S enumeration of Irish publications will be serviceable in directing attention to the yet extant literature of the most ancient of European languages and races. If the catalogue was extended to MSS. likewise, it would assuredly lead to the discovery of many, especially those in possession of private persons, which have been jealously withheld from public ken, lest a loan might become an appropriation, or lest the prized documents should be marred, or

remodelled, in course of transcribing. Within the last fifty years, many such MSS. have been irrevocably lost; but numbers still are to be found, even among humble families (of ancient lineage, however), in the S. and W. of Ireland. These chiefly relate to genealogical and personal annals, and are dashed with a colouring of romance; but a vein of authentic history is traceable through them all.

In enumerating Irish versions of the Scriptures, I venture to call the attention of collectors to the Irish New Testament (Munster dialect) by Robert Keane, of Eccles Street, Dublin—or, as he subscribes on the title-page, adopting his ancient tribal surname O'Catáin. Only a few score copies of this uncommonly beautiful edition were printed, the expense being considerable, and no encouragement manifest for sale of a large issue. It is a small 4to on good paper of even quality, substantially bound, and printed by Gill of Trinity College, Dublin, in Irish type, the clearest and *easiest to the eye* I have ever seen. The soundest guarantee for the correctness of this version is the reputation of the translator, whose unobtrusive disposition cannot altogether conceal from a large circle of friends his accurate and comprehensive acquaintance with the classical and Celtic languages. J. L.

Dublin.

"PISCIS FLOTANS" (3rd S. vii. 55, 124, 288, 384.)—The query—"What was *piscis flotans*?"—has elicited an answer from MR. BINGHAM, a reply from the original querist P. S. C., and a rejoinder by the former which is evidently very far from the mark: inasmuch as the holibut (the fish suggested by him) is an inhabitant of the northern seas, rarely met with in the British Channel, and quite unknown in the island of Guernsey. Five minutes conversation with an intelligent and experienced fisherman of that island, Pierre le Noury (well known to the readers of *The Field*), has I believe put me in the way of giving a satisfactory solution of the difficulty. He tells me that the fishermen here make a distinction between "poisson du fond" and "poisson du flot." Among the former are included all sorts of flat fish, as well as congers; which last, it will be remembered, was the staple fishery of the island. These are never taken except in deep water, and close to the bottom. The "poisson du flot" includes mackerel, pilchards, gar-fish, whiting, mullets, bream, and all other sorts of fish which swim near the surface of the water. "*Piscis flotans*" we may, therefore, conclude to be synonymous with "poisson du flot." I must however remark that, in a copy of the document referred to by P. S. C., to be found among the MSS. of the Harleian Collection (No. 1617), the sentence stands thus: "Omne batellum portans *piscem flotans* in Normanniam." This reading makes

"flotans" refer to the boat, not to the fish carried in it; but as the copy appears to be inaccurate in other particulars, no great stress can be laid on this variation.

E. M'C.

Guernsey.

ASSUMPTION OF ARMS (3rd S. vii. 427.)—I have read with much pleasure the observations of your correspondents upon this subject. None of them have, however, suggested any practical remedy, such as would render it impossible for seal engravers and heraldic swindlers to practise on the vanity and credulity of would-be bearers of coats of arms. A catalogue of persons whose arms or pedigrees are registered in the College of Arms would do very much to mitigate the evil. It should be formed by one of the members of the College. A work of this kind was published for the Heralds' Office, Ireland, by William Skey, A.M., F.S.A., St. Patrick Pursuivant and Registrar of the Heralds' Office, in Ireland, under the following title:—

"*The Heraldic Calendar*, a List of the Nobility and Gentry whose Arms are registered and Pedigrees recorded in the Heralds' Office, Ireland. Dublin: 1846. 8vo."

Such a book would be the best means of informing us who the British gentry really are, would be of infinite use to the genealogist, and would no doubt prove remunerative to the compiler.

GEORGE W. MARSHALL.

KEY TO THE CHALDEE MANUSCRIPT (3rd S. v. 314-317.)—Looking over some old papers lately, I found among them the accompanying "Key," which I send as supplementary to MR. BATES's communication. I may add that the paper from which I copy is dated "Glasgow, 12th Nov. 1818," and was written by myself at that time.

Chapter I. verse 3. Blackwood; 4. Pringle and Cleg-horn; 16. Constable; 17. *Edinburgh Review*; 39. Henry Mackenzie (Author of *The Man of Feeling*); 44. Walter Scott; 49. Professor Jameson; 53. Dr. Brewster; 55. P. H. Tytler; 56. A. Henderson (General Post Office); 57. R. P. Gillies; 58. C. Mackenzie; 62. Shairp of Hod-dam. Chapter II. verse 2, Editor; 10. J. Wilson, J. of P.; 11. Author of *The White Cottage*; 12. Rev. A. Thomson; 13. James Hogg; 14. Dr. M^c Rie; 17. Mr. Riddell; 18. M^c Culloch and Galloway (qy. of Galloway?); 22. Dr. Gordon. Chapter III. v. 14. Mr. Jeffrey; 21. Prof. Leslie; 22. Prof. Playfair; 35. J. G. Dalzell; 45. Hugh Murray. Chapter IV. v. 1. Macvey Napier; 6. Jamieson, Register Office; 8. Neill, the printer; 18. Gray, High School; 19. S. M^c Cormick; 20. John Ballantyne; 21. James Graham; 23. Principal Baird; 24. D. Bridges; 25. Dr. Duncan; 26. Ja. Baxter; 27. P. Gibson; 28. S. Anderson, Master of St. Luke's Hospital.

J. MACRAY.

Oxford.

PETRUS DE ALVA ET ASTORGA (3rd S. vii. 400.) The British Museum printed Catalogue contains two works by this author:—

"*Armamentarium seraphicum, et regestum universale tuncdo titulo immaculatæ conceptionis.*"—*Matritii*, 1649, fol.

"*Sol veritatis, cum ventilabro seraphico, pro candida Aurora Maria, &c.*"—*Matritii*, 1660, fol.

His name does not appear in the Bodleian Catalogue, nor in Reading's Catalogue of Sion College. Græsse, in his *Trésor de Livres rares et précieux*, says that all the works of this Franciscan are rare and curious. In one of them he gives 4000 coincidences between St. Francis and Jesus Christ. No. 78 of these tells us that "the Saviour was nine months in his mother's womb, and so was St. Francis."

R. B. PROSSER.

25, Southampton Buildings, W.C.

THE WORD "MON" (3rd S. vii. 435.)—In the impromptu lines here given, the word "mon" is put into the mouth of a Scotch M.P. as meaning the English "man."

This is a very common supposition, made by Englishmen as to the Scotch mode of pronouncing the word, but it is a total mistake; and I use the freedom to quote as follows from the Preface to the abridged edition of Dr. Jamieson's *Dictionary*:

"*A in Man, &c.* has nearly the same sound in Scotch as in English. Vulgar English writers who use 'mon' for 'man,' 'hond' for 'hand,' &c., believing that this is pure Scottish, show that they have studied the works of Ramsay and Burns to little purpose. The rhymes to such words occurring in Scottish poems will at once point out the true pronunciation, as for example:—

'Then gently scan your brother man.'

Address to the unco Guid.

'Untie these bands from off my hands.'

Macpherson's Farewell."

G.

Edinburgh.

KONX OMPAX (3rd S. vi. 263; vii. 424.)—Can these mystical words have any connexion with the temple of Kom Ombos in Egypt? We know most of the mysterious rites originated in that country. The temple bears the cartouche of Thothmes III., B.C. 1800. See Roberts's *Egypt*, vol. i. 18.

A. A.

Poets' Corner.

TO OBJECT (3rd S. vi. 367.)—*To object* is now commonly used as a verb neuter, but if your correspondent will refer to the *Dictionary of the English Language* by Dr. Samuel Johnson, he will find that it there appears only as a verb active, and in one of the passages quoted from Pope, it is used nearly in the same manner as in the extract given from Farindon's *Sermons*:—

"... Pallas to their eyes
The mist objected."

MELETES.

TOADS IN STONE (3rd S. vii. 388, 428.)—The two halves of a block of stone in which a living toad had been found, were shown in Hyde Park at the Exhibition of 1851—"the stone without fissure, chink, or vein." The toad was alive during the earlier part of the Exhibition, but died before its close.

W. CHAPPELL.

TRINITY COLLEGE, DUBLIN (3rd S. vii. 441.)—A speech of Archbishop Loftus made publicly in the Tholsell soon after the Quarter Sessions of St. John the Baptist to the Mayor and Aldermen of Dublin, proposing to them the making of a grant to be made from the city of Dublin of the lands of Allhallows for the building of Trinity College in Dublin, is printed in *Camdeni Annales*, ed. Hearne, p. lvii. (See *Athen. Cantab.* ii. 405.)

C. H. & THOMPSON COOPER.

Cambridge.

WORDS USED IN DIFFERENT SENSES: KICK (3rd S. vii. 278, 367, 425.)—In many parts of Lancashire the word *kick* is used to signify ask or beg. Its use in this sense is limited to the operatives, and generally forms part of a request for beer. A man who having (if I may use the expression) "wet one eye," and not having money enough to continue the process to his own satisfaction, seeing a gentleman coming along the road, would say, "Here comes Mr. —; I'll kick him for a pint."

H. FISHWICK.

COUPLETS (3rd S. vii. 398.)—It should not be overlooked that the Greek couplet quoted by MR. TRENCH is an epigram of Plato on Aristophanes, transferred to Sir William Jones by the change of name.

C. G. PROWETT.

CHAP (3rd S. vii. 380.)—In the instances quoted, the word "chap" is used in its proper and not its slang meaning. It denotes a buyer or seller, and is still used in the same way by old-fashioned marketers. The slang use transfers it from this special relation to a general purpose; so with the word "party," which in slang means anybody, but in legitimate English is restricted to the parties to a legal contract.

C. G. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Pre-historic Times, as illustrated by ancient Remains and the Manners and Customs of Modern Savages. By John Lubbock, F.R.S. (Williams & Norgate.)

It requires little acumen to discover the great value of the present contribution to ethnological science. When a gentleman of Mr. Lubbock's attainments devotes years to the study of such a subject, and not content with visiting all the great national museums in which collections of primeval remains are to be found, examines for himself on the spot, and in the company of those who have made these objects their especial study, the localities where they were deposited, the result could not fail to be a work rich in facts and in legitimate deductions from those facts. The book may therefore be considered as a repertory of all that has yet been ascertained with regard to Tumuli or Burial Mounds, Peat Bogs, Shell Mounds, Lake Inhabitations, Bone Caves, Riverdrift, Gravels, and in short as a most valuable text-book for the study of Pre-historic Times. We ought to add that it contains upwards of one hundred and fifty illustrations.

The New Testament for English Readers: containing the Authorised Version; with a revised English Text, Marginal References, and a Critical and Explanatory Commentary. By Henry Alford, D.D., Dean of Canterbury. In Two Volumes. Vol. II. Part I. The Epistles of St. Paul. (Rivingtons.)

The readers of the first volume of Dean Alford's valuable edition of the New Testament will not be surprised to find that the Epistles receive a somewhat different form of illustration from that with which the learned editor accompanied the Four Gospels and the Acts of the Apostles; and that the number of corrections necessary to bring out the readings and renderings is so great, that, instead of confining himself to noting these below the text, the editor has found it unavoidable that a *Revised Text* should be published; which is here accordingly printed side by side with the *Authorised Version*. The rendering in the subjoined notes is not always identical with that in the Revised Text; but is usually rougher and more literal, thus affording additional illustration of the meaning. The Dean's valuable and learned Introductions to the several Epistles, in which he examines their authorship and authenticity—the objects for which, and the time when, and places where they were written—occupies nearly one hundred and fifty pages; and abounds with information calculated to make still more intelligible to mere English readers, this important division of the Holy Scriptures.

Moxon's Miniature Poets. A Selection from the Works of Frederick Locker. With Illustrations by Richard Doyle. (Moxon & Co.)

The second volume of Mr. Moxon's dainty series of Miniature Poets is occupied with the effusions of Mr. Locker, who obviously asks with Horace—

"... ridentem dicere verum
Quid vetat?"

and who masks many a deep thought and much true poetic feeling under the quips and cranks and wreathed smiles of a wearer of motley. Many of Mr. Locker's graceful and touching little poems are as gracefully illustrated by Richard Doyle.

The Anti-Teapot Review. Nos. I. to V. (Houlston & Wright.)

These are the literary effusions of a Club (mostly of young Oxford men) which rejoices in the name of "Ye Red Club"—a Club which when it meets, as we guess—

"May sometimes counsel take—but never tea."

If our readers would fain know what "Anti-Teapotism" is, against which the Review declares war, we must refer them to the Review itself.

Notices to Correspondents.

B. J. For some account of the last wolf in Scotland see "N. & Q." 2nd S. viii. 296, 402.

WM. BLOOD. "The Stars and the Angels" was published in 1850, by Hamilton, Adams & Co., London; Menzies, Edinburgh; and M'Glashan & Gill, Dublin.

FRANKS. Will "H. F.," who wishes to exchange franks, furnish us with his address.

Answers to other Correspondents in our next.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIGHT COLUMNS for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. BAKER, 25, WILKINSON STREET, STRAND, W.C., where also all Communications for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 17, 1865.

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NOTES FROM THE ISSUE ROLLS.

In recently examining a quantity of the Issue Rolls for the reigns of Edward III. and Richard II., I met with various curious entries, of which I “made notes,” thinking that they might be worth the attention of “N. & Q.” They are mostly genealogical:—

“Die Martia, xliij die Junii.—Rico de Tempest, Custodi Ville Berewyci sup Twedam, denar' sibi libat' p man' Johis Wyelif, sup eadem custodia, etc., cxxv li.”—(Exitus, Pasch. 36 Ed. III.)

Can this be the great reformer or any immediate relative?

Oct. 7, 41 Ed. III. [1367.] News brought to the king by Ludovico de Colonia of the birth of a son of the empress. [Sigismond, afterwards emperor.] He is rewarded with ten pounds. (Exitus, Mich. 41 Ed. III.)

Same date. News of the birth of a daughter of the Duchess of Barre, brought by Francisco, her messenger, who receives five pounds.

Oct. 29. News of the birth of a daughter of the King of France. [This must be Jeanne, the date of whose birth is, however, given by Moreri as June 7, 1366; she died, according to the same authority, Dec. 21, 1366. The three eldest daughters of Charles V. all died in 1360, and the fifth, Marie, was not born until 1370.]

Feb. 3, 42 Ed. III. [1368.] News of the birth of a son of the Duchess of Berry. [She had three sons, Charles, Jean, and Louis.] (Exitus, Mich. 41 Ed. III.)

Oct. 18, 22 Ric. II. [1398.] News of the birth of a son of the King of France. [Jean, afterwards dauphin, born Aug. 31, 1398.] (Exitus, Mich. 22, Ric. II.)

“Thos. Swynford, militi [legitimate son of Katherine Swynford], et Johanne Crophull ux'i ejus.”—Exitus, Mich. 19 Ric. II.

June 6. Payments for the burial of Thomas, late Earl of Kent [the king's half brother] in the church of the blessed Peter, Westminster, at the king's cost. (Fragment of Exitus Roll, qu. Pasch. 20 Ric. II.)

But the most remarkable entry of all is to come, and I should be glad to receive a good opinion upon its meaning. On July 7, 39 Ed. III. [1365], 60*l*. 13*s*. 4*d*. is paid to William de Harplo, valet of the Lord Prince of Aquitaine [Edward the Black Prince] bringing letters to Philippa, Queen of England, from the said Prince, concerning the birth of a son of the said prince. This was Prince Edward born at Angoulême in the previous February. On Tuesday, Feb. 25, 40 Ed. III. [1366], 16*l*. 13*s*. 4*d*. was paid to a valet of the Lord Prince of Wales, coming from Aquitaine with news (*rumoribus*), *not* letters, to the king of the birth of a son of the said prince. This was Richard II., born at Bordeaux, Jan. 6, 1366. But on the third of May, 41 Ed. III. [1367], occurs the following entry, which I give verbatim that no mistake may appear:—

“Stepho Rummelowe, vall'to Dñi Principis Vasconi, venienti cum l'ris directis Dño R. et Dñe Re^{ce} de natiuitate filij. Principisse Vasconi; in denar' sibi lib' vidj. de dono Dñi R. c. p'i., et de dono Dñe Re^{ce} c. m*q*. i. p' l're de p'ua'to sigillo de hoc p'nto.”

Is there any question that “the Prince of Gascony” denotes the Black Prince? Or is there any probability that this letter was the *official* intimation of the birth of Richard II., then sixteen months old? If not so, and I can scarcely think either of these suppositions probable, we have here a *third and hitherto unknown son of the Black Prince*. According to Froissart, the prince quitted Aquitaine for his Spanish campaign in January, 1367, not returning until the early part of 1368. This extract from the Issue Rolls would seem to infer that he was in Aquitaine in April, 1367, as otherwise the valet would have been said to come from Spain bearing his letters. On Feb. 17, 1368, Geoffrey de Styneclie was despatched on an embassy to the prince to Spain. Froissart, be it remembered, places the birth of Richard II. in 1367; but even if his reckoning be adopted (and the general consent of historians seems against it), who then was the prince of whose birth news was brought to King Edward on Feb. 25, 1366?

Another awkward date is that of the battle of Navaretta, which, according to Froissart, was fought on April 3, 1367. But Sir John so rarely gives a date at all, and is so frequently wrong when he does give one, that his testimony is of little weight when it comes in competition with that of the Rotuli. HERMENTRUDE.

LONGEVITY.

[The following articles have been in type for some time. Their publication has been delayed in order that they might appear in connection with a series of Papers on *Longevity* now preparing for these pages. As from the nature, extent, and difficulties of the inquiries connected with these Papers, some weeks may elapse before they can be ready, it has been thought advisable not to delay any longer the following communications from our correspondents. The note in which E. H. A. so candidly points out the error "of 21 years" in the instance formerly adduced, shows how necessary it is to receive with caution the statements of longevity which are so often and so readily advanced, without any evidence in support of them.—Ed. "N. & Q."]

The interesting correspondence on longevity, which was lately carried on in *The Times*, has come to an abrupt termination, and as the parliamentary session has now begun, we cannot expect, as A DOUBTER truly observes, that the correspondence will be renewed. The subject is, I think, exactly suited for discussion in the columns of "N. & Q.," always supposing that correspondents would avoid accumulating instances of longevity picked up by hearsay, or extracted from works devoid of all critical tone, such as the *Annual Register*. Every parish has its stories of centenarians, and they appear in provincial newspapers as part of the regular stock in trade, along with toads in rocks, showers of fish and frogs, singing mice, living snakes in men's stomachs, year-long fasts, the sea-serpent, &c. What we want is a series of carefully investigated cases, where the centenarian's baptismal entry and course of life have been investigated, and with complete identification at the time of death. A great number of cases are to be found in a volume by Easton,—

"Human Longevity, recording the Name, Age, Place of Residence, and Year of the Decease, of 1712 Persons, who attained a Century and upwards, from A.D. 66 to 1799."

The work, however, displays no spirit of criticism. If we dismiss as altogether absurd and incredible, the stories of the Countess of Desmond, Old Parr, and Henry Jenkins, who are said to have reached the ages of 145, 159, and 169 years, there yet remains several cases of extreme longevity, in which the dates of baptism and burial appear to have been ascertained with precision. Two remarkable instances are those of Robert Bowman and Mary Noble, both natives of Cum-

berland. They were personally examined by Dr. Barnes, who reported their cases in the fourth and tenth volumes of the *Edinburgh Philosophical Journal*. The doctor himself searched the parish register of Hayton, and found the entry of Bowman's baptism in 1705; he was still living in 1820, having completed his 115th year. In 1823 Dr. Barnes saw a copy (not the original) of Mary Noble's baptismal certificate, dated Sept. 17, 1716. She was accordingly in her 107th year at the time of his visit to her.

On Jan. 10, 1864, Mr. Robert Chapman died at Rosherville, in Kent, in his 102nd year. He was born at Whitby, Oct. 12, 1762, and, belonging to one of the oldest and most respected families of the town, his whole career was well known. A friend of mine, now far on among the eighties, dined with Mr. Chapman on the occasion of his 100th birth day. JAYDER.

Having in 1st S. v. 356 adduced as an instance of remarkable longevity Patrick Machylwian, a Scotchman, vicar of Lesbury, in Northumberland, stated to have lived to the age of 112 years, and to have died in 1659, I think myself bound to notice the fact, that the said old gentleman did, in the year 1634, when on examination as a witness in the Ecclesiastical Court at Durham, state his age to be then only threescore and six, so that supposing him to have died in 1659 he would fall short of his reputed age of 112 by 21 years. See the *Proceedings in High Court of Commission for Durham and Northumberland*, edited by Mr. Longstaffe for the Surtees Society, case of Brandling.

E. H. A.

The paragraph below would be interesting if any of your American correspondents could authenticate the dates:—

"THE OLDEST MAN IN THE WORLD.—A Wisconsin paper says that the oldest man in the world is now living in Caledonia, in that state. His name is Joseph Crele, and his age is one hundred and thirty-nine years. He has lived in Wisconsin more than a century, and was first married in New Orleans one hundred and nine years ago. Some years afterwards he settled at Prairie du Chien, while Wisconsin was yet a province of France. Before the Revolutionary war he was employed to carry letters between Prairie du Chien and Green Bay. It is but a few years ago that he was called as a witness in the Circuit Court, in a case involving the title to certain real estates at Prairie du Chien, to give testimony in relation to events that transpired eighty years before. He now resides with a daughter by his third wife, who is over seventy years of age."

PERCY B. ST. JOHN.

Allow me to draw the attention of inquirers interested in this subject to an extract from a Diary of Dr. Thomas Raffles of Liverpool, pub-

in his *Life* by his son (8vo, London, 1864, p. 123.) It runs as follows:—

"July 22nd, 1814. Rode with Mr. Mather to Todmorden in the centre of the beautiful vale of that name. On our way called on Mr. Marden, near Bacup, where I saw and conversed with Mary Harrison, aged 104. She had been in the family ever since she was twelve years old, and is in full possession of every faculty except that of hearing."

Perhaps some correspondent can inform you when this exemplar of "the constant service of the antique world" died, and in what manner her death was registered. L. A. B.

BAGMAN.

In the latest edition of Mr. Hotten's *Slang Dictionary*, "Bagman" is said to be "a commercial traveller;" but no explanation is given as to the origin or derivation of the word. I venture to suggest that it took its rise in the saddle-bags in which the commercial traveller of the past century carried his patterns and goods; which saddle-bags, being of larger dimensions than those usually carried by travellers on horseback, would designate the commercial traveller, *par excellence*, as the Bag-man. I find from the recollections and traditionary belief of those who were acquainted with the pre-railway days of the Great North Road between Alconbury-hill and Wansford, that the commercial travellers usually dispensed with vehicles, and made their journeys on horseback—a system which permitted them to get at the remote villages, and along "droves," "bullock roads," and rough lanes whose rude state of nature would have made (and often now does make) them to be impracticable for carriages on springs. The horses of these commercial travellers were so laden with distended saddle-bags, that their riders were sometimes half hidden in them, and were hoisted into their seats with no little difficulty.

Among other tales that are told of the doings of the highwaymen near to Alconbury Hill is one in which a Bagman figures as the unheroic hero. This Bagman had turned off from the Great North Road, and was riding towards Huntingdon when he was stopped by a highwayman. By clapping spurs to his horse, however, he contrived to make his escape from the thief's clutches, though with some difficulty. He had not gone far when he overtook a decent-looking man riding in the same direction as himself. Now the Bagman was not over bold, and his saddle-bags were well filled, so he thought it prudent to ask the traveller to allow him to ride in his company; but, to his surprise, the stranger gave him no answer. He again repeated his request with a similar result, the stranger all the time watching him earnestly but suspiciously. For the third time the Bagman addressed the stranger, who thereupon turned his horse across the road and pulled

up to arrest the Bagman's progress, at the same time thrusting his right hand into his coat pocket. The Bagman only paused long enough to catch sight of the gleam of a barrel, when, spurring his horse, he dashed past that of the traveller, and galloped away towards Huntingdon, expecting every moment to hear the clatter of pursuing hoofs and the report of a pistol. The Bagman reached Huntingdon in hot haste, and summoned the *posse comitatus* to sally back with him and make a capture of the highwayman. A strong party was formed, and, under the Bagman's guidance, started in pursuit. They had not gone very far when the Bagman cried, "There he is!" and pointed to a horseman approaching them at a sober jog-trot. "There he is! that's the highwayman; don't let him escape." That a highwayman!" cried his companions; "why, it's our Mayor. That's the Mayor of Huntingdon!" "Impossible!" said the incredulous Bagman. "But it's true," they rejoined, as the horseman drew nearer; "you can ask him for yourself." "Mayor or no mayor," said the Bagman stoutly, "he reined up his horse, and, without saying a word, pulled out a pistol upon me; and I might have been murdered and robbed, if I had not galloped off." "What sort of a pistol was it?" said his companions with a grin. "Not one to be laughed at," said the indignant Bagman. "It was a very large pistol." "Well, we'll ask him to show it to us. Here the gentleman is. Good morning, Mr. Mayor." The horseman thus addressed reined up his steed, and thrusting his hand into his coat pocket, pulled out something without saying a word. "There's the pistol," said the Bagman, as he caught sight of the gleam of a barrel. His companions burst into a roar of derisive laughter; as well they might, for, to his great astonishment, the Bagman saw the horseman raise the weapon deliberately and place it to his own ear, where it resolved itself to a no more formidable weapon than an ear-trumpet. It is needless to add that the horseman, who was indeed the Mayor of Huntingdon, was not only very deaf, but was as honest a man as the Bagman, who now apologised to him for the mistake that he had made. CUTHBERT BEDDE.

A CHICHESTER EPIGRAM.—Perceiving that you have recently, among other rich seasonings in your miscellany of what I would term, if I might coin a word, condimental literature, opened compartments for uncirculated epigrams, and for curious conjunctions of significant names (see the No. for April 22, p. 322), I beg leave to offer a notice which may perhaps be considered to combine both characters.

In the south-eastern outlet of the city of Chichester, called the Harnet, there was for many

years until very lately a pawnbroker's shop, kept by Messrs. Need & Ransome. But the latter, and more eligible name for such an establishment, has, I believe, within a few years past disappeared from the front of the house. This extremely curious nominal coincidence has been thus versified rather than epigrammatised; for these having been, as I have every reason to conclude, the actual names of the two partners, constituted of themselves a prosaic and suggestive epigram:—

On Messrs. Need & Ransome's Pawnbroker's Shop, Harnet, Chichester.

"Observe beneath those three gilt balls
Implied assurance handsome;
That where the fond pledge *Need* enthrals,
Is always found a *Ransome*."

T. A. H.

DUFFER.—This word is an example of those which continue for almost an indefinite period in use, without attaining to reputable use. The *Oxford Journal* of Saturday, May 25, 1765, under the head of "Thursday's Post," has the following, which might have been written almost verbatim in 1865:—

"Yesterday an East India *Duffer*, or fellow who pretends to sell ignorant people very great bargains of smuggled goods, accosted a well-looking man in Holborn with the usual address, at the same time showing some samples of his merchandise from under his great coat, and enjoining secrecy—all which was promised; but the supposed countryman asking if he had no tea, was carried to a house in St. Giles's: where, in quality of his commission as a Custom-house officer, he seized some dozen of flimsy French silk stockings, a quantity of adulterated Dutch tea, and other goods, to the amount of sixty pounds."

H. B. C.

THE LAST MEMBER OF THE IRISH PARLIAMENT.

Your correspondent MR. H. LOFTUS TOTTENHAM having supplied a copy of a curious document relative to Irish Parliamentary Representation (3rd S. vii. 375), I am induced to send you the following cutting from the *Daily Express*, May 15, 1865, for preservation in "N. & Q." :—

"We regret to announce the death of Sir Thomas Staples, which took place at his residence, 11, Merriion Square, East [Dublin], shortly before seven o'clock last evening. The deceased baronet, who was the father of the Irish Bar, had nearly completed his 90th year. He was the last Member of the Irish Parliament, in which assembly he sat for the borough of Coleraine, and subsequently for Knocktopher, county Kilkenny. He was one of the independent members who voted against the Act of Union."

The late Earl of Charlemont, who died in December, 1863, had also been a Member of the Irish Parliament.

ABIBA.

PASSAGE IN PLAUTUS.—

"*Dus maniculæ connexæ.*"

Rudens, Act IV. Sc. 4, line 125.

There is a passage in Plautus's *Rudens* which has given me some trouble to understand; but of

which I feel sure I have hit upon the right meaning at last. In the discovery scene, *Palæstra* describes, among other *crepusculæ*:—

"*Pal. Post est situla argentea et dæ connexæ maniculæ et Sucula.*"

The dictionaries citing this passage give, some of them, "*manicula*," a little hand; others, a plough handle. Both of these interpretations are utterly unsatisfactory. "*Connexæ maniculæ*" would be a ridiculous way of expressing a toy-plough: and two little hands, joined together, would be no better. The real meaning of the passage is explained by poor *Gripius*'s exclamation in the next line, when he wishes *Palæstra* may go and hang herself with her "*situla et porculis*," making no mention of the "*maniculæ*." "*Maniculæ*" means *handles*, not only of a plough. If we grant this, all is easy. The articles in question are a child's pail, with two ears rivetted or soldered separately; and they were "*connexæ*" by the handle, which worked in them—just as is the case in all old examples of the "*situla*." Any one who collects Roman or Greek curiosities from London, and other excavations, must know how frequently these ears ("*maniculæ*"), and the handle which binds them together, are found still connected, though the pail itself has perished. *Gripius*, then, only mentions the pail and piggies; because the "*maniculæ connexæ*" were part of the former.

J. C. J.

NANKEEN.—The following note may be useful to some of your readers:—

"*Yellow Cotton.*—A new species of cotton, called *Nankeen*, of a bright yellow color, and fine texture, is now raised in the United States. The seed was furnished by Mr. Crawford, Secretary of the Treasury, and procured from Sicily." 1828.

W. P.

A FOURTH PARALLEL PROVERB.—To the three proverbs in different languages, lately published in "N. & Q." cautioning against the too early adoption of a summer dress, I can now add another:—

"*Hasta el cuarenta de Mayo,
No te quites el sayo.*"

Literally, Till the fortieth of May do not strip yourself of the wrap. This proverb, I am told, is common in the north of Spain, but, as might be inferred from so late a day as the 9th of June, is unknown in the Centre and South. The odd way of negating any change in May, puts one in mind of Greek *Kalends*. The word *sayo* is, I believe, of Oriental origin, and is identical with *sash*.

K.

OBJECTIVE.—It is generally supposed that what may be termed the German meaning of the words *objective* and *subjective*, is quite modern; dating no further back, so far as we are concerned, than

Coleridge, who was much given to the use of the words in his philosophical monologues. But is this really the case? Does not the following extract from an old author go to prove the contrary; at least, so far as "objective" is concerned? —

"The last chapter having designed that idol-worship (as the Devil is therein proposed *objectively* to be adored) is not only a great countenance, but leads vastly to the promotion of diabolical confederacies." — *Pandemonium, or the Devil's Choyster*, by Richard Bovet, Gent., London, 1684.

Sir Walter Scott has used this book in his work on *Demonology*. W. S.

Queries.

"LILLIBULLERO."

Can any of your correspondents state the exact meaning of the burden of the well-known song of "Lillibullero," which had such an effect that, as Bishop Burnet says —

"It made an impression on the King's army that cannot be imagined by those that saw it not. The whole army, and at last the people, both of city and country, were singing it perpetually."

The bishop suggests that the burden was said to be Irish words. Given at length these apparently absurd words are —

"Lillibullero, Bullen-a-lah!
Lero, lero, lillibullero, lero, lero,
Bullen a lah!"

It is true that the word "lero" is to be found in the burdens of some Irish songs, as for example, in one common in the county of Clare, where a popular air is known by the title of "Lura, lura, no da lura;" but in another version the burden given is — *Mallo lero, is im bo ban*, rendered in English, "Mallo, lero, audeambo bawn."

In looking over a manuscript volume of music of the time of Queen Elizabeth, in lute tablature, I happened to find the word "lero" or "leerow" repeated more than once, seemingly as a direction for the mode in which an air was to be played; as, for example, "a paven, leerow way;" and sometimes spelled "lerrow." On another page occur the words "for the leero," and "for the leeroe."

This book contains a variety of airs, to which the title, "a galliard, a taranto, a pavin, an allemand," &c., are prefixed; and the names of a few composers of the day, Edward Persé (Percy), John Johnson, Daniel Batcheler, and Dowland occur in it.

I have, further, some faint recollection of having met elsewhere, but have lost the reference, some ancient airs "set for the leerow viol." If I am accurate in this, we have here the name of some species of instrument, different, doubtless, in

some degree from the viol de gamba, and others of the same class.

I should expect that some of your correspondents, who have engaged in studies similar to those of DR. RIMBAULT, MR. CHAPPELL, or MR. ROLFE, may be familiar with the word, and so readily supply the required information. If I am correct in my supposition, the word will be found to be of English or foreign origin, not Irish. Although Bishop Percy states that "Lillibullero" and "Bullen a lah!" were said to have been the words of distinction used among the Irish Papists in their massacre of the Protestants in 1641.

Hume thought the popularity of the song was rather due to Purcell, the original composer of it, than to Lord Wharton, who is stated in a pamphlet of 1712, to have been the author of the words. A modern writer on musical composition, Mr. J. Curwen, in 1852, seeking for the source of the power of ridicule in the tune, seems to give it as his opinion that "FA, the fourth on the scale, recurring, with cold sarcasm, here lies the power."

J. HUBAND SMITH, M.R.I.A.

Dublin.

J. L. ARMSTRONG. — I have a copy of a little book, entitled —

"Heart Pearles; or, Buds of Early Promise. A pleasant Fire-side or Home Companion. Forming a suitable Christmas or New Year's Present for young Readers of both Sexes. By their friend, the Editor, James Leslie Armstrong. London: Printed by William Jones, Duke Street, 1852."

This small volume contains many short poems, sonnets, ballads, &c., and also a drama, "John of Gischala." I believe that the "editor" and the author are one and the same person. Can any reader of "N. & Q." give me any information regarding the author? There was a book called *Scenes from Craven*, published at York in 1835, by Mr. J. L. Armstrong. R. I.

LORD ASTON OF FORFAR. — The casual mention of this nobleman's name, in a recent number of "N. & Q.," reminded me that I wished to put some queries concerning him to your readers.

It appears that, on the death of James, fifth baron, in 1751, without male issue, the title devolved upon Philip Aston — a very distant relation: that he died unmarried in 1755, and was succeeded by his brother Walter, who also died without male issue in 1763; when the honours descended to (the son of his uncle Edward) Walter Aston, father of the late Right Hon. and Rev. Lord Aston, Vicar of Tardebigge, in Worcestershire.

One of these noblemen was a cook in the employ of Sir — Mordaunt, Bart., and another was a watchmaker. May I ask which was the cook, and which the watchmaker?

As the family is now extinct, or presumed to be

so, there can be no impropriety in my putting these questions:—

It appears, from the *Gentleman's Magazine* (1839, April, p. 377), that—

"The Rev. Walter Hutchinson Aston, Clerk, presented a petition claiming to be Baron Aston of Forfar, but no case was printed."—

Was his right to so style himself ever allowed?

There is a pedigree of the family in Berry's *Hertfordshire Pedigrees*, deducing the descent of the late reverend peer from Wm. Aston of Milwich, in remainder to whose posterity the original patent was framed; but it does not show the extinction of the male descendants of an elder son, some generations before the late lord's line branched off.

H. S. G.

CAWNPORE QUERIES.—I have just risen from the perusal of "*Cawnpore*," by G. O. Trevelyan, and wish to ask through your columns the following questions:—

1. Where did the author learn that a Ghazee was a "member of a class of religious enthusiasts," "probably hostile to our religion?"—P. 100.

2. Whence did he manage to procure the exclusive information that the infamous Nana Sahib, a Brahmin, was the adopted son of the Rajah of Sattarah, a Mahratta?—P. 57.

3. How came it to pass that Sir Henry Havelock, who did not enter the army till some years after the battle of Waterloo, was in a position to show to our Spanish allies in 1813 that an English steed could clear a French breastwork?—P. 339.

By way of *Notes*, I take the liberty of mentioning—

1. That a Ghazee is not a Mahomedan Brother Ignatius, but a martial and bloodthirsty fanatic, armed to the teeth, and vowed to wage war to the knife against all infidels, which, in the Indian Mutiny, meant English women and children.

2. That Nana Sahib was as much related to the Rajah of Sattarah as Richard Cromwell to Charles Stuart. The Rajah was the lineal descendant of Seevajee, the founder of the Mahratta Empire, and Nana Sahib, the representative of the Peishwas or Brahmin Mayors of the Palace, who had supplanted their masters upon the throne.

3. El Chico Blanco, immortalised by Napier in his *Peninsular War*, was not Henry Havelock, but his elder brother William Havelock, who fell at the head of the Fourteenth Light Dragoons in the first battle of the last Sikh war.

CHITTELDROOG.

EDWARD CROKE.—Any information respecting Mr. Edward Croke, who was governor of Fort St. David's on the Coromandel Coast, and died in February, 1769, will be acceptable. M. P.

EXCHEQUER RECORDS.—The following transcript, which I have made from one of the mutilated Exchequer documents, appears to me well worth preserving in "*N. & Q.*" Perhaps some of your readers may be able to tell us something of the parties who were so heavily fined:—

"Elias Best, fined 1000*l.* for drinkeing a health to the pious memmory of Stephen Collidg.

"Thomas Swaden, a Collectour of Chimny mony, fined 1000*l.* for not returneing 3 chimnys.

"David Bennables, a gold Smith, fined 500*l.* for selling little bawbleing things at faïres that was not sterling.

"Isack Simbell fined 1000*l.* for barratry."

W. H. D.

FOSTER OF LEICESTER GRANGE, WARWICKSHIRE, AND OF CO. LEICESTER.—What were the arms of this family. The pedigree is given in Nichols's *Leicestershire*, but the arms are not given.

H. S. G.

FUN.—In the ballad of the "*Battle of Harlaw*" (3rd S. vii. 394), this word occurs twice. It is not in the dictionaries of Skinner, Junius, Minshull, nor even so late as that of Elisha Cole, 1724. The earliest mention I can find is in Nathan Bailey. What is the derivation of "*fun*," and its earliest use? How could it have got into the ballad, or is the latter of recent date?

A. A.

Poets' Corner.

SIR RICHARD HARDRES, BART.—This gentleman, who was the eldest son of Sir Thomas Hardres, Knight, of Upper Hardres, in Kent, by Eleanor, daughter of Henry Thoresby, Esq., Master in Chancery, was created a baronet, June 3, 1642. About Oct. 1660, he presented to Charles II. a petition, of which the following is an abstract:—

"Sir Rich. Hardres, Bart. of Great Hardres, co. Kent, servant to his late Majesty. Set on foot the Kentish petition in 1648, for preservation of the late King; led 2800 horse in Kent, reduced Sandwich, and seized the mock prince set up to represent His Majesty's person; suffered three long imprisonments, and high sequestration, to the loss of 7000*l.*; spent 500*l.* for plate, bedding, &c., for His Majesty, and though permitted to reclaim them, allowed them to remain on Prince Rupert's complaining of the injury to the service that their withdrawal would cause; hazarded his life by conveying information to His Majesty when in the Downs," &c.—*Green's Cal. Dom. State Papers, Charles II. i. 332.*

I desire to know when this loyal baronet died.

S. Y. R.

KILPECK.—Can you refer me to any historical account of Kilpeck Castle?

P. S. C.

LOCAL NAMES.—The other day being in the north of London, I was much struck with the names of the following places:—Ball's Pond, Ponder's End, Potter's Bar.

Now my queries are—Who was Ball, and where

was his Pond? * Who was Ponder, and what was his End? Where did Potter reside, and by what right did he put up a Bar?

IGNORANTIA LOCI.

MARCOLPHUS.—

"Marcolphus will not lightly find a fit tree to hang himself on."—*Jewel*, iv. 124.

Who was Marcolphus, and what does Jewel refer to? I cannot find any explanatory note elucidating the allusion. F. C.

MARRIAGE CUSTOMS.—In the year 1476, a certificate was made by the clergy and six parishioners of Uford, in the county of Suffolk, to the effect that:—

"Robert Hatchet, late a neighbour and parishioner of the said town of Hufford, buried his wife Anne Hatchet in the said parish, the next day after Saint Mark the Evangelist, A.D. 1476; and we aforesaid testify and bear true witness that we nor none of our neighbours never knew unto this day that since the said Anne's decease, that the said Robert was 'trowhplyht' to any woman by the tityl of matrimony, but that the said Robert may take him a lawful woman unto wife in any town of Yngland."

Can any of your readers inform me whether such certificates were common, or was this a special case?

In one of the old register books of the seventeenth century belonging to the parish of Clare, Suffolk, is the following singular memorandum:—

"Memorandum, that I, Susan Ward of Clare, doe resigne all my right in John Manson to Susan frost, so that they proceed to marriage, in witness of the truth herof I the said Susan Ward have set my hand this the 5 of Januarie.

"The Mark of
"Witness,
"JOHN PRENTICE."

SUSAN + WARD.

Do you know of the existence of any similar memorandums, and can you give an explanation of such a singular entry? J. G.

"THE METROPOLITAN MAGAZINE."—Can any one inform me who was editor of a periodical called *The Metropolitan [Quarterly] Magazine*, 1826? The magazine only existed for about a year. Are the names of any of the contributors known? R. I.

MINIATURE.—Mr. Fairholt, in his *Dictionary of Terms of Art*, supposes this term to be derived from the practice of writing the rubrics and initial letters of manuscripts with red-lead, or *minium*—the name given to vermillion by the ancients.

[* Ball's-pond, in the parish of Islington, derives its name from one John Ball, who kept a house of entertainment here about the middle of the seventeenth century, having for its sign "The Salutation." A large pond, which remained till the commencement of the present century, was probably in his day frequented by duck-hunters, and by them coupled with the name of their host. A token issued by him bears the inscription, "John Ball, at the Boarded House neere Newington Green."—*Lewis's Islington*, p. 360.—ED.]

This is indeed the derivation which etymologists follow each other in assigning to the term: Blount (1670), Coles (1700), *Gloss. Angl. Nova* (1707), &c. Kersey (1715), simply defines it "a drawing of pictures in little." I do not find the word in Cotgrave (1650), or remember meeting with it in French treatises on painting earlier than this; but his successor Guy Miegé, in his *Great French Dictionary* (folio, 1688), has it immediately following, as if derived from the words "Mignardise," "Mignardes," "Mignard," spelling it "Mignature;" and explaining it—"Miniature, a sort of painting in small, and in water-colours." I rather fancy this derivation; but do not know how it will fit in with the Italian "miniatori caligrafi," or rubric penmen; whose labours, together with those of the "illuminatori," produced the manuscripts and missals which have descended to us from the pre-typographic ages.

WILLIAM BATES.

Birmingham.

AN OLD PROPHECY FROM NOSTRADAMUS.—I cut the following from the *New York Times*, of April 4, 1865. You may consider it of sufficient interest to give to your readers.

"AN OLD PROPHECY. From the *Richmond Whig*, March 30. By request, we publish the following extracts from the *Prophéties et Vaticinations* of Nostradamus, vol. ii. of 1609:—

"About that time (1861), a great quarrel and contest will arise in a country beyond the seas—America. Many poor devils will be hung, and many poor devils will be killed by a punishment other than a cord. Upon my faith you may believe me. The war will not cease for four years, at which none should be surprised, for there will be no want of hatred and obstinacy in it. At the end of that time, prostrate and almost ruined, the people will re-embrace each other in great joy and love."

G. W.

POLYGAMY.—The late eminent prelate, Archbishop Whately, would have permitted polygamy in the case of polygamous converts, rather than have the wives in excess of one dismissed to their great injury; the youngest probably being retained by the convert, if he were obliged to select one; and the only true wife—the oldest and first—being as probably amongst the rejected. This I report *meipso teste*. It was said to me long before Dr. Colenso came to the same conclusion, in presence of the same missionary difficulty.

Bishops Burnet and Berkeley are said to have viewed favourably the principle of polygamy. Is it so? Give chapter and verse—so to speak.*

Sir William Capell Brooke, in his *Sketches in Spain and Morocco*, 1831, is further said to have recommended the practice which even unchristian nations are gradually coming to renounce.

I have not seen his book; nor Madan's extraordinary one of the last century. A CLERGYMAN.

[* Bishop Burnet's work on *Polygamy* is noticed in "N. & Q.," 2nd S. ii. 181.—ED.]

COMPUTATIONS OF REGNAL YEARS.—Edward I. (as any History of England will inform its reader), began to reign Jan. 25, 1272, and died on June 21, 1307. I am but a poor arithmetician, but I think I shall not commit any great error in holding that this reign thereby extended over fifty years and five months, minus a few days. However, comes King Edward to possess an issue in the Michaelmas term of his fifty-first year, tending to the following Easter?

Moreover, Edward the Black Prince died June 1376. What then mean the following entries in the Michaelmas Issue Roll for his father's fifty-third year?—

"Dec. 22. To Edward Prince of Wales, by the hands of William de Fulborne, his clerk, &c. 400*l*."

"To Edward Prince of Wales, by the hands of John myn, mercer, of London, 240*l*."

"Mar. 8. To Edward Prince of Wales, &c. 266*l*. 13*s*. 4*d*."

Again, according to a Wardrobe Roll for 38 Edw. I., Elizabeth Duchess of Clarence was buried March 11, anno 38, the expenses for the transportation of her corpse to England commencing on the 31st of January previous. Yet the first part of these expenses are repaid only on Jan. 31, anno 39; appearing in the Michaelmas Issue Roll for 38 Edw. III.

Is it possible that the Michaelmas Roll takes its name from the year in which it closes, and could be reckoned *before* the Easter Roll of each year? *i. e.* does the Michaelmas Roll intitled anno 38 contain the Michaelmas term for anno 37, and the Hilary term for anno 38? or does it, as certainly seems more natural, contain the Michaelmas term for anno 38, and the Hilary term for anno 39?

This is an important question for the correct chronology of the reign. Will PROFESSOR DE ORGAN, who is learned in things in general, and others in particular, or some other archaeological and arithmetical authority, condescend to help me out of the Slough of Despond wherein I am underling?

HERMENTRUDE.

P.S. The dates of the Easter Rolls of Richard II., who commenced his reign in June, are in the same predicament.

SAGO AND PORT WINE.—When a boy, this aliment was fashionable with invalids. At that time sago was about four shillings a pound. I shall be obliged for information when, and by whom, it was introduced? While writing I may state, that a decoction of pearled barley, or Emden oats, with or without port wine, according to circumstances, offers the most nutritious food for invalids, more so than jellies or beef-tea: especially to those of the upper and middle classes, who, when in health, feed on animal diet.

A. P.

Canonbury.

STILTS.—In Marlowe's drama of *The Jew of Malta*, one of the characters is made to say:—

"Once at Jerusalem, where the pilgrims kneel'd,
I strewed powder on the marble stones,
And wherewithal their knees would rankle so,
That I have laugh'd a-good to see the cripples
Go limping home to Christendom on *stilts*."

By "*stilts*," in this passage, is evidently meant *crutches*. Was this its original meaning?

H. FISHWICK.

WILLIAM EARL OF ULSTER.—Can somebody kindly tell me the date of the death of this nobleman, the father of Elizabeth Duchess of Clarence? I should be glad to ascertain, if possible, the month as well as the year in which it occurred. For the date of his daughter's birth, if given by any trustworthy authority, I should also be greatly obliged.

HERMENTRUDE.

VOSSIUS DE THEOLOGIA GENTILI.—Brunet, *Manuel du Libraire*, t. v. p. 1373, says:—

"De Theologia Gentilium Physiologia Christiana, lib. ix. sive de origine et progressu idolatriæ, 6d. 2^a, Amstelodami 1668, 2 vol. in fol. L'édition d'Amsterdam, 1641, 8 vol. in 4^{to}, est moins complète."

I have three quarto volumes, which I supposed were odd ones, but I find that the only copy in the British Museum is exactly like mine. Attention is directed to the peculiarity in the catalogue. The title-page of the first volume says: "Editio tertia priori longæ auctioni et correctior, Francofurti ad Moenum, 1675." The second is Amsterdam, 1675; and the third Amsterdam, 1669. In vols. i. and ii., the pagination and register are continuous. Prefixed to vol. iii. is an imperial privilege, giving John Blaeu the exclusive right of printing the last five books for six years, and a like Saxon privilege for ten years. The former dated 1668, the latter, 1669.

I cannot find any notice of this edition. Has Brunet mistaken it for a folio? Gerard Johann Voss died in 1649. His prefaces, dated 1641 and 1645, are reprinted; and there is no indication of an editor to make the third edition, "auctior et emendatior." Should any reader of "*N. & Q.*" know more about these curious title-pages, or have an opportunity of consulting the folio edition of Vossius's complete *Works*, Amsterdam, 1695-1701, information thereon will oblige H. B. C. U. U. Club.

WORCESTERSHIRE FAMILIES.—Can any reader of "*N. & Q.*" oblige me with the armorial bearings of the following Worcestershire families?

Prattinton, a family long resident at Bewdley, of which the late Worcestershire antiquary, Prattinton, was a member.

Penn of Harborough Hall. This family was of Harborough in the fifteenth century. The last of the race, who was uncle to the poet Shenstone, died issueless in 1731.

Bland of Ham Court.
 Ramell, Lord, of Great and Little Hampton.
 Purcell of Purcell Hall.
 Tristram of Moor Hall, in Belbroughton.
 Lea of the Hill; sheriff, 1816.
 Ballard of Evesham.
 Newce of Rock: co-heiress, married Cornwallis and Partinton.
 Zachary, representing Mucklow of Arley.
 Timbrell of Bradforton.
 Holberrow of Wolverley.
 Andrewes of Synton. (Arms were granted to Richard Andrewes, of Synton, in 1529.)
 Hodges of Broadway. (John Hodges, of Broadway, had his arms confirmed, and a crest granted in 1610.) H. S. G.

Queries with Answers.

WHIT-SUNDAY, WHITSUNDAY, OR WHITSUN DAY?—In the *Churchman's Almanack* for the present year, published by the S. P. C. K., the compiler has called June 4, "Whitsun Day." What authority is there for this? In the Prayer-book the day is called "Whit-Sunday." It is frequently, however, written "Whitsunday," as in *Wheatly* and the *Christian Year*. So that here are three ways of writing the word or words. Which is the right way? CUTHBERT BEDE.

[Whit-Sunday, Whit-Monday, and Whit-Tuesday, are ecclesiastical barbarisms. White-Sunday, or Huit-Sunday, as vulgar etymologies, are also utterly indefensible. Whitsun-day, or rather Whitson-day, from wit (mind, or understanding) is nothing more nor less than a corruption of Pentecost day, as is shown by the comparison of the corresponding names of Whitsun-day in foreign languages. (See "N. & Q." 2nd S. ii. 154.) The analogy of Easter favours this orthography. It is Easter Day, not Easter Sunday; therefore it is Whitsun Day, not Whit Sunday. Easter Eve, Easter Monday, Easter Tuesday, have in like manner their parallels in Whitsun Eve, Whitsun Monday, and Whitsun Tuesday. The Book of Common Prayer says Monday and Tuesday in "Whitsun week." Until of late years the word was printed in one—Whitsunday, not Whit-Sunday. In the *Anglo-Saxon Chronicle* we have—

"A.D. 1067.—On thisan Easton com se kyng to Winchester, and tha wæron Eastru on x. kl. Aprl., and sona after tham com Mathild seo hæfðie hider to lande, and Ealdred æræb' hig gehalgode to cwene on Westmystre on awitan sunnan dæg.

"This Easter came the King to Winchester; and Easter was then on the 10th before the calends of April. Soon after this came the lady Matilda hither to this land; and Archbishop Eldred hallowed her to queen at Westminster on Whitsunday."—*Saxon Chronicle*, ed. Ingram, p. 268.

The *Paston Letters* and Wicliffe spell it Whitsontide, the Bible of 1551 Wytsontyde, Chaucer, Whitsontide, Sir Thomas More, Whytsontyde, Sidney, Whitsontide, Wylkyn de Worde, Wytson.]

FIVE MINIATURES.—I have lately seen five miniatures, set as a group in one frame. The subjects are all men of middle age, or rather past it. Each man has a rope round his neck, with a knife plunged into the middle of the body, as if they had all suffered for treason. To four of them the names are given underneath, with the addition "passus," with the date. The names are Cooke, Heath, Ward, and Holland. The fifth has no name: he is in a dress apparently of a Roman Catholic priest, with his head shaved, and out of his mouth proceeds a legend with the inscription "Have mercy, Jesus." The dates are all from 1641 to 1646; no two in the same year. Can any of your correspondents inform me who these men can be? The mode of death seems to point distinctly to the English punishment for treason; and the names are unquestionably English, and the costume that of England at that period. But what trials for treason could have occurred during the Civil Wars? J. C. M.

[William Ward, whose true name was Webster, suffered at Tyburn on July 26, 1641: see Dodd's *Church History*, iii. 95, fol. and *Memoirs of Missionary Priests*, Part II. pp. 155-171.—Thomas Holland, alias Sanderson, also suffered at Tyburn, Dec. 12, 1642: see *Memoirs of Missionary Priests*, Pt. II. pp. 237-243, and Oliver's *Biography of Members of the Society of Jesus*, p. 117. There is a portrait of him in the *Certamen Triplex*.—Henry Heath, otherwise called Paulus de Sancta Magdalena, suffered at Tyburn on April 17 [or 27], 1643: see Dodd's *Church History*, iii. 119, and *Memoirs of Missionary Priests*, Pt. II. pp. 243-256. We cannot throw any light on the other two miniatures.]

"SERMONS TO ASSES."—The above is the title of a small book published in 1768 (London), and followed in a year or two by a second series. It is dedicated "To the very excellent and reverend Messrs. G. W., J. W., W. R., and M. M.,"—some of whom (the dedication tells us), "have preached for many years to the members of the congregation that these sermons are designed for." We are also informed that "These Sermons should have been dedicated to the A—b—s, B—s, and their C—y, but the author was afraid of offending their modesty." I am anxious to learn who was the author, and to whom each of the above initials respectively refers. R. C. L.

[This singular production is from the pen of James Murray, late pastor of the Scotch Presbyterian meeting-house, High Bridge, Newcastle, who died on January 28, 1782, in the fiftieth year of his age. The initials of the Dedication are intended for the following popular preachers of that time, namely, George Whitfield, John Wesley, William Romaine, and Martin Madan. Murray's *Sermons to Asses* was followed by *New Sermons to Asses*, also *Sermons to Doctors in Divinity*, *Sermons to Ministers of State*, and *Lectures to Lords Spiritual*. These have since been collected into an octavo volume, and published.

by William Hone in 1819, with a short biographical notice and portrait of the author. The best account, however, of this eccentric preacher, together with a list of his numerous works, will be found in Mackenzie's *History of Newcastle-upon-Tyne*, edit. 1827, vol. i. pp. 387-389.]

A JACOBUS PIECE OF GOLD.—In the will of a Mrs. Barbara Young, dated 27th of August, 1730, and proved at Armagh, 16th December, 1743, frequent mention is made of a Jacobus piece of gold; as, for example, in the following bequest:—"I leave and bequeath to my grandson, Latham Blacker, three hundred pounds and a Jacobus pees [*sic*] of gold." What may have been the meaning of leaving this piece of gold in addition to the sum of 300*l*.? ABHBA.

[The Jacobus, or touch-piece, was hung round the neck of the individual afflicted with the Evil when the King touched for it: the latest are of James II., Anne, and the Pretenders. The sovereign power of the gold piece was distinctly admitted, as the disease is reported to have returned in some cases upon the medal being lost, and of being again subdued upon the presentation of a second piece. Vide Pettigrew's *Superstitions connected with Medicine and Surgery*. 8vo, 1844, p. 144.]

MOTHER-IN-LAW.—Edward Dennis in his Will (1708) leaves a legacy to his "Honoured Mother-in-law Elizabeth Dennis." Can a man's second wife be correctly called his children's mother-in-law? I should mention that Edward Dennis never married, as far as I can ascertain.

SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

[Wharton in his *Law Lexicon*, ed. 1860, says that a Mother-in-law is the mother of one's wife or husband (p. 496), whereas a Step-mother (*noverca*, Lat.) is the wife of one's father, who is not one's mother, p. 697.]

PARK.—How came the word Park to be applied to artillery? G. S. D.

[A park, as Blackstone remarks, properly signifies any enclosure; hence a "park of artillery" is surrounded with a rope. In Scotland, any enclosure of considerable extent, whether by means of stone walls or fences, used as grazing ground for domesticated animals, for corn or grass crops, is termed a *park*.]

MUNDUNGUS.—Can any etymologist tell me the derivation of this cacophonous synonym for bad tobacco? I cannot find the word in any book earlier than the reign of Charles II. Is it Dutch?

WALTER THORNBURY.

[Mundungus, trashy tobacco, is from the Spanish *Mon-dongo*, paunch, tripe, black pudding. Vide Neuman and Baret's *Spanish Dictionary*.]

Replies.

FACTITIOUS PEDIGREES: WILLIAM SIDNEY SPENCE.

(1st S. ix. 221, 275; 2nd S. x. 106.)

At the present moment, when attention is being so generally and so properly drawn to the many factitious pedigrees now put forth in books having the semblance of authority, the following particulars of a kind-hearted gentleman, who was ever ready to help pedigree-hunters out of their difficulties, will probably interest many readers of "N. & Q."

Good Mr. Spence having, I presume, heard that the late Mr. St. Barbe was engaged in collecting materials for a history of his family, addressed the following letter to that gentleman:—

"4 Feb. 1846.

"Having been engaged by the Widow of the late Sir John Cotgreave, of Netherleigh House, near Chester, to inspect and arrange the Title-deeds and other documents in her Ladyship's possession, I find a very ancient pedigree of the Cotgreaves de Hargrave in the co. of Chester, which family became extinct in the direct male line in the year 1724, but which was represented thro' females by the late Sir John Cotgreave. It is the work of Randle Holme, anno 1672, from the documents compiled by the learned William Camden in 1598, and contains the descents of three generations of the St. Barbes de South Brent, Somerset, and Congleton in Cheshire, with their intermarriages and armorial bearings emblazoned, commencing with Robert St. Barbe de So. Brent and Congleton, living *temp.* Henry I. whose grandson Sir Robert flourished in the reign of Richard Cœur de Lion, and embraced the Cross, accompanied that Monarch to the Holy Land, and fought under him at the Battle of Ascalon against Sultan Saladin; presuming that you are of the same family, I will transmit you extracts from the pedigree as far as relates to your distinguished family, conditionally that you remunerate me for the information and definition of the armorial bearings, there being 3 shields containing 12 quarterings connected with the St. Barbes, and embracing the Ensigns of Hugh Lupus, the first Norman Earl of Chester, Eustace de Montalt, Lord Hawarden, Fitzhugh, Pole, Vernon, and other ancient families. Lady Cotgreave will allow me to make the extracts and has kindly consented to attest the same. The arms of St. Barbe are given chequy of 12 ar. and sab.

"Yours, &c.

"W. S. SPENCE.

"Grange Street, Birkenhead."

Like the late Lord Monson, Mr. Evelyn Shirley, and several other correspondents to whom this worthy addressed his liberal offer of service, Mr—

cause of her crime, without any intention of taking away the life of her honourable paramour. Such was the little restriction over prisoners at this period, that it was a raging fashion with the rakes of her day to dine and sup in her cell. Tom Hearne has several notices of her in his *Diary*: among others the following entry:—

"Oct. 12, 1724. Mr. Murray, being in Oxford, told me, that he happened once, with two or three gentlemen, to see the celebrated Sally Salisbury, while she was under confinement, being the only time he saw her. They found her with two or three others drinking a bowl of punch, of about fifteen or sixteen shillings. Mr. Murray and his companions sat at another table. But Mr. Murray being a great lover of punch, and expressing himself as if he desired to taste of it, he was very civilly accommodated. He said, she seemed to him to be about forty years of age, though she must be less, if, according to her life, she was born about 1690, or 1691. He said, she dressed plain but neat; that she had the finest hand his eyes ever beheld, and that she had been most certainly a complete beauty."

She died in Newgate, after ten months' imprisonment, on Feb. 11, 1723-4, and on the 14th of the same month was buried at St. Andrew's, Holborn. Some wag finding Sally's coffin was placed next to that of the celebrated Dr. Sacheverel in the vaults of the church, has left on record the following epigram:—

"Lo! to one grave consign'd, of rival fame,
A reverend Doctor, and a wanton Dame;
Well for the world they did to rest retire,
For each, while living, set mankind on fire."

The trial of Sally Salisbury is printed in the *Select Trials at the Sessions-house in the Old Bailey*, i. 336-343, edit. 1742. Consult also Noble's *History of England*, iii. 476. There are at least four separate works containing "A complete History" of this unfortunate female, and two engraved portraits of her, one by Smith, after Kneller, fol. 1724; another by Faber, 4to, 1725. It does not appear that she ever had a daughter, so that the other miniature, in the South Kensington Museum, may be that of a younger sister. J. Y.

Barnsbury.

HORSE: GRACE.

(3rd S. vii. 419.)

Your correspondent, ALPHA BETA, referring to Max Müller's second series of *Lectures on the Science of Language* (p. 369), in which the myth of the horses of the sun and that of Apollo attended by the Graces, are referred to the same original, wishes to know whether "the words *horse* and *grace* (*χάρις*) come from the same root." Following the most searching analytical inquiry, the conclusion is that they do not. Our word *horse*, A. S. *hors*, in its earliest Teutonic form *hros*, is closely connected with O. G. *horse*, alacer, celer, volucer, from which the Ger. *rasch*, and Eng. *rash*,

are derived. Bopp (*Gloss. Sans.*, 406) derives *horse* from Sans. *हृष*, *hresh*, *hinnire*. Pictet (*Origines Indo-Europ.*, i. 340) derives it from *रसिक*, *rasika*, one of the Sanskrit terms for a horse, from the root *रस*, *rasa*, spirited, impassioned.

The derivation, after all, is very uncertain. As the Teutonic word begins with an aspirate we should look for a Sanskrit root commencing with *k*. The nearest approach in this direction is *कर*, *kara*, action, from *कृ*, *kri*, *facio*.

As the word *rasika* is employed both for horse and elephant, and as *karaka* is also used for elephant, it is possible that the latter may have been employed also as a term for the horse.

The Greek *χαρις* is usually connected with the Sanskrit *चृ*, *ghri*, or *ghar* (there is no Sanskrit root *gha*) which means to shine, but there is considerable doubt on the subject. The Greek *χαριτες* were the goddesses who conferred all favours. We are referred for the derivation to the verb *χαίρω*, which originally signified parting, dismissing, taking away, and then by metonymy, dismissing with favours. We must then look for a root which has this primary signification, which we find in

Sansk. *हृ*, *hri*, or *har*, the Sanskrit aspirate corresponding with the Greek *χ*. It will therefore be evident that *horse* and *charis* have no connection in their etymology.

The Greek *ἵππος*, originally *ἡῖππος*, Latin *equus*, or *equus*, are equivalent to Sansk. *अश्व*, *asva*, the Sansk. *s* being the representative, in many cases, of the Greek and Latin gutturals. *Asva* for horse does not appear to be a radical, but there does not exist any root to which it can be satisfactorily referred. *अश्नु*, *as*, means to enjoy. Probably the above hints may suffice for your correspondent's inquiries, unless a better solution be afforded.

J. A. P.

Wavertree, near Liverpool.

Your correspondent ALPHA BETA may rest assured that *horse* and *χαρις* are not connected with one another. The initial *h* of the Low German *horse*, *hors*, *hross*, &c. would require a corresponding *κ* in Greek. *Χαρις*, as Prof. Max Müller has pointed out, is referable to the root *ghar* (whence English *greedy*), while *horse*, Icelandic *hross* or *ross*, claims kinship with the Icelandic *ras*, English *rash*, *ride*, Swedish *rida*, &c. Symeon Magister (*Script. post Theoph.* ed. Paris, p. 490) says, of *Pis* of *ash*,

δρομήται λεγόμενοι, and the root is to be found in the Sanskrit *śri*, whence Latin *currere*, *cursus*, &c.

ἵππος is the Latin *equus*, Zend *aspa*, Sanskrit *asva*, *q* and *p* being interchanged as in *ἔπος* and *sequor*, *σκόλον* and *epolia*, *κόληψ* and *poples*. The radix is *as*, whence *asus*, *asian*, *ἄκτις*, *akis*, *acer*, *acus*, &c., containing the idea of "sharpness" or "swiftness."

As to *βέλγος* and *ἰαγός*, it is usual to connect them by assuming a change of *i* into *y* after the initial digamma, which we know from such passages as *Od.* iv. 454, *Il.* xi. 453, to have originally belonged to the simple verb. It is better, however, to regard the two words as severally derived from *ἡχέω* or *ἄχέω* and *ἰάχω*; the latter being merely correlative imitations of the same sound.

A. SATOE.

GIBBON'S AUTOBIOGRAPHY: OGRESSES.

(3rd S. vii. 417.)

I have not Gibbon's Autobiography at hand, but I suppose his authority for the statement in which he made so amusing a blunder was the quaint *Introductio ad Latinam Blazoniam* of his namesake, John Gibbon, Blue-Mantle Pursuivant. (London, 1682.) If MR. DIXON has not this curious book, he may be interested in the following extract from pp. 160, 161 of it, since it shows the real existence of the "unjust kinswomen":—

"The said author is guilty of another inadvertency (p. 296) in saying, Sir William Segar granted to this Family A LYON RAMPANT BETWEEN THREE OGRESSES. Now this was granted only to Edmond Gibbon (his Father always sealed with a LYON RAMPANT GARDANT BETWEEN THREE SCHALLOPS). But himself assumed a new Coat out of distaste against three Ladies his Kinswomen, Daughters of Gervase Gibbon of the Pump. Frances, married to Sir Robert Point, Knight of the Bath, *Elleanor* married to Sir John Crook: and *Grizeld* married to Sir John Lawrence, Knight and Baronet, who lyes buried at *Chelsey* in MIDDLESEX, in a Chapel belonging to (and re-edified by) her-self, with a fair Mural Monumental remembrance. The falling out was about the will of Edmond Gibbon, Founder of the Free-School in *Benenden*, the next parish to *Rotveden* aforesaid. As for Edmond aforesaid, he lyes buried in the Temple Church, LONDON (in the Walks or Western part) with a fair Monument against a Pillar, with a quartered Coat, that of the SCHALLOPS being placed in *prima Quadra*. (Mention is made of him pag. 38 foregoing.) I will only mysteriously add, *Deus sit Susceptor Meus*."

Gibbon appears to have made another mistake in making the Christian name of his ancestor Edward, whereas by the foregoing extract it was Edmund.

I conclude with two queries: First, Where was "the Pump" alluded to above? Secondly, What did Gibbon mean by the sentence he so "mysteriously" added?

JOHN WOODWARD.

New Shoreham.

Your correspondent is surely in error in fancying that Gibbon, in the passage quoted, was so ignorant of heraldry as to suppose that the ogresses were actual representations of female cannibals. Heraldic writers in general give no explanation of the origin of the term *ogress*, synonymous with *pellet*, as applied to roundles sable; but it was exactly in the spirit of the heraldic conceits and puns of the seventeenth century, in which every charge had some fanciful meaning assigned to it, to fix on ogresses as appropriate emblems of the three litigious ladies. The historian's account of this matter receives a certain amount of confirmation from Guillim's *Display of Heraldry*, where "Sable a lyon rampant, guardant crowned or between three escallop shells argent" is given as the coat of the Gibbons of Dorchester; while it is also stated that—

"Or a lyon rampant sable between three pellets was borne by the name of Gibbon, and was confirmed to Edmund Gibbon, son and heir of Thomas Gibbon of Rotveden, alias Rowenden, gentleman, by Sir William Segar the 6th of April, 1629, in the 5th year of the reign of King Charles the First."

G. B.

COLD OR COLE HARBOUR.

(3rd S. vii. 253, 302, 344, 407.)

In reading Miss Strickland's *Lives of the Queens of England*, vol. ii. p. 421, I have lighted on the following foot-note explanatory of the above designation, as applied to a dilapidated city palace, in which the Lady Margaret Douglas, Countess of Lennox, was imprisoned by Queen Elizabeth. The learned authoress would appear not to have been troubled with any doubts as to the true derivation of the name, such as have lately exercised the critical ingenuity of some of your contributors.

"There were two palaces belonging to the crown which claimed this name of Cold or Cole Harbour, both situated on little harbour creeks of the Thames, where doubtless crafts of coals put in for the supply of the metropolis and its environs. The easternmost Cole Harbour was situated on the spot where now is the West India Dock Basin. The name remains with some traditions, and that unfading adjunct to a suburban royal domain, a Robin Hood Lane or Gateway—a remarkable place, modern corruption being grafted upon its primitive lack of civilisation. There were lately some antique mulberry trees braced with iron lingering in the adjoining gardens. It was the palace of George of Clarence, very conveniently situated across the Thames, opposite the Greenwich Palace. Margaret Duchess of Burgundy resided there on her visit to Edward IV., as Sir Harry Nicolas proves from their computus. The other Cole Harbour, likewise in possession of the crown, built by a citizen is best known. All Hallows church, Thames Street, was, in Stowe's time, originally part of its gateway. It does not appear which Cole Harbour was occupied by the Countess of Lennox."

In your issue (No. 170) DR. HAHN speaks of the name as being given to places, farms, lanes, &c., in different parts of England, Ireland, and America. Among the numerous inlets on the Atlantic coast

of Nova Scotia there is one known as *Cole Harbour*, but why so called I have not at present the means of ascertaining. In connexion with this locality, I have heard of the following lines as current among the rough-and-ready class of the population in answer to inquiries about the news:—

"Some say the devil's dead,
And buried in Cole Harbour;
Some say he's rose again,
And prenticed to a barber."

X.

Mr. Hartahorne has given a very copious list of Cold Harbours in England; this I greatly extended, and included the Cold Harbours abroad, and also gave a list of Harbours, Bowers, and Windy Harbours. The Kalterherberg of DR. HAHN, four German miles south of Aix-la-Chapelle, I believe to be one recorded by me as near Treves, but the Kalterherberg in Baden and near Lörrach, are extensions of the list. I have no doubt but that the list of Cold Harbours in the Netherlands and Germany must be much more copious. The features I have remarked are, first, in confirmation of other observers, that the situation of Cold Harbours is near a Roman road. Second, that the word is Cold and not Coal, or Coluber, or any one of the meanings, Celtic or Latin, other than Cold, that have been attributed. This is proved by the various linguistic forms of the word Cold, Koude, Kalte; and by the use of synonyms, as wind and windy. How the word Cold comes to be applied to these stations I cannot satisfactorily see. Third, that Harbour is distinctly Harborough, meaning a military fort, and not a coal depot or sheepcot, as has been surmised. Fourth, that the term Cold Harbour is one of the class of terms applied by the Germanic natives in England, the Netherlands, and Western Germany to Roman establishments. As these conclusions rest upon a number of facts, and not upon theory, all that remains to be done is to find a meaning for Cold in conformity with the facts.

I may note for the guidance of those who are engaged in the investigation of the Anglo-Saxon nomenclature of the Roman establishments in Britain (that is to say the Germanic nomenclature) with that adopted by the Turks in Asia Minor. Where a Greek population was left, as on the coast, we find Greek names; where the Greek population was extirpated we find the Hissars, Kalehs, &c., answering to the Chesters, Boroughs, &c. In England, where a Celtic population remained, as in Wales, the Welsh border, and Cornwall, we find Welsh names; but in the main portion of the country we find Anglo-Saxon names.

Setting aside other evidence, we have here a strong analogous example from comparative his-

tory that the Anglo-Saxons extirpated the Celts in England, as the Turks did the Greeks in the main part of Anatolia.

HYDE CLARKE.

Smyrna, May 27, 1865.

RHYMES TO DICKENS AND THACKERAY.

(3^d S. iv. 207, 277, 318.)

When the original verses on these two great names appeared in "N. & Q.," with a proposal that other contributors should send lines, "with the same rhyme-words, addressed to the strong points of the two," I felt, as I have no doubt others did, that while the former triplet merely touched one point in the "mannerism" of Dickens, the lines on Thackeray went entirely, without a word of reservation, to blacken his social, moral, and religious character. M. stated that he had heard the words repeated, but without the name of the author. We are required to believe him ignorant of the authorship; and, therefore, nothing personal can be intended in the remark, that whatever cynicism existed in the character of Thackeray, the writer of the satire is not without the same weakness.

The challenge was taken up by C., and again by your able correspondent J. J. B. WORKARD; but neither of them alluded to the "Satyr with the poison tooth." The difficulty of constructing verses indicative of the characters of two men of remarkable genius, within so brief a compass, and fettered by given rhyme words, is undoubtedly great; and it is no discredit to C. that his lines are lame, and limp. I prefer those by MR. WORKARD.

Three months after the satire first appeared in "N. & Q.," I saw the earthly remains of Thackeray consigned to their quiet grave at Kensal Green, amidst the tears of a thousand representatives of unnumbered myriads of absent mourners; and, on my way home, composed the following reply to the challenge of M., taking only the liberty of adding an additional line:—

"Intensely human is thy soul, Charles Dickens!
Moral and social good to life it quickens!
The bond of common blood and nature thickens
In lordly halls,—and where the poor man sickens.

"Who does not mourn departed Thackeray?
And feel—though hid by clouds in black array—
His 'silver lined' genius shall ne'er lack a ray?"

This I immediately forwarded to "N. & Q." with a remark that, if the early and sudden death of Thackeray could have been anticipated, I was sure the satire would not have been sent, or if sent, inserted. My manuscript was mislaid and lost, amongst others of perhaps as little value. The draft of the lines has, however, turned up among my own papers; and, if worth printing, is at the service of your readers.

W. LEE.

by the poor as candles;" and its name in all probability arises from the mere similarity of its flame to that of a candle. Thus Kirwan (*Elements of Mineralogy*, 1810, vol. ii. p. 45), says: "Its proper name is candle coal, as it burns like a candle;" and again (p. 454) "It easily kindles without melting, and burns with a large bright flame, but of short duration." Professor John Phillips, in a "Treatise on Geology," reprinted from the *Encyclopædia Britannica*, seventh edition, says: "The cannel coal of Lancashire and Yorkshire, which blazes like a candle, contains nearly half its weight of gaseous matter."

S. H. H.

CHEVISAUNCE (3rd S. vii. 114, 189.)—In the glossary appended to Speght's *Chaucer*, this word is defined: "Merchandise, devise, a bargain." In that at the end of the third volume of the *Roman de la Rose* (Amst., 1735), we get the following meanings: "expédient pour sortir—issuë de quelque affaire," and also "pour chevance, biens, richesses." The obsolete word *chevir*, from which it in all probability is derived, is defined "sortir d'une affaire; vient à bout; finir."

It is likely the word afterwards became *achever*. If so, *chevisaunce* might mean an "achievement"—any thing *finished*, or *completed*; and afterwards an *heroic deed*: which, in fact, is the explanation of the word in the glossary to Spenser (8vo, London, 1845). In the sense of *completion* it might mean a *bargain*, as that is a contract completed; and in the sense of *enterprise* it would certainly have an analogy with *imperatoria*, a master work.

A. A.

Poets' Corner.

DE LA TOUR D'AUVERGNE (3rd S. iv. 474.)—Information and references, on the point in question, will be found in *Biographie Universelle*, tom. xlv. p. 349, *sub voce* "Tour D'Auvergne-Couet" (Théophile Malo de la).

O. W.

KING'S LYNN: CHAUCER (3rd S. vii. 399, 445.) My thanks are due to the Rev. J. DALTON and to MR. QUINTON for their obliging replies to my query, by which they have not only corrected the error I committed in confounding the "Catalogue" now in the Norwich Museum with the one referred to in the *General History of Norfolk*, but have at the same time confirmed the suspicion I had already entertained that the "extract from the old book" had never been between the covers of the present catalogue. I must, therefore, honestly confess that I (somewhat hastily, perhaps,) gave credit to the compiler of the *History* for a blunder which now turns out to be one of my own.

The "old book," it is to be observed, is not stated to have been in the museum, but only the "extract;" and, judging from MR. DALTON's con-

cluding remark, I am inclined to think that he and I shall not differ much in our estimate of the loss the world has sustained by its disappearance. Nor should I have troubled myself about the matter but for the sole purpose of ascertaining on what authority "Ben Adam" states that "Lynn had the honour to present the world with GEOFREY CHAUCER, Capgrave," &c. This appears to me a question worth inquiring into.

F. NOBSEATH.

PHILIPS EARLS OF PEMBROKE (3rd S. vii. 378, 407.)—There were in the seventeenth century three Earls of Pembroke of the name of Philip. Those mentioned by M. P. are Philip the fourth Earl, and Philip the fifth Earl. Besides these, there was Philip the seventh Earl, who died August 29th, 1683, and he also lies buried at Salisbury. See Collins's *Peerage* (1812), vol. iii. p. 140. Probably all three died at Wilton. At all events, this is the first place to search in. The death of Philip the fifth Earl is stated by Collins to have occurred December 11th, 1680.

MELITES.

NEW STYLE (3rd S. vii. 440.)—Though the statute of 24 George II. fixed the commencement of the legal year to be on the 1st of January, that commencement had been anticipated by a considerable section of the population, for a very long period. It was generally understood to be the *historical* commencement of the year, while from about the end of the thirteenth century the 25th of March was the commencement of the *legal* year. MR. DOBSON must have seen many records of facts occurring between January 1st and March 25th in any year previous to 1750 mentioned with a double date, thus: January 14th, 1648-9, thus giving both the historical and legal date, the last figure indicating the year according to our present computation. Sir Harris Nicolas, in his excellent little work, called *The Chronology of History*, very clearly explains the various changes in the style.

D. S.

"RELIGIO CLERICI," ETC. (3rd S. vii. 448.)—Your correspondent, who so fully appreciates the wit and learning of Mr. Smedley's tracts, may be pleased to be referred to another by this gentleman, in which the same qualities will be found to exist. It is entitled—

"Lux Renata: a Protestant's Epistle, with Notes by the Author of Religio Clerici," 8vo, London, 1827, pp. 68.

This pamphlet, as the author tells us, was suggested in great measure by a perusal of Southey's *Book of the Church*; and he adds that, "he gladly embraces the opportunity of adding his testimony, such as it is, to the entire accuracy and fidelity of Mr. Southey's representations."

I am a little puzzled by one thing. Your correspondent speaks of "A Churchman's Second Epistle," by the author of "Religio Clerici." But these

as it appears to me, form simply a double title of one and the same book. The title of my copy, which is a later edition than the one cited, is—

"*Religio Clerici*: Two Epistles by a Churchman, with Notes. To which is now added, by the same author, a Parson's Choice of Town or Country; an Epistle to a Young Divine." London, 8vo, 1821, pp. 149.

In the latter of these epistles occurs the passage transcribed by H. B. C., and this strengthens my belief that "*Religio Clerici*" is but a general or second title of the *Two Epistles*. Is this not the case? *

Who is the author of the following poem, somewhat similar in character to those above-named?—

"*Ecclesia Dei*: A Vision of the Church, with a Preface, Notes and Illustrations," 8vo. London, 1848. †

WILLIAM BATES.

Birmingham.

SASH WINDOWS (3rd S. vii. 440.)—The subject of sash windows may be trivial, but, as it is launched in your pages, it is probable any of the fast-fading anecdotes of their early locality may be acceptable. A personal acquaintance with an octogenarian, who has passed away at least thirty years, and who, I well remember, delighted in repeating anecdotes of his early life, more than once told me he well remembered being taken when a child to see the new house building at the "Deal Tree," by Mr. Seaborne, because he had put in windows never before seen in Wymondham. These were the first sash windows ever seen in that locality.

H. D'AVENNY.

ADVERBS IMPROPERLY USED (3rd S. vii. 152, 363, 403.)—Bishop Blomfield, in his preface to his brother's translation of Matthiæ's *Greek Grammar*, has the following passage at p. xii.:—

"Our own language furnishes us with several instances, where the predicate is expressed by an adverb, *he is finely, the horse is well enough!*"

If such phrases as *he is finely* are admitted to be proper, I should like to know how it is possible for an adverb to be used improperly? P. S. C.

ORIGIN OF THE WORD SUPERSTITION (3rd S. vii. 360.)—Notwithstanding the authority of Cicero (*De Naturæ Deorum*, ii. 28), a most fanciful etymologist as we all know, I cannot believe that *superstitio* has anything to do with *superstes* in the sense of "survivor." Is it not more likely to be derived from a general idea of reverence for that which stands above us, according to the notion suggested by the fine passage in Lucretius?—

* Our correspondent is correct in his conjecture. The first part was entitled *Religio Clerici, a Churchman's Epistle*, 8vo, 1818; the second, *A Churchman's Second Epistle*, by the author of *Religio Clerici*, 8vo, 1819. In the edition of 1821, both parts had the general title of *Religio Clerici*.

[† By the Rev. William J. Blew, M.A.—ED.]

"*Humana ante oculos sede quom vita jaceret
In terris, obpressa gravi sub Religione:
Quæ caput à cœli regionibus ostendebat
Horribili super adpectu mortalibus instans.*"

If this be so one would expect that the oldest meaning of the word would have indicated a righteous reverence, and that it would afterwards (like *religio* itself) have been degraded to denote an erroneous reverence. In Cicero, I believe, the words *superstitio* and *superstitiosus* are always used in a derogatory sense. But when Plautus says in the *Curculio*—

"*Superstitiosus hic est: vera prædicat,*"

he means to say "the man has something *supernatural* about him." The word is used in the same way in the *Budens*, iv. 4, 95. Virgil probably directs us to the older use of the word when he says of the Styx (*Æn.* xii. 817)—

"*Una superstitio superis quæ reddita Divis.*"

The chronicle of the changes which have from time to time passed on such words as *superstitio*, *religio*, &c., might (if we could authentically trace them) furnish a chapter for a work like Mr. Lecky's *History of Rationalism*.

C. G. PROWELL.

Garrick Club.

ANONYMOUS HYMNS (3rd S. vii. 438.)—A series of papers entitled "Hymns and their Authors," is now in course of publication in the *Penny Post*,—a most useful church organ issued by Messrs. J. H. & J. Parker. This is the source from whence I draw the following information for the use of C.P.L. and R. I. I wish it were more complete:—

"Before the ending of the day." Latin Hymn, *Te lucis ante terminum*, S. Ambrose, A.D. 374, translated by J. M. Neale.

"Let every heart exulting beat." Saram Breviary, *Agnoscat omne sæculum*, translated by J. M. Neale.

"O come and mourn with me awhile." Latin hymn, *Venite et plorems*, translated by

"Disposer Supreme and Judge of the earth." Latin Hymn, Paris Breviary, *Supreme quales Arbitr*, translated by I. Williams, 1839.

"For Thy dear saints, O Lord," Rt. Rev. Richard Mant, D.D. Lord Bishop of Down and Connor.

"All hail adored Trinity!" Latin Hymn.

"Christ will gather in His own," Chr. Gregor, 1778. Translated by Miss Winkworth.

"Jesus meek and lowly." From *Hymns for Missions*.

ST. SWITHIN.

HOYLE FAMILY (2nd S. vii. 270.)—It is a pet theory amongst some members of the Hoyle family that they are rather of British than of Flemish origin, being the descendants of the ancient dynasty of Hoel, the brightest name being that of Hoel Dha, whose descendants are said to have settled in the neighbourhood of Harrington, whence they spread over the mountain-district of north-west Yorkshire, until they finally settled in the neighbourhood of Huddersfield. Can any of your readers furnish me with the knowledge of

how much truth there is in this, and, if there be any in it, does the legend in Hoel Dha's coat-of-arms give title to the name, or does the name give the legend?

I believe that there is a memorial window in Gisborough church relative to the Hoyles; what is its subject, and why was it erected? Any information will be most welcome to

WILLIAM HOYLE.

HINGHAM BOXES (3rd S. vii. 442.)—I have always understood a nest of boxes to mean a set of boxes, the one fitting inside the other, just as we speak of a nest of weights when we want to describe the old-fashioned packages of weights ranging from a quarter of an ounce to half a pound, once in common use in druggists' shops and farm house kitchens. Nests of twelve boxes of this kind used to be sent over from Germany to Hull in large quantities. The largest of the set was usually about ten inches long, the smallest about one inch.

A. O. V. P.

HENRY MARTEN (3rd S. vii. 114, 389.)—Your correspondent P. wished to know the arms of Marten the regicide, to which, as an answer, another correspondent, L. C. R., favours us with the arms of a certain Colonel Francis Martyn, on a monument in Ewelme church, Oxon, who is assumed to have been a relation of Henry Marten: why, except the similarity of the names, does not appear. The regicide wrote his name Marten, as appears by the epitaph written by himself on his tombstone, in Chepstow church, the arms on which are 2 bars. The tinctures are not shown, but among the fifty or sixty arms under the name of Marten, Martin, or Martyn, given by Burke, there appear two or three families who bear argent two bars gules, in Dorset and Exeter, to one of which the regicide probably belonged. The tombstone was originally in the chancel of Chepstow church, from whence it was removed by an over zealous royalist vicar into the middle aisle. Some few years since the church was Vandalized in the worst possible taste, and I know not what has become of the stone.

The regicide was the son of Sir Henry Martin, Doctor of Laws, Judge of the Admiralty, Dean of the Arches, and Judge of the Prerogative Court, who was buried in Longworth church in Berkshire, where he resided, and where, if his family monument still exists, no doubt the arms are shown.

T. W.

ABRAHAM'S CONVERSION (3rd S. vii. 458.)—The story of Abraham's conversion from the worship of the heavenly bodies to that of their creator, is related by Josephus (*Ant.* i. 6, 1); and the tradition is given in greater detail in the *Koran* (vi. 76),

"And when the night overshadowed him, he saw a star, and he said, This is my Lord; but when it set, he said, I like not [gods] which set";

and so on in respect of the moon and sun. The Jews have preserved a like tradition. (R. Bechai, in Midrash, *Bartoloc. Bibl. Rabb.*, pt. i. p. 640.)

T. J. BUCKTON.

Let the inquirer for "the first account of" the tradition on this subject, which is mentioned in Dr. A. P. Stanley's *Sermons in the East* (p. 124), "try (as the saying is) a hair of the same dog's tail." Let him peruse the *Lectures on the Jewish Church, from Abraham to Samuel*, which were delivered by Dr. A. P. Stanley (now Dean of Westminster), as Regius Professor of Ecclesiastical History in the University of Oxford. He will find ample references on the subject of his inquiry.

J. H. A.

"THE ANTI-TEAPOT REVIEW" (3rd S. vii. 470.) In reply to your strictures, I beg to inform you that the "Anti-Teapot Society," and "Ye Red Club," are distinct Societies, and in no way connected. There is, I believe, one member of "Ye Red Club" who occasionally writes in the *Anti-Teapot Review*; but "Ye Red Club" is open only to members of this University, whereas the "Anti-Teapot Society" includes members of the Universities of Oxford, Cambridge, Paris, Dublin, and Edinburgh.

THE PRESIDENT OF "YE RED CLUB."

Oxford.

SPUR MONEY IN BELFRIES (3rd S. vii. 324, 446.) The following lines in the belfry of the church at Cardington, near Church Stretton, will, perhaps, add to the proof that fines were inflicted for ringing church bells in spurs. The custom appears to bear the stamp of age, as the "laws" are described as "old," and the lines are dated upwards of a century ago:—

"If to ring you do come here,
You must Ring well with hand and ear;
And if a bell you chance to throw,
Fourpence to pay before you go.
And if you Ring with Spur or Hat
Sixpence in Ale to pay for that.
And if you either Swear or Curse,
Twelvepence to pay, pull out y^r purse.
Our laws are old, they are not new,
Y^e Clerk and Ringers claim their due.

"Febr^y 14th, 1755-6."

CHAS. P. FLECK.

EPISCOPAL BORDURE, LABEL, ETC. (3rd S. vii. 436.)—The following information, extracted chiefly from Mr. Bedford's *Blazon of Episcopacy*, may be of use to my friend, MR. BOUTELL, as a partial reply to the queries growing out of his interesting notes on Exeter Cathedral. First, with regard to the "Episcopal Bordure," another instance occurs among the Bishops of Exeter; for Henry Marshall (1194-1206) is said, on the authority of Harl. MS. 5837, to have borne or a lion ramp. gu., within a bord. az. entoyre of mitres of the first.

Wm. Heiworth, Bishop of Lichfield and Coventry (1420-1427) bore, az., a saltire or., on a bord. gu. nine mitres of the second. Thomas de Blundeville, Bishop of Norwich (1226-1236) bore, quarterly per fess indented or and az., a bend gu., all within a bord. of the second, entoyre of mitres of the first.

William, of St. Mary's Church, Bishop of London (1199-1221), is also said to have borne, or, a lion ramp. az., armed and langued arg., a bord. of the second, entoyre of mitres of the first.

Secondly, with regard to the label, — Peter Courtenay, Bishop of Exeter (1478-1487), afterwards translated to Winchester, appears to have used a similar label to that with which William Courtenay, Archbishop of Canterbury (1381-1396), differed his arms. (See also Moule's *Heraldry of Fish*, p. 19.)

Thirdly, the mitre appears as a charge in the arms of nearly twenty bishops, for the most part of the fifteenth century. The arms of Simon de Apulia, Bishop of Exeter (1214-1223), are az. three mitres or. John de Keton, Bishop of Ely (1310-1316), bore, sa. three mitres or. Robert Mascall, Bishop of Hereford (1404-1416), is said to have used the same arms.

The present arms of the see of Gloucester are, az., two keys in saltire, but I am nearly certain that, in more instances than one, in Gloucester cathedral, a sword in pale appears as an additional charge. If I recollect rightly, a shield so charged is sculptured upon the north porch of the cathedral.

JOHN WOODWARD.

New-Shoreham.

QUOTATION WANTED (3rd S. vii. 241, 328, 427.) I am much obliged by the information given by several correspondents in answer to my inquiry about the maxim quoted by Christopher Love. The passages quoted by R. C. L. from the *Digest* seem to contain the germ of the idea. In the passage quoted by F. C. H. from the Canon Law, we can trace something of the expression. But the axiom quoted by MR. BATES from Jenkins, gives us the very phrase itself: — *Favores ampliandi sunt*. This would be of itself sufficient to show that if Love's quotation was made from memory, at all events it was not inaccurate. But in point of fact the phrase occurs elsewhere, and it seems to have been in the seventeenth century a commonly received maxim. But what was the origin of it? The word *ampliandi* is there used in a sense that, to the best of my knowledge, was never attached to it in the Latin language, at least to the time of Justinian. Where then did this use of the word come from, and how did Jenkins get it? May I hope for further assistance from MR. BATES?

MELETES.

LUNATIC LITERATURE (3rd S. vii. 120, 188.) — The most extraordinary production of this kind is

said to have been by a very celebrated naturalist, who went out of his mind, and fancied he had been taken up to heaven; and on his return, was directed to write the *Flora* and *Fauna* of Paradise. I was informed by a very competent judge that this was a most curious work, everything being described in the most scientific way. Can any of your readers recall the name, and state whether any part of the MS. is yet extant? A. A.

Poets' Corner.

LIMEHOUSE (3rd S. vii. 35, 121, 190.) — It does not at all seem likely this word was originally *Limehurst*, as the whole tract of land has been originally under high water-mark; and, like all the vale of the Lea till we get high up into Hertfordshire, is all marsh, without any *hurst* or wood for many miles. A. A.

Poets' Corner.

SPITTING (3rd S. vii. 432.) — Notwithstanding MR. WETHERELL's ingenious elucidations of the fat knight's imprecation, I am inclined to think it admits of a simpler explanation. Thirst causes an inclination to spit. At such a time, the saliva is white and viscid. In the north I have heard the expression, "spitting sixpences," used as synonymous with thirst. Falstaff's exclamation I take it, therefore, means "May I never thirst again."

W. E.

Surely Falstaff's spitting white is what, in Lancashire low life, is called "spitting feathers," i. e. suffering from the effects of a debauch. The lower classes now indulge in spitting; perhaps their betters did in Shakspeare's time. A man who has been drinking is feverish, his mouth is dry, and his *saliva white*: hence he is sarcastically said to be "spitting feathers." Therefore, Falstaff's meaning would be not "May I die," but "May I never have a drinking bout again." So, at least, I have always understood the passage.

P. P.

BALLAD: "THE BATTLE OF HARLAW" (3rd S. vii. 393.) — This ballad is printed in Aytoun's *Ballads of Scotland*, 1859. MR. FERGUSON's version is almost the same as Professor Aytoun's, but not so complete. The latter has certainly been current, in the same form, for the last forty years (to my knowledge) in the district in which the field of Harlaw is situated. MR. FERGUSON's verse in which "Seggat's-land" is mentioned is incorrect. It ought to run: —

"And they buried him in *Leggat's-den*,
A large mile frae Harlaw."

"Leggat's-den" being a small ravine about that distance west from the battle field (in "lang Scots miles"), and crossed by the old road from Aberdeen to the north, by which line the Highland army retreated. Some years' ago a stone tomb, or cist (one of those well-known relics of

the primitive inhabitants of our island), was discovered in or close to "Leggatt's-den," and was accepted by the neighbourhood as proving the truth of the tradition that "Donald of the lales" was there entombed. The tomb was certainly there many centuries before Harlaw was fought, and history tells us that "Donald" survived that bloody field for several years. C. E. D.

DR. CARABOO (3rd S. vii. 447.)—There was a learned M.D. in Bath who was so beguiled by this arch-impostor, openly avowing his conviction of her real character as assumed, that he received the universal *sobriquet* of Dr. Caraboo. This gentleman, now deceased, was Dr. Wilkinson, of Pulteney Street. NICKNAME.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. Edited by William George Clark, M.A., &c., and William Aldis Wright, M.A. Volume VI. (Macmillan.)

This sixth volume of the *Cambridge Shakespeare* contains *King Henry the Eighth*, which was printed for the first time in the Folio of 1623; *Troilus and Cressida*, first printed in 1609. The remarkable discrepancies between the Quarto and the Folio texts of this play are all pointed out: the more important at the end of the play, and all the others in the foot-notes. The next play here printed is *Coriolanus*, which was first published in the Folio of 1623. This is followed by the *Titus Andronicus*, published for the first time in the year 1600 in quarto. In the Folio, 1623, there is a whole scene (Act III. Sc. 2) not found in any of the Quartos; but agreeing too closely in style with the main portion of the play, to allow of the supposition that it is due to a different author. *Romeo and Juliet*, including a Reprint of the Quarto of 1597, was to have formed a portion of this volume, but it was found that it would make it too unwieldy, and that play has consequently been reserved for volume the seventh. The editors announce therefore that the work will now consist of nine volumes instead of eight. Every additional volume which we receive of this *Cambridge Edition* confirms our estimate of its value for all students of Shakespeare.

Romance of London: Strange Stories, Scenes, and Remarkable Persons of the Great Town. By John Timbs, F.S.A. In three Volumes. (Bentley.)

When closing the third of these chatty volumes, we felt inclined to parody the old Epigram on the word *Finis*, and say—

"Finis, an error or a lie my friend;
In writing Books on London there's no end."

And when we cast our eyes over the vast range of London Books—from Stow to Strype, from Pennant down to Timbs, we feel disposed to ask, What more can the most ingenious writer have to tell us new about London? "What!" replies Mr. Timbs, in the three volumes of gossip now before us, "much that you will find very amusing in Historical Sketches; Notices of Remarkable Duels; Pictures of Notorious Highwaymen; Recitals of great Crimes, Rogueries, and Punishments; Stories of Love and Marriage; Ghost and other Supernatural Stories; Descriptions of the various Sights of the Metropolis, and lastly,

Anecdotes of Remarkable Persons, their strange Adventures and Catastrophes."

THE HANDEL FESTIVAL.—The musical arrangements for the Great Handel Festival at the Crystal Palace may now be said to be complete; and some idea of the extent of the arrangements which have been made to give effect to the masterpieces of the great composer may be formed from the fact that in the Orchestra there will be upwards of 400 performers on stringed instruments alone, including 75 double basses.

There will be a Grand Rehearsal on Friday, the 23rd inst. This will include both solos and choruses, and the pieces selected will present great variety as well as popularity, the object being to make the Rehearsal Day an epitome of the three days of the Festival. The first day of the Festival will be Monday, the 26th, the "Messiah"; the second, on Wednesday, the 28th, will comprise a Selection from Handel's best known and most popular works; and the third, on Friday, the 30th, will be "Israel in Egypt."

Permission has been graciously accorded for the exhibition at the Crystal Palace, during the Festival, of Handel's own MS. Score of the "Messiah," from the Royal Library, at Buckingham Palace; and connected with this will be a very curious and interesting collection of the numerous printed editions of the Sacred Oratorio. It may be well to remind our readers that no more than the four days' performances can possibly be given; and that the Rehearsal on the 23rd, and the performances of "Messiah" on the 26th, the Selection on the 28th, and "Israel in Egypt" on the 30th inst., are, therefore, the only occasions on which this unparalleled assemblage of musical ability can be heard this year, probably for many years.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

GLOSSARY OF ARCHITECTURE. Vol. I., in exchange for a volume, or to purchase.

PUMPHREY: Library of Entertaining Knowledge.

Wanted by Bell & Daldy, 186, Fleet Street.

DODGEON'S COLLECTION OF POEMS. Vol. VI. Large copy.

MISCELLANEOUS. Early editions.

Wanted by Rev. J. C. Jackson, & Chatham Place East, Hackney, N.E.

Notices to Correspondents.

MISS MARY BILLINGS. We have received an interesting article on this lady, but which reached us unfortunately after the present number was made up. It shall appear in our next.

FRANKS. Mr. Waller, 58, Fleet Street, would probably do what is wished.

ALBUM GRAMMUM is described in Hooper's Medical Dictionary as the dung of dogs, which, from exposure to the air, becomes white like chalk. It consists chiefly of phosphate of lime, and was formerly applied to the inside of the throat in quinsies, being first mixed with honey. There were formerly many medicines of this kind, but they have long since justly fallen into disuse.

ERRATA.—3rd S. vii. p. 456, col. ii. line 17, for "seventeenth" read "eighteenth," p. 456, col. ii. line 15, for "surname O'Gahain" read "surname, O'Gahain."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 24, 1865.

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Notes.

THE LATE DUKE OF DEVONSHIRE AND SIR JOSEPH PAXTON.

About twenty years ago, by the direction of the late Duke of Devonshire, I copied the following from the original in his Grace's handwriting:—

"Joseph Paxton was born the 3rd of August, 1803. I made his acquaintance at the Horticultural Society's Garden at Chiswick, where he was placed in 1823. He was chiefly employed then in training the creepers and newly introduced plants on the walls there, which first excited my attention; and being in want of a gardener at Chatsworth, I asked Mr. Sabine, who was then at the head of the establishment, whether he thought that young man would do? He said, 'Young and untried,' but spoke so favourably that I had no doubt.

"The young man had made a large lake in 1822 at Sir Gregory Page Turner's place near Woburn. He came to Chatsworth in 1826. You shall have it in his own words: 'I left London by the Comet coach for Chesterfield, and arrived at Chatsworth at half-past four o'clock in the morning of the 9th of May, 1826. As no person was to be seen at that early hour I got over the greenhouse gate by the old covered way, explored the pleasure-grounds, and looked round the outside of

the house. I then went down to the kitchen garden, scaled the outside wall, and saw the whole of the place, set the men to work there at six o'clock; then returned to Chatsworth, and got Thomas Weldon to play me the waterworks, and afterwards went to breakfast with poor dear Mrs. Gregory and her niece: the latter fell in love with me, and I with her, and thus completed my first morning's work, at Chatsworth before nine o'clock.'

"He married Miss Sarah Bown in 1827. In a very short time a great change appeared in pleasure-ground and garden: vegetables of which there had been none, fruit in perfection, and flowers. Twelve men with brooms in their hands on the lawn began to sweep, the labourers to work with activity. The kitchen garden was so low and exposed to floods from the river, that I supposed the first wish of the new gardener would be to remove it to some other place, but he made it answer. In 1829 the management of the woods was entrusted to him, and gradually they were rescued from a prospect of destruction. Not till 1832 did I take to caring for my plants in earnest. The old greenhouse was converted into a stove, the greenhouse at the gardens was built, the Arboretum was invented and formed. Then started up Orchidaceæ, and three successive houses were built to receive the increasing numbers.

"In 1835 the intelligent gardener John Gibson was despatched to India to obtain the *Amherstia nobilis*, and other treasures of the East. The colossal new Conservatory was invented and begun in 1836; the following year Baron Ludwig was so charmed with its conception, that he stripped his garden at the Cape of the rarest produce of Africa. Paxton had now been employed in the superintendence and formation of my roads: he made one tour with me to the West of England, and in 1838 contrived to accompany me for an entire year abroad, in which time, having gone through Switzerland and Italy, he trod in Greece, Turkey, Asia Minor, Malta, Spain and Portugal. In absence he managed that no progress should be checked at home. A great calamity ruined the expedition he had set on foot to California; the unfortunate Wallace and Banks, young gardeners from Chatsworth, having been drowned in Columbia river. He went with me in 1840 to Lismore, and in that year the Conservatory was finished. The village of Edensor was new-modelled and rebuilt between 1839 and 1841, and the crowning works have been the fountains and the rock-garden."

After I had copied what precedes, I inquired of the Duke if he knew the amount of wages Paxton was receiving from the Horticultural Society in 1823? the answer was, "Only 18s. a-week, as I was informed by Mr. Sabine." As I knew that the Duke of Devonshire (by whom I had been most kindly aided for the last eighteen years)

would not be offended by the question, I asked what wages he had himself given the "young and untried" gardener in the first instance? and his reply was, "I think 25s. a-week, and a cottage." Of course, his Grace afterwards rapidly advanced Paxton's wages; and eight or ten years subsequently, the young labourer of 18s. a-week, and the new gardener of 25s. a week, was often seen dining at the Duke's table.

J. PAYNE COLLIER.

GONZALES DE ANDIA: HEREDITARY
KNIGHTS OF THE GARTER.

Finding myself for reasons of health in the Basque Provinces of Spain, I was induced to examine the documents appertaining to this town, which is in fact the old capital, although the modern governor resides at St. Sebastian. I have found an historical "Note and Query," which I think will be not uninteresting to your readers.

It is stated that a certain Gonzalez de Andia, a native of Tolosa, who lived in the reigns of John II. and Henry IV. (of Spain), commanded the military contingent of Guipuzcoa when, in the year 1471, it was sent into France to assist Edward IV. of England in a war against Louis XI. It is further stated that on account of his good services he was named a Knight of the Garter, *the dignity to descend in his family from male to male in order of primogeniture*, as testified by the following diploma:—

"Edward, by the Grace of God King of England and France, and Lord of Ireland, to all who the present may see health and greeting. As among the best merits of Princes there is none better than to appreciate the deeds of brave men, and to reward them according to their deserts, we make known that taking into especial consideration the nobility, valour, and prudence of our well-beloved Domingo Gonzalez de Andia, a native of Spain, from which country he has been highly recommended to us, we confer upon him the Insignia of our Collar for himself and his successors, let it be understood, for the eldest son in all legitimate descendance, that he and they may hereafter perpetually wear this order in the same way as it is worn by the Knights in this country, in testimony of which we have hereto affixed our Privy Seal. Given in our Castle of Windsor the 20th of August, in the year of our Lord 1471 in the eleventh year of our reign.—EDWARD."

It is then stated that this Gonzalez de Andia went to England in the year 1481, to frame a treaty of peace and commerce, which was signed the following year in London. He died in the year 1489. As in transcribing this document I have translated it from the Spanish, into which, of course, it must have been previously translated from the English, no weight can be attached to anything regarding its phraseology. The original diploma is said to be in the hands of the family, but the name has merged into others,

and I have been unable to make any further researches. As I (perhaps ignorantly) never heard of any instance where the Order of the Garter was conferred as an hereditary honour, I take the liberty of inserting this "Note" in your periodical, with the "Query" whether there is any other example of the sort? HOWDEN.

Tolosa de Guipuzcoa, June 15, 1865.

NOTES FROM THE ISSUE ROLLS.—No. II.

Oct. 21, 49 Edw. III. To Robert de Merton, by his own hands, for the support of the children of Charles de Blois, in his custody, in the Castle of Nottingham, 183*l*. (Issue Roll, Mich. 49 Edw. III.)

Friar John Woodroue, Confessor of the King. (*Ib.* Mich. 50 Edw. III., and many others.)

June 3, 51 Edw. III. To Katherine, daughter of William, Duke of Bruxcella, and Henry Estor, Knt., son of the said Katherine, by the hands of the said Henry, &c., 16*l*. 13*s*. 4*d*. (*Ib.* Pasch. 51 Edw. III.)

June 20, 51 Edw. III. To Philippa Chaucer, by the hands of Roger de Trumpyngton, Knight, 66*s*. 8*d*. (*Ib.*)

Nov. 15, 51 Edw. III. To Blanche, Lady de Wake, for the support of two daughters of the late John, Lord de Moubray, in the custody of the King, and in the suite of the said Lady, 33*l*. 6*s*. 8*d*. (*Ib.* Mich. 51 Edw. III.)

To Philippa Chaucer, one of the damsels of the chamber of Philippa, late Queen of England, to whom the King assigned 10 marks per annum for her life, by the hands of Geoffrey Chaucer, 66*s*. 8*d*. (*Ib.*)

Dec. 16, 51 Edw. III. To Collardo Daubriche-côt, Armig., constable of the town and castle of Nottingham, for the support of the children of Charles de Blois, in his custody, &c., 24*l*. (*Ib.*)

Dec. 23. To John de Burlee, Knight, sent in secret negotiations of the King, 13*l*. 6*s*. 8*d*. (*Ib.*)

To Geoffrey Chaucer, Armig., sent by precept of the King in the retinue of the said John, on the same secret negotiations, 6*l*. 13*s*. 4*d*.

Jan. 21. To Walter of Leicester, and John Asshwell, serving the King at arms, sent by precept of the Council to the Castle of Nottingham, for the two sons of Charles de Blois, being in the said castle; for conducting them safely and securely to the Castle of Devises, in the custody of Reginald de Bello Campo, Knight, 6*l*. 13*s*. 4*d*. (*Ib.*)

For the expenses of the said sons, and the lodging of horses, from Nottingham to Dyvises, 10*l*. (*Ib.*)

To Philippa Pycard, damsel of the late Philippa, Queen of England, by the hands of Adam de Rumesey, valet of the Lord Prince, 100*s*.

The above entries suggest a few remarks, and one or two queries:—

NOTES AND QUERIES.

1. Who was Katherine, "daughter of William, Duke of Bruccella"?

2. Who was Blanche, Lady Wake? Blanche of Lancaster, widow of Thomas, Lord Wake, is said by Burke to have died in 1349 (*Extinct Peerage*, p. 551). The Princess of Wales bore the title (in right of her mother) in 1377.

3. Philippa Chaucer and Philippa Pycard are generally considered the same person. The manner of the appearance of their names on the Rolls leads me to doubt this. HERMENTRUDE.

THE NEWNHAM STATE SWORD.

After the account given in your columns of the sale of the mace of Kinsale, which I hope has at length found a permanent resting place, permit me to send you a cutting from *The Standard*, June 1, 1865, respecting the contemplated sale of the sword of Newnham. It will show the manner in which relics of local interest are even now disposed of on occasion. I may add, that when at that town, I have made ineffectual attempts to see it, but have reason to believe it to be of later date than the reign of King John, though an object of great interest.

"(Before Sir W. PAGE WOOD.)

"THE ATTORNEY-GENERAL v. WASBROUGH.—THE NEWNHAM STATE SWORD.

"This was an information by the Attorney-General on the relation of the churchwardens of Newnham, in the county of Gloucester, and Mr. E. Owen Jones, a justice of the peace for the county of Gloucester, against the trustees of the will of the late Mr. John James, the late lord of the manor of Newnham. The information prayed for an ex-parte injunction to restrain the defendants till the hearing of the cause from selling a certain sword, which it was alleged was the town sword of Newnham.

"Mr. Rolt, Q.C., and Mr. Winterbotham were the counsel engaged.

"The facts were shortly as follows:—Newnham, in Gloucestershire, is an ancient borough, and the manor of Newnham, which is co-extensive but distinct from the borough, was anciently part of the king's demesne. The manor was granted at intervals to various persons, but it reverted from time to time to the king, by forfeiture and otherwise, and in the reign of King John it was in the king's possession, and that monarch then presented to the borough of Newnham a charter, which has been lost, and with the charter a sword of state, made of steel finely wrought, and six feet in length. The privileges of the town have long since been lost, and the election of a mayor has not taken place for some time. This being the case the town sword was deposited, first in the parish church, and then in an ancient inn at Newnham, called the Bear Inn, where, there being, till lately, no town-hall, public meetings of the inhabitants were held from time to time. In the year 1554, A.D., the manor of Newnham was granted to Lord Stafford, and from him, through descent, and finally by purchase, it came, in the year 1850, into the possession of Mr. John James, who a short time after also purchased the Bear Inn, Newnham. In July, 1862, Mr. James held a leet court, and at this court he produced the state sword in question; the sword was removed the same day to Mr. James's house at Newnham,

where it still remains. In 1855, Mr. James did making a will by which he left all his property defendants in trust for sale, and in May of this year defendants advertised their intention to sell by auctions, in five lots, all the property so devised. The fifth lot was described as follows:—'The manor of ham, with the tolls, fishery, and appurtenances. The manor of Newnham will be sold the sword of state sent with the charter to Newnham by King John. The sword of state given with the charter by King John is of steel finely polished and ornamented with excellent workmanship. Its whole length is six feet, the length of the blade is four feet four inches; on the latter is this curious inscription:—

'John Morse being Maier,
This sword did repair—1584.'

See Rudder's *History of Gloucestershire*. Upon this advertisement appearing, a meeting of the inhabitants of Newnham was at once called, and at this meeting it was resolved 'That the trustees of the late John James, Esq., be respectfully requested to place the sword of state given with the charter to Newnham by King John, in the town hall of Newnham, in order that it may be vested in the local board of Newnham, the ancient local magistracy having ceased to exist.' The trustees having refused to act in accordance with the above resolution, the present proceedings were taken to enforce compliance.

"Mr. Rolt, Q.C., after stating the facts as above, now applied for an immediate injunction, as the sale was to take place to-morrow (this day.)

"The Vice-Chancellor granted the injunction required, on the applicants giving an undertaking to abide by any order as to damage which might accrue in consequence; the injunction was to be in force up to next Thursday week.

"Mr. Rolt, Q.C., expressed a hope that some amicable arrangement would be come to in the meantime."

W. J. BERNHARD SMITH.

Temple.

THE FYLFOT.—In the monument of Bishop Walter Bronscomb (died 1281), now standing in the westernmost bay of the south side of the Lady Chapel of Exeter Cathedral, the upper cushion that supports the head of the recumbent effigy is diapered with fylfots of a more elaborate form than is commonly seen: they are coloured quarterly or and gules, the heraldic metal and colour alternating. This diaper was, doubtless, executed when the effigy was removed and placed on the altar-tomb in its present position, probably about the year 1420. CHARLES BOUTELL.

DAY FOR MARRYING.—I have cut the following from one of our newspapers. I have frequently heard of this custom when I have been in Scotland, but never could find in what it originated. Perhaps some of your readers may be able to give us a fuller account of it:—

"There is a remarkable peculiarity in the Scottish people, says the Registrar-General—their fondness for marrying on the last day of the year. There are more marriages in Scotland on that day than in any week of the year; excepting, of course, the week in which that day occurs. The detailed returns for 1861 have just been issued, and the number of marriages in the—

towns would average some 25 a-day—that is to say, a work-day, for marrying is one of the things not to be done in Scotland on Sunday—but the Registrar-General states that, in fact, there are between 400 and 500 marriages in those towns on the 31st of December. By another curious usage, a large proportion of these marriages are not registered until January, making that appear a favourite month for marriage, which it is not.”

T. B.

MANUSCRIPT POEM.—The following cutting from Mr. John Salkeld's *Catalogue of Second-hand Books* (No. 9), is worth preserving among your fly-leaf scribblings. The verses are stated to be contained in a volume of tracts of the earlier part of the eighteenth century:—

“410. TRACTS.—Proceedings of the House of Peers on the Public Accounts, with their Address to His Majesty, &c., 1702—Proceedings of the Lords in relation to the Occasional Conformity Bill, 1702—The Bill, or Act, for preventing Occasional Conformity, with Reports of the Conference, &c., 1702—An Account of the Trials of Benbow's Cowardly Captain, 1703—Some Weighty Considerations relating to the Duke of York, with the Answer, 1680—Articles of Peace between William III. and Lewis XIV., 1697—A Collection of Addresses concerning the Conception and Birth of the pretended Prince of Wales, 1690—The Pamphleteers, a Satyr, 1703, in 1 vol., folio, calf, 6s. 6d.

“Contains the following, in MS.:—

‘ON THE QUEEN'S MESSAGE TO THE COMMONS.

‘The Queen a message to the Senate sent,
To beg her Duke a boon in Parliament.
After a warm debate the House grew bold
And bid her pay her Duke in Vigo gold,
Tho' this was thought confounded hard by some,
To give to one what t'other Duke brought home.
Bulk broke, it did appear, upon plain proof,
The gold galloon had not brought wealth enough;
At which her Grace and Majy. tooke snuffe.’”

A. O. V. P.

CURIOUS CHRISTIAN NAMES.—The famous Lord Collingwood had a brother named Winefred who commanded the Rattler. In searching the registers of Bobbington parish, I have found the very uncommon Christian name of Wylgeforde given to a daughter in two different families in 1582 and 1584. Two relatives of my own have borne the baptismal name of Polixena.

There was a Baroness Lyttleton of revered memory named Apphia, to whom a print of Malvern abbey church was inscribed.

H. W. T.

A MATCH FOUND FOR A COMMON SAYING.—It is sometimes remarked of an uneducated, or stupid man—“He does not know B from a bull's foot.” A quotation from Mrs. Everett Green's *Calendar of State Papers*, 1606-67, which is given in the *Saturday Review*, No. 500, furnishes us with a companion picture of ignorance: “Some of the captains know not to distinguish a horse's head from a Roman S in their demands.” The phrase occurs in a letter, written from Portsmouth to Samuel Pepys by Commissioner Middleton.

St. SWITHIN.

Queries.

DOUBLE ACROSTIC.—When and by whom was this exercise of the ingenuity invented, which has now become the rage in the fashionable circles?

A. A.

Poets' Corner.

BASTILE ARCHIVES.—Can any of your readers refer me to any of the compilations from Bastile archives indicated in Carlyle's *French Revolution*, vol. i. p. 201, edit. 1837, or to any kindred source of information?

B. D.

CLARET.—In some accounts for the year 1729, I find a payment for a pint of claret. Was the wine, then so called, of the same kind as that we now call claret?

PRESTONIENSIS.

TO CLEAR THE GLASS.—Preparatory to starting on his third voyage, in search of a north-west passage to the east, Frobisher drew up a code of instructions to be observed by the fleet; the first article of which ran as follows:—

“*Imprimis.* To banishe swearing, dice, card playing, and all filthie talk, and to serve God twice adae, with the ordinarie service, usuall in the Church of Englande; and to cleare the glasse everie night, according to the oulde order of Englande.”

What is the meaning of “clearing the glass every night”?

W. W. W.

COUTANCES: THE DIOCESE OF WINCHESTER.—The Bishop of Winchester, speaking in Convocation a week or two ago, upon the extent of his diocese, is reported to have said that besides extending over the Channel Islands, he was not sure that it did not also include Coutances in Normandy. Is there any ground for the supposition that Coutances was ever included in the diocese of Winchester? Perhaps it was meant that the Channel Islands were formerly in the diocese of Coutances. This seems more probable, but was it the case?

J. WOODWARD.

DUMBLE.—I should be glad if any of your numerous readers could inform me what is the exact meaning and derivation of the word *dumble*. It is a term applied in the southern parts of Nottinghamshire to a narrow valley or small ravine, I believe, with a watercourse which is supplied only with an intermittent stream. It appears to be a word used only in a very limited district of Notts—namely, a locality of some six or eight miles diameter, between Nottingham and Southwell, on the south-east confines of old Sherwood Forest, where we have Lambley Dumble, Woodborough Dumble, Efferston Dumble, Oxtun Dumble, Halloughton Dumble, Thurgarton Dumble, &c.; but no such term, as far as I am aware, is used in any other part of the county, nor in any other place that I am acquainted with. I find no ex-

planation of the word in any of the dictionaries, and shall be glad if any of your readers can throw any light on the subject. J. S.

FUNERAL PLUME OF FEATHERS.—Could any of your correspondents inform me the meaning of the plume of feathers attached to a board, and which are used at a funeral and carried on the head of some one in front of the hearse. Has it any reference to a banner, insignia, or armorial bearing supposed to belong to the deceased, or what? ALEX. MOULTON.

GONZAGAS OF MANTUA: SACK OF FONDI.—
1. What is the best history of the Gonzagas of Mantua?

2. Did the sack of Fondi by the pirate Horuc of Mitelene (the younger of the two brothers surnamed in turn Barbarossa) occur in the spring or autumn of the year 1535?

3. Is the event and its attendant circumstances related in detail, or related at all, by Muratori?

4. From what writers do we glean most on the subject? A STUDENT.

HERALDIC.—On visiting St. Patrick's Cathedral, Dublin, lately, I was much astonished to find that the Prince of Wales takes his place among the Knights of St. Patrick *not* as Prince of Wales but as Duke of Saxony, the arms on his banner being thus blazoned: Quarterly, 1st and 4th Saxony; second and third quarterly 1st and 4th England; second Scotland; third Ireland, with a label of 3 points. Perhaps Sir B. Burke, Ulster-King-at-Arms, could inform us why they are so blazoned, instead of quarterly England, Scotland, Ireland, differenced by a label of three points and an escutcheon of pretence for Saxony, as they are blazoned in England. I had hitherto supposed that Prince of Wales was a higher title than Duke of Saxony; but perhaps it is not so in Ireland. CYWRM.

Porth yr Aur, Carnarvon.

"IL Y A FAGOTS ET FAGOTS."—Are we indebted to this discovery of Sganarelle (*Le Médecin Malgré Lui*, Acte I. Scène 6) for the numerous comparisons after the same pattern which abound in novels of the present day? ST. SWITHIN.

"JOSEPH AND HIS BRETHREN."—In December, 1864, a sacred drama on this subject was performed at Burslem, for the benefit (I think) of the Ragged Schools of that town. Can any of your correspondents in that town inform me if this drama was printed, and also the name of the author? R. I.

KALEYARD GATE.—I was surprised to notice the name "Kaleyard Gate" on the page of references to a plan of the fortifications of the city of Chester, an. 1643, inserted at page 26 of a reprint of King's *Vale Royal of England*, London, J. G.

Bell, 1852. Kale or Kailyard was, I thought, thoroughly Scotch. Is it common in England? S. M.

N. D., A MINIATURE PAINTER.—There are several miniatures in the collection at the South Kensington Museum, signed with these initials, about the latter half of the seventeenth century. Who was this artist, and is anything known of him? JAMES BECK.

LORD NEWHAVEN.—Is there any portrait in existence of William Mayne, who was created Viscount Newhaven in 1776, and who died *s. p.* 1794? F. M. S.

229, Clarendon Villas, Plumstead.

ABBAY OF ST. OÜEN AT ROUEN.—Can any contributor furnish a list of the Abbesses of St. Ouen since the time of the Abbess Renée de Harlay, in 1686? There exists at Rouen, or existed in 1842, a book in an old ivory cover, called *Le Livre d'Ivoire*, which contains the oaths of obedience taken by the abbés and abbesses of St. Ouen to the archbishop of Rouen, and a reference to this book would give an answer to the query.

The abbey was one of the most important pieces of ecclesiastical preferment in France. Sully had a charge on its revenues, and the abbé was for a long period a member of the royal family.

F. R. C.

QUOTATION.—The motto adopted in the title-page of Finlay's *History of Greece* is,—

Ὁλβιος ὅστις τῆς ἱστορίας
ἔσχε μύθησιν.

"Blest is he who possesses a knowledge of history."

From what author is this taken? F.

SIR JOSHUA REYNOLDS' SURVIVING SITTERS.—Reading the *Life and Times of Sir Joshua Reynolds*, I think it worthy of a note that the Dowager Countess of Shaftesbury, whose portrait forms so beautiful a feature of Sir Joshua's noble picture of the Marlborough family, which was painted in 1777, is still living (born Nov. 5, 1773). To my note I add a query: Is any other person alive who sat to Sir Joshua? E. S. S. W.

[When the "Puck" was sold a few years since to the late Lord Fitzwilliam, who himself had been one of the sitters, it was said that the "model" from whom the "Puck" was painted, was in the auction room at the time of the sale. He was, we believe, many years ago, a gate-keeper at Elliot's brewery, at Pimlico.—ED. "N. & Q."]

"THOUGHTFUL MOLL."—The young people about me are always pressing me to tell them the story of "Thoughtful Moll," which they declare they have heard is very interesting. But both I and my "old Missus" are obliged to acknowledge our ignorance, though we too have heard it spoken of as notorious in every county. I at first thought it had appeared in one of your early volumes, but

am looking at the Indexes I found myself mistaken. And yet I have no doubt you, Mr. Editor—for like all Editors you are most likely an old fogey, and have lots of little ones scrambling about your knees—must be perfectly competent to amuse your infantine mob with this sensational (I adopt the modern term) narrative; and I take it for granted will enable your antiquarian readers (I use the epithet in a double sense) to retail this little bit of Folk lore. If I give you credit for too much knowledge, perhaps some of your learned correspondents will supply your deficiency, or, at all events, tell where the veritable history is to be found. AVUNCULUS.

VOLTAIRE: DIOCLETIAN.—I have more than once in "N. & Q." asked for a verification of sayings ascribed to Voltaire. My queries are unanswered. I try one more:—

"Nearly a century ago, Voltaire wrote: 'I am sick of hearing that twelve unlettered men established Christianity. I will show that one man can destroy it.'"—*Morning Advertiser*, June 14, 1865.

I do not remember the passage, and shall be glad to know in which of Voltaire's works it is.

In the same article it is said:—

"Diocletian declared his intention of abolishing the Christian name. So terrible was the persecution, that its authors declared they had succeeded in their object, and pillars of remembrance were raised in various parts of the Roman world to record the fact that the very name of Christianity had been rooted out."

Gibbon narrates the persecution, but omits the pillars. Where were they erected? How long did any of them remain? By what authors are they mentioned? and what was the inscription in the original language? FITZHOPKINS.

Garriock Club.

Queries with Answers.

COACHMAKERS' COMPANY.—In Boswell's *Life of Johnson* (edit. 1835, vol. viii. p. 69), I find the following:—

"I mentioned a kind of religious Robin-Hood Society, which met every Sunday evening at Coachmakers' Hall for free debate," &c.

Is this Coachmakers' Hall the parent and corrupted sponsor of the existing Cogers' Hall? If not, where was Coachmakers' Hall; and was the Society of Coachmakers one of the ancient guilds?

A. F.

[The Company of Coachmakers was incorporated by Charles II. in 1671, and styled by letters-patent, "The Master, Wardens, Assistants, and Commonalty of the Company of Coach and Coach-harness Makers of London." The fraternity is governed by a Master, three Wardens, and twenty-three Assistants, their motto being "Surgit

post nubila Phœbus." Coachmakers' Hall is in Noble Street, Foster Lane, and was formerly the hall of the Scriveners. The building was once famed for the meeting of societies and clubs within its walls. Here the Protestant Association assembled, and here originated the riots of the year 1780, headed by Lord George Gordon.—The Society of Cogers, founded in 1755, is nothing more nor less than a political debating club, meeting sometimes in one place, and sometimes in another. Its present Discussion Hall is at Mr. G. Walter's house of refreshment in Shoe Lane, Fleet Street.]

"EPISCOPACY": HENRY SWINBURNE.—I have an old book in my possession, entitled *Episcopacy not prejudicial to Regal Power*, which wants the title-page. I presume that it was published by one Robert Pawlet: inasmuch as I find at the end of the work a "Catalogue of Books, printed for and sold by Robert Pawlet, at the sign of the Bible in Chancery Lane, near Fleet Street." And from its appearance, I think it was published somewhere between 1666 and 1680. Can you favour me with the author's name, and date of publication?

Further, can any of your readers acquaint me with the date of the death of the "late famous, learned, and ingenious Mr. Henry Swinburne, author of the *Treatise on Last Wills and Testaments*; whose *Treatise on Spousals* was posthumously published by "Robert Clavell, at the Peacock in St. Paul's Churchyard, 1686."

J. R. PHILLIPS.

Cardigan.

[The work possessed by our correspondent is from the pen of that learned prelate and distinguished casuist, Dr. Sanderson, whose *Life* was written by Izaak Walton in the eighty-fifth year of his age—which he states was "a pleasant toil," and modestly adds, "I seriously wish, both for the reader's and Dr. Sanderson's sake, that posterity had known his great learning and virtue by a better pen; by such a pen as could have made his life as immortal as his learning and merits ought to be." The work is entitled, "Episcopacy (as Established by Law in England) not Prejudicial to Regal Power. Written in the time of the Long Parliament by the special command of the late King. By the Right Reverend Father in God Robert Sanderson, late Lord Bishop of Lincoln. London, Printed for Robert Pawlet, at the Bible in Chancery Lane, near Fleet Street, 1678." Prefixed is the "Vera Effigies Reverendi in Christe Patris Dñi: Roberti Sanderson, Episcopi Lincolnienensis."

There is no record extant giving the exact date of the birth or death of Henry Swinburne, the civilian; but as his will, dated May 30, 1623 (the codicil July 15, 1623), was proved June 12, 1624, we may presume he died about that time. He was buried in the north aisle of York cathedral, where there is a monument of him in a civilian's gown kneeling before a desk. See an engraving of it in Drake's *Edoracum*, fol. 1786, p. 377.]

* 2nd S. ix. 306; 3rd S. vii. 211.

JUDICIAL.—What is the origin and significance of the term *judicial*, applied to astrology? And what is its force when prefixed to the word *blindness*? T.

[We are indebted to a correspondent who has read much on these matters for a solution to the first question; the second we derive from theological writers:—

"*Judicial astrology* is so called, because its professors deliver *judgments*, or opinions as to what in their *judgment* the events will be, which will follow certain configurations of the heavenly bodies: opinions based on the past experience of ages. Wherever the planets have been conjoined with each other in any peculiar way, either as regards general questions, or in private nativities, the results have been handed down by the professors to their successors as rules for future forecasts. The true astrologer never becomes the fortune-teller. All he says is, this: 'From the position of those bodies, which the Great Ruler of the Universe has placed for signs and for seasons, I should infer these signs will be followed by war, peace, prosperity, ill-fortune, &c., as the significators may be.'"

Judicial blindness is a phrase used to signify that moral blindness, or obstinate refusal to see and pursue what is right, that has been inflicted by Providence on men or on nations as a *judgment*. Thus, the wilful blindness of Pharaoh to the miracles of Moses, and that of the Jews to those of the Messiah, are all instances of *judicial blindness*."

MR. FORTESCUE'S ELMS.—I have read, in some work on Devonshire, I believe, an account of an avenue of elms planted by a Mr. Fortescue, who directed that when grown, the trees should be cut down and given to the poor of the parish. Where is the account to be found? KAPPA.

[Near the churchyard of Brixton, co. Devon, is a fine grove of elms planted in the year 1677 by Mr. Fortescue of Spridleston and other parishioners, for the express purpose of being sold, when at a proper growth, to raise a fund for the benefit of the poor: a singular instance of prudent foresight, and well worthy of imitation, there being many parishes in which small wastes might most beneficially be thus planted. Sixteen were cut down during the winter of 1819, and produced the sum of 92*l.* 2*s.* There is a stone on the spot with the following inscription: "This colony of elms, regularly disposed into walks, was planted in November, 1677, by Edward Fortescue, of Spridleston, Esq., churchwarden, with the approbation and contribution of the majority of estated parishioners, to the intent that, when perfect in growth and sold, lands may be purchased with the money for relief of the poor of this parish, and that posterity, reaping the advantage of our benefaction, may be encouraged to provide for more succession, by substituting others in the room of these."

As land cannot legally be purchased, the proceeds are funded for the benefit of the poor.—Lysons's *Devonshire*, p. 75.]

Replies.

ALBINI BRITO: THE HERALDIC PUZZLE.

(3rd S. vi. 13, 113, 174, 255.)

I suppose D. P. is satisfied that the armorial bearings of De Toden, otherwise D'Albini, of Belvoir, have been at last ascertained, since WATERBOUGET (going to original sources) has fished up out of the Exeter archives a thirteenth century seal of William Albini of Belvoir. (See Peck's *Stamford*, lib. viii. p. 27.) He blazons it, two chevronels within a bordure. This seems conclusive. WATERBOUGET however, I am sorry to say, seems abominably stingy. He keeps too much in his bucket for his own private drinking, instead of slaking the thirst of the readers of "N. & Q." Otherwise he would have told us that the chevrons do not stand alone in Albini's seal, but that a cross, a rose, and a sprig of broom, are emblazoned with them; not indeed within the shield, but, thirteenth century fashion, arranged around it. Now these were, and are to this day, royal national ensigns; and the same may perhaps be said of the chevrons, for they are the ancient bearings of the De Clares, who were of the royal house. Thus the whole seal displays the relationship with that house, which we otherwise know to exist. It is worthy of remark, that the lords of Stafford and of Belvoir both descended from Toden, and both used substantially the same bearings; whence D. P. may fairly infer, if he likes, that they must have been borne by the common ancestor, however remote. A like remark may be made of several other houses; and I should be glad if any of the more sceptical antiquaries would give us a note of what he conceives is a more probable hypothesis than the above to account for the facts.

Further, stingy WATERBOUGET has not told us that the above forms only the privy, or counter-seal, of W. d'Albini. His great seal—the quaintest I think I have chanced to see—has the following device:—A square tower (each of the two upper stories enriched with a row of Norman arches), surrounded by an embattled wall. On the summit a two-forked pennon; and two human heads, facing each other from the opposite sides, apparently gazing at the prospect. Clearly what we now call a "bellevue," for Belvoir. Thus we get at the territorial arms of Belvoir. They seem to be compound ones: for we learn from a Trentham deed cited by Eyton (*Antiquities of Shropshire*, vol. ii. p. 124), that, as early as A.D. 1210, the Trusbuts bore on their seal a human head within a treasure; and thus, also, we find the alliance with Trusbut displayed on the Belvoir seal.

The eagle within a bordure, we need have little doubt, was a fancy coat assigned to Robert de Toden by the later heralds (as they were fond of

doing to the more ancient worthies); and, based perhaps upon the eagles borne by the De Tonies, another line descended from the Norman standard-bearer.

Combining this with what WATERBOUGET has pointed out, viz. that it is a mistake to look for the shield of Valoines among the quarterings under examination, MR. STAFFORD CAREY'S solution of the heraldic puzzle appears verified: for the fourth coat may be safely assumed to be meant for Trusbut's—so we have in due sequence Trusbut, Albini, Toden, and no further difficulty remains.

L. P.

SHAKESPEAR FAMILY.

(3rd S. vii. 175.)

Lieut.-Col. J. D. Shakespear, R.A., of Richmond, Surrey, claims descent from our great poet, and this interesting question was first raised by him in the *Times* of the 13th June, 1864.

The Shakespear tomb is in Stepney Churchyard, and records the death of Arthur Shakespear, Rope-maker, May 9, 1749, aged fifty years; Benet Shakespear, Nov. 10, 1756, aged forty-nine; Jonathan Shakespear, Feb. 16, 1768, aged fifty-eight; and Alderman John Shakespear, May 19, 1775, aged 60. These four were brothers. Also Mrs. Elizabeth Shakespear* (widow of the alderman), Feb. 15, 1807, aged eighty; Arthur Shakespeare (eldest son of the alderman), M.P. for Richmond, Yorkshire, June 12, 1818, aged seventy; his wife Jane (daughter of Matthew Ridley, and sister of Sir M. W. Ridley, Bart.), January 30, 1805, aged fifty-five; John Matthew Shakespear (son of the last named Arthur), April 2, 1844, aged sixty-six, and several children who died young.

Alderman Shakespear, of Billiter Square and Mile End, was originally a member of the Broderers' Company, but was translated from that guild to the Ironmongers', Friday, Sept. 23, 1768, as agreed to by the Court of Aldermen on the Tuesday previous. He was Master of the Ironmongers' Company, 1769, and died 1775, leaving a widow and eleven children, viz. five sons and six daughters.

As Jonathan Shakespear and his son, the alderman, were both members of the Broderers' Company, I naturally applied to the Clerk of that guild, Mr. Charles E. Freeman, of 11, Bucklersbury, to kindly help me by throwing some light on this subject by aid of the company's books. It was not till I wrote a second time he deigned to give me a reply, and then briefly stated his terms were three guineas for searching prior to 1728, and

10s. 6d. after that period. Lieut.-Col. Shakespear did not fare so well. Far different was the answer I received from John Nicholl, Esq., F.S.A., Canonbury, author of a privately printed *History of the Ironmongers' Company* (of which he has been master), and whose elaborate and beautiful MS. history of the same guild was so much admired at the Society of Antiquaries' exhibition, June 21, 1860, and the Ironmongers' Hall Exhibition, May 1861. He took some trouble in the matter, and informed me the Ironmongers' book could not throw any light on the subject. I recommended a search in the Shadwell registers (which some of your correspondents may have spare time for); accounted for the alderman's coat of arms being the same as the poet's, as there is but one coat known of the name; and concluded by noticing the Shakespears of Essex, which included Thomas Shakspeare, priest, 1557; Joseph Shakspeare of Havering, 1640; Samuel Shakspeare of Hornchurch; Samuel Shakspeare of Romford, 1707; William Shakspeare, whose sons were John (of Rawreth, 1723), Joseph and William.

The Rope Factory belonging originally to the family, and which to present knowledge dates back to 1660, is in Love Lane, Shadwell (Rees & Co.), and thirty years since the firm was Rees Shakespear & Co. "Shakespear's Walk," 4 High Street, Shadwell, is named after the family and the house, 47, is a curious weather-boarded two storey building of ancient date.

In a letter to Lieut.-Col. Shakespear, MR. HALLIWELL mentions he never heard of the Shadwell Shakespears till lately. They were wealthy folk in their day.

G. R. French, Esq., writing to me says:—

"I had the pleasure of first pointing out to Lieut.-Col. Shakespear his connection with the Ironmongers' Company (to which I belong) through his great-grandfather the Alderman, whose father was Jonathan Shakespear, ob. April 1735, and he was son of John Shakespear, the Rope Walk, Shadwell, born in 1612, and died Sept. 1689. The name of his father is not known, but he would be coeval with the poet, and Lieut.-Col. Shakespear fondly hopes that his ancestor was the Poet's brother Gilbert who was living at Stratford in 1609, but nothing is known of his after history. My own impression is, that Lieut.-Col. Shakespear may be descended from a brother of the Poet's father. The Shakespears are found in Warwickshire registers in the 1st of Henry VI., and the name exists in some of the towns of that county to the present time."

Mr. Nicholl justly adds, that whether the Essex and Warwickshire families are of the same stock remains to be proved; "it is a very interesting question."

Now the real question is, who was the father of John Shakespear, of Rope Walk, born 1612 married, July 14, 1654, Martha Seeley, aged nineteen, and died Sept. 1689? He had issue, Martha, Samuel, Benjamin, Mary, John, and Jonathan (born Feb. 6, 1670, and died 1735.) These names

* She was Elizabeth Currie, of the family of Bush-hill, Bankers of London. Her mother was Anne Campbell, of the House of Argyll and Eglintoun.

savour strongly of Puritanism, and it is known that the poet's relations were staunch Puritans, and this probably caused all relating to him to be destroyed. But this, however (as Mr. French surmises) may have been but common at that day:—

"John, the Poet's father, had two daughters, called Joan, which was evidently a cherished name, and no doubt had been in the family for previous generations; his father was Richard, a name which John Shakespear gave to a younger son, of whom nothing is known except that he died in 1613."

T. C. N.

MILTON AND HIS ILLUSTRATOR.

(3rd S. vii. 150.)

The lines from Shakespeare—"Gives not the hawthorn bush a sweeter shade," &c., quoted by LORD LYTTELTON, partly furnishes a reply to the inquiry of another correspondent—"What propriety is there in making a shepherd count his sheep under a hawthorn rather than under any other tree?" The thorn, with its numerous and closely-placed branches, shooting out at no great distance from the ground, forms a good shelter from sun, storm, and night dews, and sheep and cattle resort to it on that account. Walking in pastures where the thorn is preserved any one may perceive unmistakeable evidence of the preference which the animals in question have for that tree.

A shepherd, if "stirring with the lark," would, in all probability, find his flock assembled under a thorn ready to be told. If those who hesitate to accept the verb to tell in the sense of counting would only pay a visit to the Commons and see Mr. Brand tell his tale, and never did rustic swain watch over his sheep with more tender solicitude than is shown by the indefatigable and amiable Parliamentary shepherd for the flock under his charge, his scepticism would vanish. Mr. Speaker's "Tellers may proceed to tell" is decisive upon the point.

The word is used in the same sense not only in the provinces but also in London, more frequently than is supposed. At landing wharves, merchandise in the form of packets, barrels, &c., is, when counted, referred to as "told off." The word was, and I doubt not still is, used in that way at billiard and cricket matches. Devout Catholics, I presume, continue to tell their beads.

Miss Edgeworth's rendering of "tale" by "tally" makes what is plain somewhat obscure. The meaning of the word is shown in the following passages:—

"And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof, &c."

"Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks," &c.
Exodus v. 8 and 18.

"Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law."—1 *Samuel* xviii. 27.

Before quitting the subject allow me to observe that break of day is not the usual period of rustic courtship. At that time each person hastens to his allotted duties, as Milton in his poem has described them. The ploughman "whistles o'er the furrowed land," the milkmaid "singeth blythe," the mower "whets his scythe"—

"And every shepherd tells his tale,
Under the hawthorn in the dale."

The word which I have marked in italics seems to set all doubt at rest. It is the duty of every shepherd to count his sheep in the morning; but it is beyond the bounds of probability that every shepherd should be able to find a sweetheart to talk to at that very uncomfortable hour for love-making.
C. ROSS.

That the shepherd's tale was one of sheep, not of love, is to my mind so evident, that I am surprised to find it still doubted by your correspondent D. (3rd S. vii. 210.) Milton is describing how all nature rouses up to activity with the break of day. To be sure the milkmaid is only spoken of as "singing blithe," and the ploughman as "whistling o'er the furrowed land," but no doubt they were both *at their work* just as much as the mower "whetting his scythe." In the midst of all this industry how inconsistent to make a single exception in favour of the shepherd, whose office demands such peculiar watchfulness and care! While all around are beginning the labours of the day, he alone is to be neglecting his flock, and making love under a bush. The word *every* would render this view still more absurd; *all* the shepherds are to be love-making in this fashion.
J. DIXON.

ST. AUGUSTINE AND THE MYSTERY OF THE BLESSED TRINITY.

(3rd S. vii. 440.)

The vision of St. Augustine, beautiful and instructive as it is, must, I fear, be ranked among the many traditional stories or legends of the olden times. Though Dr. Stanley, in the extract given, asserts that the saint himself relates it, I have never found it in his writings. It occurs, however, in all the old books of legendary lore; and the following is one of the best readings of it:—

"Once upon a time as St. Augustine was walking by the sea shore, and considering very earnestly how he should best explain the doctrine of the Holy Trinity, he saw a little child sitting on the sand, who kept lading water out of the sea with a little spoon into a small hole on the shore. Thereupon he spoke thus to the child:

'What are you trying to do?' The child answered: 'I want to lade the great sea into a small hole.' Then said he: 'My child, you cannot do that, for it is a thing impossible.' Then said the child: 'It is more easy to do than what you are thinking of.' With this the child disappeared: and St. Augustine well understood that he was our Lord himself."

The incident is said to have occurred at *Centum Celle*, now *Civita Vecchia*. F. C. H.

The passage in Dean Stanley's sermon must be a direct citation from some well known author, as I have before me some notes on the *Calendar* (published in 1860), in which it is given without inverted commas in precisely the same words as in *Sermons in the East*. In Dr. Husenbeth's edition of Butler's *Lives* there is an engraving of the Vision, which professes to be taken from a painting by Garofalo: it is, however, left unexplained by the text. I advise your correspondent to consult Parker's *Anglican Calendar*, and Jameson's *Legends of the Monastic Orders*. ST. SWITHIN.

Leigh, *Body of Divinity* (p. 252), says:—

"A studious Father meditating on the mystery of the Trinity, there appeared unto him a child with a shell lading the sea into a little hole; he demanding what the child did, 'I intend,' said the child, 'to empty the ocean into this pit.' 'It is impossible,' said the Father. 'As possible,' said the child, 'as for thee to comprehend this profound mystery in thy shallow capacity.'"

The margin has "Par. on Rom. ii. 23." The preceding reference is to "Petav. de Trin." This "Petav." may be Petavius, born 1583: a Jesuit, celebrated for chronology. With Scaliger, Salmasius, and Casaubon, he is said to have had controversies.

The foregoing is perhaps as "full" an account as may otherwise be met with. But it may be said that, as to the "original account," the extract given seems to afford it when it states: "This is in allusion to a vision, which he himself relates as occurring to him."

This appears to indicate, clearly, that St. Augustine was the original narrator. ANON.

Your correspondent H. C. is mistaken as to the origin of the legend he names. It is not told of St. Augustine; but I think it is St. Augustine who tells of a learned convert to Christianity, who lived in the fifth or sixth century. His name was Alanus, and, from being born in an island, was surnamed De Insula. He went to Paris and studied divinity, &c., and returned to his native land (some part of Africa). He had attained so great a name from his sermons, that he at last determined upon expounding the mystery of the Trinity. And it was while walking on the sands, preparing this sermon, that an angel is said to have appeared to him in the form of a child, who told him he was trying to empty the sea with

a ladle; and when Alanus replied it was not possible, gave the answer quoted by your correspondent. Not having books, or any facilities by me, I cannot give dates and authorities as I should wish; but these I know to be the main facts. It is sad to end by saying that Alanus de Insula, the most learned man perhaps of his day, returned to, and I believe died in, heathenism. A. T. T.

GALLOWES INSCRIPTION.

(3rd S. vii. 439.)

"The name of the executed person," or, properly speaking, the name of the person upon whom a sentence of death was executed, was John Hamilton, Archbishop of St. Andrews, and natural brother to James Hamilton, Regent of Scotland. The "part of Scotland" was Stirling Castle, the date about 1571. I believe Hamilton was the only bishop ever hanged in Scotland, though subsequently, in the same country, a band of base ruffians cruelly assassinated a venerable prelate in presence of his daughter.

There is a curious, though doubtful, astrological story told relating to the death of Hamilton. Some years previous the archbishop gave Jerome Cardan the princely fee of 1800 gold crowns, with other presents, for coming to Scotland and attending him as a physician. Before leaving, Cardan calculated his patron's horoscope, and declared that he would die of *passio cordis*; the horoscope is in Latin, and may be found in Cardan's *Gemularum Exemplar*. Now *passio cordis* might be translated disease of the heart, or it might typify suffering by the cord, the latter actually being the disease which caused Hamilton's death.

It was the *odium theologicum* of the reforming party that threw such a sting into the inscription; and thus I am reminded of another not unworthy of a place here, that derives its punning satire from the same source. Lord Moore, in defiance of a cessation of hostilities, attacked Owen (Latinised Eugenius) Roe O'Neill commanding the Irish Confederate forces about the beginning of 1643. O'Neill, who had been a general officer in the Spanish service, was too old a soldier to be taken by surprise, and repulsed his enemy, Moore himself being killed by a cannon ball. Upon which, a Romanist chaplain, in the Irish camp, wrote the following epigram:—

"Contra Romanos mores, res mira, Dynasta
Morus ab Eugenio cannonizatus erat."

WILLIAM PINKER—STON.

It was on the execution of Hamilton, Bishop of St. Andrews, who was captured in Duns Castle in 1571 by the party of the Regent, that the lines—

"Cræce diu felix arbor, semperque vireto
Frondibus, ut nobis talia poma feras,"
were affixed to the gibbet. Queen Mary's party
replied by affixing the following couplet:—

"Infelix pereas arbor! si forte virebis,
Imprimis utinam carminis author eas."

Hist. of King James the Sext. (Bannatyne Club edit.), p. 72.

G. E.

TOASTS.

(3rd S. vii. 397.)

The first toast cited by CYRIL embodies a *mot* in vogue in France during the latter half of the last century. I do not know who first used it; but Voltaire adopts the *formula* in a letter to Helvetius, of May 11, 1761:—

"Les jansénistes, les convulsionnaires, gouvernement donc Paris! C'est bien pis que le règne des jésuites: il y avait des accommodemens avec le ciel du temps qu'ils avaient du crédit; mais les jansénistes sont impitoyables. Est-ce que la proposition honnête et modeste d'étrangler le dernier jésuite avec les boyaux du dernier janséniste ne pourrait amener les choses à quelque conciliation?"

The same thought has been paraphrased by Diderot, in a distich which has been well styled "atrocement énergique":—

"Et ses mains ourdiraient les entrailles du prêtre,
A défaut d'un cordon pour étrangler les rois."

The toast attributed to Henry Erskine I have seen in an amplified form:—

"Dam the canals, sink the coal-pits, blast the minerals, consume the manufactures, disperse the commerce of Great Britain and Ireland."

and I have somewhere read that it is appropriately given at every anniversary dinner of an association of civil engineers, called the Smeatonian Club, from the illustrious engineer who founded it, and to whom is attributed the characteristic sentiment."

The substance of another of these toasts is sometimes given in a metrical form (into which, indeed, as a mnemonic aid I should recommend miners-out to convert, if they can, that which follows it):—

"Here's a health to all those that I love,
Here's a health to all those that love me;
Here's a health to all those that love those that I love,
And to those that love them that love me."

This reminds me of another doggerel toast:—

"Here's a health to me and mine,
Not forgetting thee and thine;
And when thee and thine,
Come to see me and mine;
May me and mine,
Make thee and thine,
As welcome as thee and thine,
Have ever made me and mine."

I transcribe the following, which is styled "The Pinax of Toasts," from the *Anecdote Library*, London, 1822:—

"When Lord Stair was ambassador in Holland, he made frequent entertainments, to which the foreign ministers were constantly invited; not excepting the ambassador of France, with whose nation we were then on the point of breaking. In return, the Abbé de Ville, the French ambassador, as constantly invited the English and Austrian ambassadors, upon the like occasions. The Abbé was a man of vivacity, and fond of punning. Agreeable to this humour, he one day proposed a health in these terms: 'The rising sun, my master,' alluding to the device and motto of Louis XV.; which was pledged by the whole company. It came then to the Baron de Reisbach's turn to give a toast; and he, to countenance the Abbé, proposed the moon, in compliment to the empress queen, which was greatly applauded. The turn then came to the Earl of Stair, on whom all eyes were fastened; but that nobleman, whose presence of mind never forsook him, drank his master King William by the name of Joshua, the son of Nun, who made the sun and moon stand still."—P. 87.

The toast given by Campbell at, I think, a Literary Fund dinner, has often been cited. The poet proposed the health of Napoleon Buonaparte, connecting him with the business of the day by stating in explanation that he had "shot a publisher,"—alluding to the execution of the German bookseller Palm, for the publication of the *Geist der Zeit*. See "N. & Q.," July 30, 1853, p. 107.

WILLIAM BATES.

Birmingham.

CYRIL has missed the rhythm of his second toast. I have generally heard it as—

"Here's to those that love them that love us.
Here's to them that love those that love us.
Here's to those that love them, that love them that love those,
That love those that love them that love us."

It goes to a tune.

P. P.

IN TWO PLACES AT ONCE LIKE A BIRD.

(3rd S. vii. 459.)

This very often-quoted expression, attributable to the celebrated Sir Boyle Roche, has been so misquoted that it has assumed its present form, which is not the shape or form that Sir Boyle used. When I was a schoolboy in Dublin I made the acquaintance of Mr. John Ryder, a gentleman of education and great information, who resided in Upper Bagin Street, then (1829-30) a suburb of the city, and he used to take much pleasure in relating to myself and other juvenile friends stories and anecdotes of the old Irish House of Commons, where for many years he had spent his evenings during the parliamentary sessions, having an *entrée* to a private box near the Speaker's chair, as a friend of his was an official of the House, and procured him that favour. I have memorandums of many of his remembrances of the "Old House in College Green," and as few, if indeed any of these recollections have ever been printed, I may at some leisure time put them in

after the plunder of Jerusalem. The fore-court of Karnach confirms this invasion of Judea in his reign (Bunsen's *Egypt's Place*, iii. 241.)

T. J. BUCKTON.

Lichfield.

ZINC SPIRES.

(3rd S. vii. 461.)

Having had perhaps more to do with the use of this metal than many architects, I beg to say that these spires are not only very common on the continent but also in America and Canada. The only one I know of in England is that at Ripple, near Walmer.

With regard to the question as to the use of zinc in mediæval times, I believe we have no testimony of the use of copper, tin, or zinc as roof coverings; though the former most probably was used in Cornwall in parts where that metal abounds, and lead is scarce. The "Italia" of Naples, as cited in the *Moniteur* of Feb. 15th last, describes the discovery of a large fountain at Pompeii with a handsome front decorated with shell work, and "the upper part covered with zinc." This curious discovery shows the use of this metal to be known to the ancients.

The reports of the various commissions to foreign governments, and the results of observation in this country prove—1. That sheet zinc is very durable if used of sufficient thickness; 2. That it must be laid so as to be quite free to contract and expand with change of temperature. Lead itself will not stand if too thin, and if it has not sufficient rolls and flashings. Zinc will, however, stand well at about one-fifth the thickness required for lead.

Objection has been taken as to smoky atmospheres, but this is a mistake. Liège is a great manufacturing town where nothing but coal is consumed. It is the Birmingham of the continent, and like that town its locality is called "the black land" from the abundance of smoke and soot. Here the use of zinc for house coverings is almost universal. One roof, fifty-five years old; another, covering some furnace-houses where volumes of smoke have been pouring out day and night, and which has been built about thirty years, were examined among many others and found perfect. When zinc is first put up it oxidises, and the coating thus formed is insoluble and protects the metal. Of course if it be rolled too thin, the oxide penetrates too deep, and the metal goes in holes on being walked over.

JAMES EDMESTON, Architect.

Crown Court, Old Broad Street.

Zinc, as covering for roofs, louvres, &c., if of the best quality, will last from twenty to thirty years. It is about the same in point of durability with

slates of a fair quality. It is in nowise comparable to lead, in colour, durability, or capabilities of any kind. For an ordinary country spire it falls immeasurably short of the old shingle covering, now so seldom used. There is an active stir being made to extend the use of this metal. I, for one, hope that it will never be extensively used for church purposes; being very perishable under certain conditions of atmosphere, and the like. It is also hard and stubborn, and is scarcely applicable artistically; but above all its colour is, in my opinion, as bad as possible. Age has no softening or toning effect upon it. It is as neat and tasteless as a Quaker's coat. Slates are bad enough, but zinc is worse.

As to durability: The spire of St. Philip's, Dalston, which was built in 1841, had to be fresh covered about seven years ago.

J. C. J.

LONGEVITY.

(3rd S. vii. 154.)

MISS MARY BILLINGE.—I am now in a condition to furnish satisfactory information on the subject of the age of the supposed centenarian, Miss Billinge; and I will in a few words describe the process by which I have arrived at it.

On application to Mr. Newton, surgeon, I was furnished with a copy of the certificate of baptism of "Mary, daughter of William Billinge, farmer, and Lidia his wife; born 24th May, 1751, and christened the 5th of June." This was assumed to be the Mary Billinge recently deceased. The question thus became one of identity. After some inquiry, I found Miss Billinge had a brother and sister buried in Everton churchyard. I have extracted the inscriptions on their tombstones as follows:—

"William Billinge, obt. 7th May, 1817, aged 46.

"Anne Billinge, died 9th Feby., 1832, aged 59."

I have also seen a mourning ring which belonged to the late Miss Billinge, in memory of her brother, which confirms the above date of his death. It is clear, therefore, that William and Anne were the brother and sister of the late Mary Billinge.

The next point was to ascertain the parentage of William and Anne. I went over to Prescott church, and found the parish clerk—himself a relic of antiquity, ninety years of age, and still doing duty. He made a search for me, and found the registers of both:—

William in 1771, son of Charles and Margaret Billinge.

Anne in 1773, daughter of the same.

It was clear then that William and Anne, children of Charles and Margaret Billinge, could not be brother and sister of Mary, the daughter of William and Lidia Billinge.

To put the matter beyond a doubt, I persevered in the search, and found:

"Mary, daughter of Charles and Margaret Billinge, born 6th November, 1772, christened 23rd December."

The identity is here complete. The old lady was, therefore, in her ninety-first year, not in her 112th when she died. I suspect that most of the supposed instances of centenarianism will turn out to be cases of mistaken identity. J. A. P.

Sandyknowe, Wavertree, Liverpool.

[We feel sure that in thanking our valued correspondent J. A. P. for the ingenuity and perseverance he has displayed in ascertaining the precise age of Miss Mary Billinge, we are only expressing the feeling of all those who take an interest in the question of CENTENARIANISM, which is now attracting such general attention. — Ed. "N. & Q."]

MILTON (3rd S. vii. 460.) — In vol. vi. p. 199, of the *Journal of the Archaeological Institute*, there are woodcuts of a small silver seal, the property of Mr. Disney; and of the impress of this seal, which has been —

"well authenticated as having been used by Milton. The impress is a coat of arms, a double-headed eagle displayed. The shield is surmounted by a helm, lambrequins, and crest—which appears to be a lion's gamb grasping the head of an eagle by the neck, erased. This valuable little memorial had been in the possession of Mr. John Payne, on the death of Thomas Foster; who had married Elizabeth Clarke, daughter of Deborah, Milton's youngest daughter, and wife of Abraham Clarke, a weaver in Spital Fields. Mr. Payne sold it to Mr. Thomas Hollis, in 1761: on his death, 1774, it came into the possession of Mr. Thomas Brand Hollis, and then became part of the collection, inherited in 1804 by Mr. Disney's father."

The Rev. Joseph Hunter is recorded to have made "some interesting observations in reference to this seal," and to have remarked that the armorial bearings were certainly those which were borne by the great puritan poet. Mr. Hunter is also said to have traced out a connection between Milton and Thame in Oxfordshire. In his *Armory*, Sir Bernard Burke gives, for "*Milton*, of Milton, near Thame, co. Oxford, as borne by *John Milton*, the poet: Arg., an eagle displayed with two heads gu., beaked and legged sa." The crest is not given; but for another Milton there is blazoned this crest: "A lion's gamb erect arg. grasping an eagle's head erased gu." I regret being unable to reply to the inquiry of CARILFORD concerning the motto of Milton.

CHARLES BOUTELL.

RASSELAS: DINARBAS (3rd S. vii. 199.) — In your number for 11th of March last, ABHBA inquires for the name of the author of *Second Part of the History of Rasselas, Prince of Abyssinia*. I do not remember that title, but was lately favoured with the loan of a book called *Dinarbas*, which is perhaps the same work. At any rate it raised the identical question as to authorship. Towards the solution of that question I found nothing, except

the following which was written inside the binding of the first volume of *Rasselas* (3rd edition, 1760) —

"An ingenious continuation of Dr. Johnson's *Rasselas*, entitled *Dinarbas*, said to be wrote by Miss Knight, the author of *Marcus Flaminius*. — M.R., October, 1792, pages 164-169."

The writing is that of Mr. Samuel Maude, then of this town, whose turn towards such notanda appears constantly throughout his library, and affords a good guarantee for his accuracy.

J. M. O.

Sunderland.

THE ORIGIN OF INFIRMARIES IN ENGLAND (3rd S. vii. 176.) — In the *Life of the Rev. Samuel Wesley, A.M., Jun.*, prefixed to his *Poems* (Simpkin, Marshall, & Co. 1862), it is recorded that when he resided at Westminster in 1715, "with limited means, by steadily active benevolence he effected an almost incredible amount of good. The establishment and success of the first infirmary in Westminster (now St. George's Hospital, Hyde Park Corner) were in a great measure due to our poet."

Mr. William Nichols, of 46, Hoxton Square, the writer of the *Life of Mr. S. Wesley*, could inform MR. LEE whether the handwriting in his pamphlet is that of Mr. Wesley. The Rev. S. Wesley was the elder brother of the celebrated Rev. John Wesley. ELIJAH HOOLE, D.D.

8, Myddelton Square, Pentonville.

REV. EDWARD FORD (3rd S. vii. 459.) — I met the following memorandum amongst a large collection of family documents lately entrusted to me for historical purposes: —

"The King against W^m Crosbie, James Cotter, James Scholes, Charles Boyle.

"At a commission of Oyer and Terminer for y^e County of y^e City of Dublin, held y^e 24th day of March, 1733. The def^t Cotter was indicted for y^e murder of y^e Rev^d Edw^d Ford, one of y^e Fellows of Trinity College, Dublin, by firing, &c., whereof he died on y^e 8 day of March last, and y^e def^t Crosbie, Scholes, and Boyle as accessaries to y^e s^d murder against y^e form, &c.

"At an adjournment of y^e commission y^e 25th day of March, 1733, y^e def^t being arraigned on this indictment severally pleaded not guilty.

"At an adjournment y^e 24 April, 1734. The def^t being brought to y^e Bar then moved by their counsel to bailed alledging their ill state of health, and y^e closeness of y^e prison where they were confined, but y^e motion being opposed by y^e Attorney-General was denied by y^e Court.

"28 May, 1734. At an adjournment of y^e commission of Oyer and Terminer.

"Commissioners present: — Lord Mayor, Earl of Ross, Earl of Meath, Lord Sautry, Justice Ward, Sergeant Bettesworth, Sergeant Purdon, Mr. Le Hunt, Lord Chief Justice Reynolds.

"The Attorney-General moved to put off y^e def^t tryall y^t Tisdall and Pain, two material witnesses for y^e King, were not to be found, which aff^s were read. The def^t being called upon by y^e Court to know what they had (sic) object against putting off their tryal, and desired to be heard by their counsel, who were Mr. Malone, Sen^r,

M^r Callaghan, M^r Daly, M^r Wall, M^r Parkinson, M^r Malone, Jun^r, who urged y^e danger and ill consequence of keeping y^e prisoners in gaol till another adjournment, which perhaps might be a long time, when they were ready to take their tryal, which they therefore had a right to, for it was y^e libertie of y^e subject, and that y^e reasons now offered might hold for ever; and y^e def^s never have an opportunity to show their innocence, and to acquit themselves from so heavy an accusation.

"Lord Chief Justice Reynolds said, that this motion to put off y^e tryall, was y^e common practice of y^e circuits, from one assize to another which was longer than until y^e next adjournment of y^e sessions, therefore on the authority of that practice, he was of opinion y^e motion of M^r Attorney ought to be granted.

"M^r Justice Ward said, y^t it appearing two material witnesses could not then be had, he was of opinion y^e tryal ought to be put off."

I may mention that the family documents above-mentioned are the property of the descendants of one of the defendants.

R. C.

Royal Institution, Cork.

I remember reading a novel (called *Recollections of Trinity College, Dublin*, or by some similar title,) in which the incident of Mr. Ford's murder is introduced; but how far the account agrees with what actually happened I do not know.

CHAS. F. S. WARREN.

Cor. C. Col. Cambridge.

THE SYNAGOGUE OF THE LIBERTINES (3rd S. vii. 460.)—If CANON DALTON does not, as he owns, find the several explanations he has seen of the above expression satisfactory, I can hardly hope to please him. But I will mention that the opinion of those who suppose these *Libertines* to have come from *Libya*, derives considerable probability from the remarkable coincidence of expression in Acts ii. 10, where we read of men from the *parts of Lybia about Cyrene*. Now in the passage under consideration, Acts vi. 9, we find these two places recurring in similar juxta-position, *the synagogue of the Libertines, and of the Cyrenians*. It seems to me that this is almost decisive in favour of the interpretation that the *Libertines* came from *Libya*. St. Luke would probably have written 'Ἀπελευθέρων, or Ἐξελευθέρων, instead of Λιβερτίνων, if these had been men liberated from slavery. The proper Greek derivative word from Libya would be Λιβυστινῶν, but it has been surmised that this word might easily have been corrupted with Λιβερτίνων.

F. C. H.

Although Schleusner, as well as Kuinoel, gives the various interpretations, both concur in that of Chrysostom, — Λιβερτινοὶ δὲ, οἱ Ῥωμαίων ἀπελευθέροι οὗτοι καλοῦνται. "Ὅσπερ δὲ φέκουν ἐκεῖ πολλοὶ ξένοι· οὗτοι καὶ συναγωγὰς εἶχον ἐνθα εἶδε τὸν νόμον ἀναγινώσκοντες καὶ εἰς χάς γίνεσθαι. (Acts vii.; Hom. xv., vol. ix. p. 139.)

"The emancipated slaves of the Romans are called *Libertines*. As many strangers lived there, they required *synagogues* for the reading of the law and for prayer."

The word is therefore Latin, adopted into the Greek of the New Testament, as *centus* and *centurio*. (See Justinian's *Institutes*, l. v.) I know nothing of the periodical in which De Rossi has referred to this subject.

T. J. BUCKTON

"THAT'S THE CHEESE" (3rd S. vii. 397, 465.) The Hindostani word signifying *thing*, is pronounced cheese, and not chiz, as your correspondent supposes, and is therefore without any alteration of sound identical with the slang word in question; which, by the way, albeit a novelty in England, I remember to have heard used as a cant term in India thirty years ago. The English gipsy possesses several Hindostani words in his cant vocabulary, as for instance, *choori*, a knife, which is pure Oordoo, I believe. This, however, is not to be wondered at, there being gipsies in the East as well as in Europe, and as these nomads are known to have means of extensive intercommunication, the existence of Eastern words in the dialect of the English Bohemian, may be accounted for without much difficulty. There is, however, an Oriental word, the importation of which into our land has always puzzled me. I allude to the Persian noun, *tawziānā*, signifying stripes, from which it would seem that the word *tanse*, the designation for a schoolmaster's *flagellum* in Scotland, must be derived. Possibly, however, this may be only a curious coincidence in sound and meaning between two words of different languages, such as may perhaps exist between the Syriac word, *tanfa*, and the Italian word, *tanfa*, both of which signify impure or unclean.

H. A. KENNEDY.

Gay Street, Bath.

I think your correspondent need not travel so far as India for the origin of this phrase; surely it is more probably derived from the French "*C'est la chose*." Many of our popular slang phrases are mere corruptions of French words, e. g. "That's the ticket," from "*C'est l'étiquette*," &c.

ARTHUR SHUTE.

HOG FEAST (3rd S. vii. 420.)—

Οὐ μὴν ἀλλ' εἰ καὶ ἀδύνατον, ἢ διὰ τὴν συνήθειαν τὸ ἀναμάρτητον αἰσχυρόμενοι, τῇ ἁμαρτάνοντι χρησόμεθα διὰ τὸν λόγον, ἐδόμεθα σάρκας, ἀλλὰ περνώμετες, οὐ τρυφῶντες· ἀναίρωνμεν ζῆλον, ἀλλ' οἰκτεροῦμεν καὶ ἀλγοῦμεν, οὐχ ὑβρίζοντες οὐδὲ βασανίζοντες· οἷα τὸν πολλὰ δρῶσαν, οἱ μὲν εἰς σφαγὴν ὧν ὡσούντες ὀβελοὺς διαπύρους ἵνα τῇ βαφῇ τοῦ σιδήρου περισθενρόμενον τὸ αἷμα καὶ διαχεόμενον, τὴν σάρκα θνήσκῃ καὶ μαλᾶξῃ· οἱ δὲ οὕτως συνὼν ἐπιτόκων ἐναλλόμενοι καὶ λακτίζοντες, ἵνα αἷμα καὶ γάλα καὶ λύθρον ἐμερῶν ὁμοῦ συμμυθαρέντων ἐν ὕδρῳ ἀναδένσωσιν, ὃ Ζεῦ καθάρσιε, φάγωσι τοῦ ζῆλου τὸ μάλιστα φλεγμαῖνον· ἄλλοι γερῶνων ὄμματα καὶ κύκων ἀπορρόφόντες καὶ ἀποκλείσαντες ἐν σκότει· πλανοῦσιν, ἀλλοκότοις μίγμασι καὶ καρκελαῖς τισὶν αὐτῶν τὴν σάρκα ἐθοποιούντες. (Plutarchi *De Esu Carnium*, Or. ii. c. i. t. ix. p. 54, ed. Wyttienbach, Oxon, 1800.)

"Adhibetur et ars jecori feminarum, sicut anserum, inventum M. Apicii, sic arida saginatis ac satie, necatis repente mulsi potu dato. Neque alio ex animali numerosior materia ganeæ; quinquaginta prope sapes, cum cæteris singuli. Hinc Censoriarum legum paginæ, interdictaque cœnis abdomina, glandia, testiculi, vulvæ, sincipita verrina, ut tamen Publii mimorum poetæ cœna, postquam servitutem exuerat, nulla memoretur sine abdomine etiam vocabulo suminis ab eo imposito." (Plinii *Nat. Hist.*, lib. viii. c. 61, t. iii. p. 530, ed. Paris, 1771.)

There is much desultory conversation in Athenæus, lib. iii. c. 21, *et seq.*, on the *μήτρα δαία*, and citations from the comic poets on such matters.

"Non hercule mirror,
Aiebat, si qui comedunt bona, quum sit obeso
Nil melius turdo, nil vulva pulchrius ampla."

Hor., 1 *Epist.* xv. 89.

Smart oddly reads "ursa," and translates:—

"While they fat thrushes could prepare,
And feast upon a banging bear."

"That which smokes in the middle is a sow's stomach filled with a composition of minced pork, hog's brains, eggs, pepper, cloves, garlick, aniseed, rue, ginger, oil, wine and pickle. On the right-hand side are the teats and belly of a sow, just farrowed, fried with sweet wine, oil, lovage, and pepper."—*Peregrine Pickle*, c. xlv.

The pig-question is fully investigated in sec. xx. of *The Heathen rejection of Christianity in the First Ages considered*, by Thomas Comber. London, 1747.

Garrick Club.

INFLUENZA (3rd S. vii. 459.)—The word is in Foote's *Lame Lover*, acted 1770. Sir Luke Limp, who has just promised to dine with Alderman Inkle, receives an invitation from Sir Gregory Goose, and says:—

"George, give my compliments to Sir Gregory, and I'll certainly come and dine there. Order Joe to run to Alderman Inkle's in Threadneedle Street; sorry can't wait upon him, but confined to bed two days with the new influenza."—Act I. vol. ii. p. 65. *Dramatic Works*, London, 1797.

FITZHOPKINS.

Garrick Club.

CLOVIS (2nd S. ix. 373.)—Since stating all that I could find about the poem of *Clovis* and its author, I have met with a short notice in De Bachaumont's *Mémoires Secrets*, Londres, 1777, t. i. p. 308:—

"20 Septembre, 1763. *Clovis*, poëme. C'est le même plan de Desmarts, allongé de plusieurs chants: il est en vers de dix syllabes. On sent qu'il est traité d'un façon moins grave. *L'Orlando Furioso* paroît avoir été le modèle de l'auteur, modèle qu'il n'a pas attrapé à beaucoup près. Il a parodié Desmarts, comme Voltaire a parodié Chapelain. Il n'est pas plus heureux dans cette imitation. Il y a pourtant de la facilité et du pittoresque dans sa versification."

I ask insertion of the above less for its own importance than in the hope of reviving the question and learning something about Le Jeune.

H. B. C.

U. U. Club.

EUDOXIA COMNENA (3rd S. vii. 439.)—According to the biographical work of Ignatius Mindonius, a native of the Isle of Chios, and a monk of the order of Saint Basil, printed in Paris (sm. 4to), in the year 1690, and entitled, — *Βιογραφία τῶν κατὰ τὸν 15^{ον} καὶ 17^{ον} αἰῶνα ἐν τῇ Ἑσπερίᾳ Εὐρώπῃ ἀκμασάντων λογίων εὐγενῶν*. Χίων, &c., and to various original documents preserved in the archives of our family, and partly published sixty years ago in Amsterdam (4to) by my paternal grandfather, Prince Demetrius Rhodocanakis, at the end of his book,—

"Précis historique de la Maison royale des Rhodocanakis, &c., &c., le tout démontré par des preuves juridiques, accompagné d'une traduction Grecque et de plusieurs Documents très authentiques, qui servent à," &c.,

Eudoxia Comnena, third daughter of Alexius Comnenus and Helen Cantacuzene, was born in Constantinople, August 12, 1575, and married to Theodore Palæologus, July 3, 1593, in the Isle of Chios, where she died the same day three years later, in giving birth to her daughter, Theodora, the future wife of Prince Demetrius Rhodocanakis, and mother of Dr. Constantine.

Theodore Palæologus, in remarrying with a lady of an inferior social position to his own, and not belonging to the Greek church, displeased grievously his son-in-law and the rest of his family, who never recognised this marriage. Very probably for this reason the new English relatives of Theodore, who, doubtless, erected over his mortal remains the still extant brass tablet, did not inscribe on it either the name of his first wife or that of his daughter. RHODOCANAKIS.

SIGNIFICANT NAMES (3rd S. vii. 322.)—These may be found to be more numerous than your columns will admit of. We have Blood, Wolfe, and Co., in this town; and Blood, Fury, and Death, were seen together in a market town in Ireland. There has been a Blood a surgeon, and a Blood who led with success a forlorn hope. "Blood and Thunder," so often on the lips in the heat of a *mêlée* at an Irish pattern or a wake, were to be seen at one period on the plates of two hall doors adjoining each other in Gloucester Street, Dublin: Blood on one, and Thunder on the other. In this town also we have Dodge and Wynne, attorneys at law; a Sheepwash for hair dressing; and a Halfpenny who carried parcels once for one penny. In Bristol there was once a Rod that kept a school. W. B.

Liverpool.

DR. CARABOO (3rd S. vii. 490.)—Allow me to say that Dr. C. H. Wilkinson did not "receive the universal sobriquet of Dr. Caraboo." Vulgar persons, who can only see one side of anything, might have so called him. I knew him from my very childhood, and I now count threescore years: more than that, he himself took me to Bristol to

see the pretended Indian lady, but something, I forget what, prevented my seeing her. He was accustomed, when I was just of an age to appreciate such things, to give very interesting and exceedingly well illustrated lectures on natural philosophy, and I hope there are many survivors of those days as well as myself who are willing to speak of him in terms of respect, affection, and esteem. He was taken in, as regarded the silly affair, hardly in itself worth remembering, from yielding to the kindness of his own character. He died at a very advanced age. T. F.

CLINT HILLS (3rd S. vii. 365).—In reference to this subject, I extract the following from a little work published at Halesowen, entitled *Clentine Rambles*:—

"There are four stones on the summit of Clent Hill erected by George, Lord Lyttleton, in imitation of a Druidical monument."

It would be pleasing to know that these stones have a claim to greater antiquity than this. Can any of your correspondents furnish additions to the following bibliography of this most lovely and interesting spot, besides what may be found in Plot's *Staffordshire* or Nash's *Worcestershire*, and similar works; or in the very interesting works published a very few years ago by Mr. Noake?—

Clentine Rambles. By William Harris. Halesowen, 1845.

Letters on the Beauties of Hagley, Euville, and the Leasowes, &c. By Joseph Heely. 2 vols. 12mo. London, 1777.

A Description of Hagley Park. By the Author of "Letters," &c. London, 1830.

Companion to Leasowes, Hagley, and Euville; with a Sketch of Fisherwick. 8vo. 1830.

Local and Literary Account of Leamington, Stratford, Coventry, Warwick, Hagley, and the Leasowes, &c. By Mr. Pratt. Birmingham, 1814.

Description of Hagley, Euville, and the Leasowes; wherein all the Latin Inscriptions are translated, and every particular beauty described. Birmingham, N.D.

Guide to the Clent Hills. By Mr. Limings.

History and Antiquities of St. Kenelm's. By Mr. Limings.

The two latter, which are mentioned in *The Antiquities of Worcestershire*, by Jabez Allies, I have not met with. A few particulars may be found in *Thurstone's Works* as well.

A. H. BATES.

Edgbaston.

BEESE (3rd S. vii. 458).—This word is by no means confined to Lancashire, it is an abbreviated form of *beestings*, or *biestings*. In a Latin dictionary, dated 1664, I find it defined as—"The first milk that cometh in teats after the birth of anything, be it in women or beasts." It is probably derived from the Saxon word *byst*. Its German equivalent is *biestmilch*. H. FISHWICK.

PRYSTONIANUS will find an explanation of the term, with reference to authorities, in v. "Beast-

lings," in Halliwell's *Dictionary of Archaisms, &c.* The derivation of the word is not from the Anglo-Saxon, but from Scandinavian; though the terminal syllable *-ling* or *-ing* denotes, in the former tongue, the young offspring. It is called *beastlings* in the East Riding of Yorkshire. In South Lancashire it is a custom, in country places, for the milk-venders to send to their customers a gift of *beastlings*, of which a light custard-like pudding is made. CRUX.

"CHRISTIAN BREADBASKET" (3rd S. vii. 356, 389, 448).—Under this head it may be well to give, for those who are not acquainted with it, the opening sentence of a sermon preached in the sixteenth century before the University of Oxford. The University pulpit was on this occasion occupied by a layman. The preacher was Sir Richard Tavernor, of Wood Eaton, sheriff of Oxfordshire. He had obtained a license to preach, under favour of the Protector Somerset. Wearing his sword and chain of office, he thus addressed the learned audience:—

"Arriving at the Mount of St. Mary's, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation."

May be this sentence is the matrix of such tract-titles as *The Christian Breadbasket*; and, I may add, *Crumbs of Comfort for Chickens of Grace*. J. H. A.

COCK'S FEATHER (3rd S. vii. 459).—In reply to your correspondent's inquiry—"Why Mephistopheles, and other stage representatives of evil incarnate, wear a cock's feather?"—I would venture to suggest, so far at least as concerns the Mephistopheles of Goethe's *Faust*, that he wears the feather as appertaining to a youth of high degree, "edler Junker." So it is represented by Goethe himself:—

"Bin ich, als edler Junker hier,

Die Hahnenfeder auf dem Hut."

["Here I am, a youth of condition . . . with a cock's feather in my hat."]

Mephistopheles, in the same speech, advises Faust to don the same costume:—

"Und rathe nun dir, kurz und gut,
Dergleichen gleichfalls anzulegen."

And it will accordingly be remarked that, in Retsch's engravings, Faust as well as Mephistopheles appears wearing a feather.

If "other stage representatives of evil incarnate" wear the feather as well as Mephistopheles, may they not have adopted it from him?

Dr. Zerffi tells us that German superstition frequently made the devil appear as a dashing young man, a fop; and that he was, therefore, spoken of as "Schönhans," or "Fine Johnny."

It must not, however, be forgotten that a far more profound explanation of the cock's feather, than that now offered from Goethe himself, is suggested by a learned critic:—

"Mephistopheles calls himself the Spirit of Negation, or he that denies—and adopts for his crest the cock's feather: the allusion is to the cock that crew when Peter denied." — *Faust*, translated by Birch, 1839, Part I., p. 266."

By those who prefer the recondite to the obvious, this may be deemed the better explanation.

SCRIB.

"THE DUBLIN LETTER" (2nd S. vi. 230.)—I am happy to state that the *Dublin Letter*, which I inquired for some years since, has at last turned up; and Dr. Reeves, who found it in the Archiepiscopal Library of Armagh, describes it as follows. Its title is—

"The Popish Doctrine of Transubstantiation. Not agreeable to the Opinion of the Primitive Fathers. Shewed in a Letter to a Friend." Pp. 8. No title-page. Ad calcem, "*Dublin*, Printed by *Jo. Ray at Colledg. green*, and are to be sold by most Booksellers."

The pamphlet is bound in a volume in this library, in the department Popish Controversy, vol. xxxii. No. 7. BIBLIOTHECAR. CHETHAM.

CAVALIER (3rd S. vii. 179.)—"CAVALIER, in fortification, is a work generally raised within the body of the place, ten or twelve feet higher than the rest of the works."—Charles JAMES, 1805. "CAVALLIERE à CAVALLO, is a high mount or platform of earth, raised very high so that the artillery upon the same may shoote over the walles and bulwarkes to scoure and cleare the fields all about."—Robert BARRET, 1598. As Barret had passed much time "in the profession of armes, and that among forraigne nations" his information cannot be doubted. The famous sir Roger Williams, writing about ten years before Barret, thus maintains the necessity of using the foreign terms of war: "If I should call a Cavilere a mount, divers would aske—What to do? to place wind-mills?"

BOLTON CORNEY.

CHARTULARY OF WHALLEY ABBEY (3rd S. vii. 371.)—Your correspondent, MONASTICUS, quotes a passage in a charter in the *Whalley Abbey Chouer Book*, vol. i. p. 95, in which occur the words *actionibus de dolo et in factum*, and inquires what is the proper reading instead of *in factum*, which he asserts is a misreading on the part of the editor, and that it is plainly a noun in the dative case, such as *infirmationi*, or *infractio*, but that he cannot hit upon the right word. I beg, though no lawyer, to assure your correspondent that the words *in factum*, as given by the editor, are perfectly correct, and that the supposed mistake is merely in his own imagination; the words *actio in factum* being one of the ancient forms of representing the action on the case, in support of which

I need only quote the following passage from Cowell's *Interpreter*, 1658, folio, s. v. Actio:—

"Where you have any occasion of sute, that neither hath a fit name, nor certain form already prescribed, there the clerks of the Chancery in antient time conceived a fit form of action for the fact in question, which the civilians call *actionem in factum*, and our common lawyers action upon the case. *In factum actiones dicuntur ideo, quia quod nomine non possunt exprimere negotium, id rei geste declarant citra formulam ac solennitatem ullam.*—Cuiacius et Gothofredus ad Rubricam de præscriptis verbis."

With regard to his general charge that "this Chartulary is full of editor's blunders," although I will not pretend to assert that in four volumes, comprising 1314 pages, some errors have not crept in, yet I feel warranted in observing there are few similar publications that are more entitled to the praise of accuracy than this work. The transcript from the original (the latter is beautifully distinct, see Introduction, p. xi.), was very carefully made by the editor himself, and when it was committed to the press the proof sheets were also examined with the original volume.

BIBLIOTHECAR. CHETHAM.

KING'S LYNN: CAPGRAVE (3rd S. vii. 486.)—"Ben Adam" is quite correct in stating "that Lynn had the honour of presenting the world with Capgrave." If MR. F. NORSGATE consults *The Chronicle of England*, by John Capgrave, edited by Rev. F. C. Hingeston, M.A. (London: Longman & Co. 1858), he will see in Appendix III. p. 353, that Capgrave himself mentions in his metrical prologue to the *Life of St. Katharine*, that he was born in Lynn. These are his words:—

"If ye wil wete what that I am,

Myn cuntre is Northfolk, of the toune of Lynne," &c.

He also states in his *Chronicle* that he was born on the 21st of April, 1393.

With regard to Chaucer being a native of Lynn, here I think "Ben Adam" is incorrect; for though the history of Chaucer is still involved in considerable obscurity; yet I have read in one of his biographies that in his *Testament of Love* he calls himself a *Londoner*. In the inscription on his tombstone, the date of his birth is mentioned as 1328. Is this correct? I understand that the accuracy of Nicholas Brigham, who placed this date on the tomb in 1556, has been called in question.

J. DALTON.

St. John's, Norwich.

SASH WINDOW (3rd S. vii. 449.)—These windows may be called *à la guillotine* occasionally in France, but this could not have been their original name, that instrument only having been first used in 1792. The word *chassis*, in its primary use, signifies any wood frame, particularly one that is moveable. Taver's, which is I believe the best phraseological dictionary, says, *lever—baissés le chassis*, lift up—pull down the sash; *chassis à coulisse*, a sliding sash; *chassis dormant*, a fixed

sash, &c., &c. It still appears the most probable etymology of the word sash. A. A. Poets' Corner.

The first sash windows made in Swalcliffe and its vicinity, Oxon, were to a stone house built for Mr. John Hopkins at Sileford-Gower, which has the date of 1728 in the dovecote, erected at the same time as the house, and tradition states attracted as much notice from their novelty as at Wymondham. The stone built dovecote has the following inscription from the eighth elegy of the first book of Ovid's *Tristia*:—

"Aspicis, ut veniant ad candida tecta columbæ;
Accipiat nullas sordida turris aves."

D. D. H.

EDWARD KIRKE, THE COMMENTATOR ON SPENSER'S SHEPHEARD'S CALENDAR (1st S. x. 204; 2nd S. ix. 42.)—We are glad to be able to furnish the following particulars respecting Edward Kirke, in addition to those contained in *Athenæ Cantabrigienses*, ii. 244. On 26 May, 1580, he was instituted, on the presentation of Sir Thomas Kytson, to the rectory of Risby, Suffolk, as he was on 31 August, 1587, to the rectory of the adjacent parish of Lackford on the same patron's presentation. He died 10 November, 1613, aged sixty, and was buried in the chancel at Risby, where he is commemorated by an inscription. By his will, which bears date three days before his death, he gave 30*l.* to the poor of Lackford. It is observable that his patron, Sir Thomas Kytson, in his account-book under date of April 1583, has the following entry: "For a shepard's calendar, ij".

C. H. & THOMPSON COOPER.

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Miscellaneous.

NOTES ON BOOKS, ETC.

The Natural History, Ancient and Modern, of Precious Stones and Gems, and of the Precious Metals. By C. W. King, M.A., &c. (Bell & Daldy.)

Those who are acquainted with Mr. King's *Antique Gems*, and his work on *The Gnostics and their Remains*, will be quite prepared to believe with how much learning and curious research he has illustrated the volume before us, which may indeed be considered as the filling up of the outline sketched out in the first section of his *Antique Gems*. One remarkable feature of the present work is Mr. King's illustration of gems as magical and medicinal agents; perhaps the most important of their characteristics in later antiquity, as it certainly was throughout the whole of the Middle Ages, when the beauty or rarity of a stone went for infinitely less in the estimation of its value than its reputed virtue in the Pharmacopœia. This portion of Mr. King's book will be found especially interesting, and is made the more valuable by his translation of "Orpheus on Stones"—the great storehouse of Chaldaic lore upon this subject. To practical men, the work will recommend itself in this age of British gold-mining, by its details on the operations of the ancients in the same art: especially as we are now

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A very useful little grammar to all intending visitors to Norway—which is so like Danish, that he who knows the one will find it only differs in dialect and pronunciation from the other.

Notices to Correspondents.

This being the last number of the present volume, we have been desirous to include in it as many Replies as possible, and have therefore to request the indulgence of some of our Querists and Note Makers for the postponement of their communications.

"N. & Q." of Saturday next, the first number of our new volume, and following numbers, will contain, among other papers of interest—

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Shakespeare Emendations.
General Literary Index.
Duel of Junius, &c.

AMPHITRYON. We have received a letter headed thus, and asking for the origin of the word. This is all that can be deciphered, although we have put the letter into several hands. Even the signature is wholly illegible. The word is spelt wrong. It should be Amphitryon. It is in all probability derived from ἀμφι, about, around, and τρις, to wear, harass, or distress; as a predatory warrior does. Of course a complete history of this mythical hero may be found in Dr. W. Smith's Dictionary. The origin of the word as applied to the host at a dinner is from *Molière's* comedy, based on the old play of Plautus. When *Sonia* is puzzled to decide which of the two is the true Amphitryon, he gives his opinion in favour of "F. Amphitryon chez qui Ton dîne."

TRISTIS. We do not agree with Sheridan. The correct pronunciation is "pro-pish-i-a-shun."

LOCKYER'S FORM.—In the Advertisement in last week's "N. & Q." the price—"10*s.* 6*d.*" was inadvertently omitted.

ERRATUM.—3rd S. vii. p. 449, col. l. line 14 from bottom, for "Gatehill" read "Gatchell."

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END OF THE SEVENTH VOLUME—THIRD SERIES.

LONDON, SATURDAY, JULY 1, 1865.

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Notes.

LITERARY INQUIRERS AND THE COURT OF PROBATE.

It was well said in the Preface to the volume of *Wills from Doctors' Commons*, printed by the Camden Society in 1863, that the publication of such a volume marked "an era in our literary history." So long since as the 26th March, 1848, the Director and Secretary of the Camden Society had an interview, under the authority of the Council, with the Registrars of the Prerogative Court with the view of procuring some facilities for the consultation of wills desired to be referred to in editing a volume then in course of preparation by the Society. The Registrars declined to comply with the wishes of the Council. A memorial, in the nature of an appeal, was addressed to the then Archbishop of Canterbury, Dr. Howley, who in reply informed the Council that he had no power to interfere.

Subsequent applications for some slight modifications of the stringent rules which prevented the literary use of the documents in the Prerogative Court were addressed to the late Archbishop of Canterbury, Dr. Bird Sumner, and to the Commissioners appointed to inquire into the Ecclesiastical Courts, but were attended with no good results.

On the institution of the Court of Probate, the Council of the Camden Society, supported by the

Society of Antiquaries, and by many eminent literary persons, renewed their endeavours. Sir Cresswell Cresswell, to whom the application was addressed, admitted the principle that documents which had none but literary uses ought to be accessible to literary inquirers, and as soon as space could be found, he made arrangements for literary inquirers to consult freely all wills proved before the year 1700, and placed this department under the charge of a gentleman who has shown himself most anxious to carry out the views of Sir Cresswell Cresswell, and to assist in every way the object of literary inquirers.

About a twelvemonth since, on suggestions made to them from various quarters, the Council of the Camden Society deemed it necessary to apply to the present Judge of the Court of Probate, the successor of Sir Cresswell Cresswell, on various points connected with the privileges which Sir Cresswell had granted to literary inquirers, and also for an extension of those privileges to inquirers who desire to consult local registries, and all other courts in which wills have at any time been proved.

To give greater weight to the application, the Council requested the co-operation of the Society of Antiquaries, which was very cordially granted, and a Joint Committee of the two Societies was appointed to carry out the object. The Joint Committee drew up the following Memorial, which, having been signed by the President and Council of the Society of Antiquaries, and by the President and Council of the Camden Society, was duly forwarded to Sir James Wilde:—

"The Society of Antiquaries,
"Somerset House.

"MY LORD,

"On the 18th February, 1859, many of the undersigned, conjointly with other persons interested in literary research, addressed a letter to the late Sir Cresswell Cresswell, in which his attention was directed to the manner in which the labours of persons engaged in literature were affected by the regulations of the Record Office for Wills. After stating the facts upon which their application was grounded, the writers concluded with the expression of a hope that the time had arrived when the practice of the Record Office for Wills might be assimilated in the case of literary inquirers to that of the Public Record Office, in which almost unlimited freedom of inspection, with the power of making transcripts, is given to such inquirers.

"After a correspondence between Sir Cresswell Cresswell and the applicants, for which we beg to refer to the inclosed printed paper, Sir Cresswell opened at the Principal Registry a department for Literary Inquirers, under certain printed Regulations which are dated the 11th March, 1862.

"The sixth clause in these Regulations specifies the nature of the documents to which access was intended to be given. This Clause is in the following terms: 'The Visitor will be allowed without fee to search the Calendars, to read the registered copies of Wills proved before the year 1700, the Probate and Administration Act Books to the same date, and to make extracts from such Wills and Books.'

"In putting these Regulations into practice, a question has arisen, whether the privilege thereby afforded shall be treated as limited to the copies of Wills and books belonging to the Prerogative Court of Canterbury, which alone at the time of the original application were deposited in the Principal Registry, or whether the same liberty shall be extended to other testamentary documents, which since the year 1859 (but not entirely since the date of the Regulations issued in March 1862) have been transferred to the same depository.

"The undersigned beg to submit that the more liberal interpretation of Sir Cresswell Cresswell's Order best accords both the letter and with the spirit of his concession. And they are not aware of any reason for excluding from literary research the documents which have been brought in from the other London and provincial registries, and which contain historical materials of a similar character to those found in the books and papers to which the Regulations admittedly apply.

"The undersigned very respectfully suggest to your Lordship that if you would be pleased to declare your view of the proper construction of the Order in question, the expression of your opinion would ensure the harmonious working of the Regulations, would be a guide to the applications of literary inquirers, and a rule to the Officers as to what they are to grant and what to refuse.

"If it should happen that your Lordship thought it right to issue any new paper of Regulations, the undersigned would venture to request that it might be considered whether something might not be done towards rendering accessible that extremely valuable collection of materials for the history of the domestic condition of our ancestors, the INVENTORIES which used to be brought into the Office on proving a will. Such an Inventory was adduced on the proof of the will of Shakspeare. It probably contained a minute account and valuation of his personal estate. It may still exist at the Record Office for Wills, but the undersigned are informed that the inventories are not in a condition in which they can be produced to inquirers.

"The undersigned further suggest that in the case supposed, it might be considered whether the limit of the year 1700, which is every year thrown further back, might not be altered into a period (say) of 150 years, which would be a limitation always equi-distant from the current time.

"The points which have been enumerated affect only those who can apply personally at the Principal Registry, but the undersigned, as, in a certain sense, representatives of a great body of historical and literary inquirers, have been urged from many quarters to point out to your Lordship that in all parts of England, as well as in London, there reside investigators of our topographical and genealogical history, not numerous in any one place, but some of them peculiarly distinguished — authors of books of the highest value, books which constitute a peculiar and most important feature in our national literature. To such persons access to the registered copies of Wills preserved in the district registries would be little less valuable than the same privilege has been found in London.

"At present they are not (as literary men were in London before Sir Cresswell Cresswell's Regulations of 1862) totally excluded. The kindness of some registrars, and the payment of fees (irregular and uncertain) at other offices, enable some of them to procure access; but no really important work can thus be carried on. On their behalf we appeal to your Lordship, in the hope that by some arrangement emanating from your authority they may be made partakers of a privilege which has made literary men deeply grateful to Sir Cresswell Cress-

well, and will in due time lead to great improvements in all literary works which are based upon historical truth."

"20th April, 1864."

Sir James Wilde, in acknowledging this memorial, and explaining that the limited accommodation and staff at present provided by the Treasury rendered it impossible to increase at the present time the accommodation to literary men, gratified the Memorialists by the assurance that he had the object which they had in view sincerely at heart.

Things remained in this state until the commencement of the present year, when circumstances having brought under the consideration of the Society of Antiquaries certain difficulties in the way of procuring photographic fac-similes of wills, the council of that society determined to appeal to Sir James Wilde upon the subject, and the following letter from the council was accordingly addressed to the learned judge:—

"Somerset House, Tuesday, 21st March, 1865.

"SIR,—

"At a Council of the Society of Antiquaries held this day, the President Earl Stanhope in the Chair, it was resolved to solicit your attention to the present prohibition, except in very rare cases, of taking fac-similes from wills.

"That prohibition, as the Council understand, is continued by you in pursuance of the precedents of your predecessors in the charge of these important documents. It was no doubt perfectly just and reasonable at the time it was first made, when the art of taking fac-similes was still in its infancy, and could not be practised without greater or less risk of damage or defacement to the original. But the Council desire to submit to your inquiry and consideration, whether that prohibition does not now survive the grounds on which it was first made, and whether in its point or fact, according to the new photographic process, the fac-simile may not be made with the most perfect safety to the paper or parchment of which resemblance is sought, without the chance of even touching it, and guarded from all other danger by the presence of a copy of the original in the hands of the Council.

"The Council have now before them a letter, dated the 17th instant, from Mr. George S. Nottage, managing partner of the London Stereoscopic Company, at 54, Cheapside. That gentleman states: 'We have within the last few days photographed a Will from Doctors' Commons in this place. It was brought to us by the Record Keeper of the Court, Mr. John Smith, and was photographed in his presence. We have also executed Shakspeare's Will here in the presence of the same gentleman. It is a rule of the Court that the Will should never be out of his custody. Our process does not in any way touch the original document, that being merely placed upon an easel.'

"The Council of the Society of Antiquaries, while rejoicing in the permission which has thus been granted to obtain a fac-simile of the Will of Shakspeare, desire to observe that a similar permission would be of great value in several other cases of historical and literary interest.

"They would submit to you that such a privilege might, as they conceive, be guarded from all risk to legal rights if it were applied only to documents of less recent date, as of twenty or twenty-five years' back, when the documents are no longer likely to give ground for litigation; and if the privilege were granted only to such firms as the London Stereoscopic Company, of whose skill

and care the officers of the Court of Probate were well assured by their own personal experience.

"The Council of the Society of Antiquaries are by no means unmindful of your predecessor Sir Cresswell Cresswell's kind and ready compliance with the request which, in common with the Council of the Camden Society, they three years since addressed to him, for an increase of facilities in the consultation of Wills. They are persuaded that you, Sir, feel no less cordial an interest than he evinced in the cause of literature and historical inquiry. They therefore wish no more on this occasion than to refer the matter in question to your own inquiry and deliberation, being persuaded that, if you should find yourself at last unable to comply with their request, it will not be from any want of sympathy with their object, but only because the difficulties in the way of the privilege they desire are greater and more real than at present they believe them to be.

"I have the honour to be, Sir,

"Your faithful and obedient Servant,

"C. KNIGHT WATSON, Secretary.

"The Rt. Honble. Sir James P. Wilde, Knt.

"Judge of the Court of Probate,
&c. &c. &c."

The Society of Antiquaries, acting in the same spirit which had formerly induced the Camden Society to request their co-operation on former occasions, communicated their intended letter to the Camden Society, and at a meeting of the Council of the latter society, held on the 6th of April, the secretary was directed to write to Mr. Knight Watson as follows:—

"The Camden Society, 25, Parliament Street,
6th April, 1865.

"DEAR SIR,

"The letter intended to be addressed by the Council of the Society of Antiquaries to Sir James Wilde, Judge of the Court of Probate, having been submitted to the President and Council of the Camden Society, I am directed to inform you that the Camden Society has great pleasure co-operating with the Society of Antiquaries in the intended application.

The proposed letter expresses so clearly the nature of permission desired, and urges it with such propriety, that this Council thinks it unnecessary to make comment. They heartily concur both in the subject-matter of the application and in the way in which it is to be made to Sir James Wilde.

But this Council submits to the consideration of the Council of the Society of Antiquaries whether it would be right, when making this further application to Sir James Wilde, very respectfully to remind him that there remains before him for consideration the joint application of the Society of Antiquaries and the Camden Society, forwarded to him in the month of March, 1864, and omitted to be considered by him in his letter to the Council of Antiquaries of the 13th of May following.

A portion of our previous application which relates to the Local Registries of the Court of Probate has been pressed upon the attention of this Council by persons particularly interested in that part of the subject and especially by the Rev. H. T. Ellacombe, a well-known member of both these Societies. Mr. Ellacombe informed the Council that he has in the press a historical work which is full of matter derived from her records, but does not contain any thing dealing with wills—the cost of inquiry and transcription in the Local Registries having altogether prevented him

from making use of that valuable class of historical evidences.

"Without presuming to urge Sir James Wilde on the subject of his promised consideration, the Council of the Camden Society are desirous that his attention should be directed to the fact, brought prominently forward in the case of Mr. Ellacombe, that, whilst almost unlimited facilities are given to literary research in other depositories of records, literary inquirers are absolutely excluded by fees from the Local Registries of the Court of Probate.

"Believe me, my dear Sir, yours very truly,

"WILLIAM J. THOMS.

"C. Knight Watson, Esq."

This letter was forwarded, with the one preceding it, to Sir James Wilde, who gave the subject his immediate attention, and in due time directed the following reply to be addressed to the Secretary of the Society of Antiquaries:—

"Court of Probate, Westminster,

"May 24, 1865.

"SIR,

"I am directed by the Judge of the Court of Probate to acknowledge the receipt of your letter of the 21st March, and to state that, although the subject had been previously investigated by him, he again called for a report from the Principal Registrar upon the possibility of allowing Wills of literary interest to be photographed, consistently with their safe custody, for which he is responsible. The Registrar says: 'With respect to photographing wills possessing historical interest, I have little to remark. It cannot be done satisfactorily on the premises belonging to the Court of Probate, and therefore entails the necessity of one of the Record Keepers attending elsewhere, as an original will cannot be entrusted under such circumstances to a junior clerk. Were these attendances of the Record Keepers to be much increased, we should be obliged to apply for a third Record Keeper, and to prevent this, I think a higher fee should be charged than at present, so as to ensure that no application be made to photograph a will without some good reason;' and he goes on to suggest a fee of 5*l.* 5*s.* The Judge does not feel at liberty to adopt this suggestion of an extra and unauthorised fee, but he is now in communication with the Treasury on the whole subject of literary enquiries, with the view of rendering the valuable records now scattered over the country in the District Registries available to literary research by being brought together in London, with proper accommodation and a due staff of clerks for their safe custody; and if the facilities he desires are accorded by the Treasury, he wishes as part of that scheme to obtain the means of permitting Photographs to be taken. I am desirous to enclose a copy of a report furnished by the Chief Registrar on this subject.

"I have the honour to be,

"Sir,

"Your most obedient servant,

(Signed)

"E. A. WILDE,

"Secretary to the Judge.

"To C. Knight Watson, Esq.

"&c. &c."

"Principal Registry, Court of Probate,

"3rd May, 1865."

"MY LORD,

"I have read the letters which you forwarded for my perusal from the Treasury, the Society of Antiquaries, and the Camden Society; and beg to say that in every communication I have had with the Treasury and the Office of Works respecting the necessary accommodation required for the Registry, I have steadily kept in view

your Lordship's instructions to seize every opportunity that offered for providing further facilities for literary investigations. As I cannot, however, reconcile the extending even the privileges at present enjoyed by literary enquirers in London to the District Registries so long as they remain under their present regulations, with the duties which I conceive devolve on the officers of the Court of Probate, as custodians of probably the most valuable legal documents in the kingdom, I have thought it better to draw up a detailed report, which I send herewith. Should your Lordship concur in my views, and the Lords of the Treasury consent to carry them out, I have every hope that at the end of no great length of time, not only literary applicants, but the public generally, will have the fullest access to our Records which, in my opinion, will be consistent with our duties as their guardians.

"I have the honour to be,

"My Lord,

"Your Lordship's obed^t serv^t,

(Signed)

"A. F. BAYFORD,

"Senior Registrar.

"To R^t Hon^{ble} Sir J. Wilde."

So the matter rests at present. But with the avowed good will of the learned Judge of the Prerogative Court, and with the sympathy which the Chancellor of the Exchequer must feel in whatever has a tendency to promote historical truth, there need be little fear as to the ultimate result of the movement.

SAMUEL DANIEL AND JOHN FLORIO.

It appears to be accepted as a fact that Samuel Daniel the poet, and John Florio the lexicographer, were brothers-in-law. It was so stated by Wood, the annalist of Oxford university, in 1691; and the statement was repeated by Brydges in 1800, by Ritson in 1802, and by Alexander Chalmers in 1810. It was also repeated, with a confirmative note, in the augmented edition of the *Athenæ Oxonienses* in 1813-20.

As Daniel and Florio had been members of the aforesaid university, and at no remote period, the testimony of Wood must not be set aside without some substantial counter-evidence, nor should I venture to question the exactness of his intelligence if there was no such evidence to produce. Random conjectures should be avoided in literature, as they are apt to re-appear in a more deceptive shape—but I have no wish to censure conjectures indiscriminately.

This discussion is submitted as a novelty. I cannot remember to have met with any expression of doubt on the point at issue, nor any approach to it in more than one instance—which, as an act of justice to the memory of its author, I transcribe:—

"Wood says that Florio married the sister of Daniel, but he gives no authority. The verses of Daniel before the *Montaigne* are inscribed only, 'To my dear friend Mr. John Florio'; but in the verses before the second edition

of the dictionary he addresses him as 'brother.' It is remarkable that there is no notice of any such connexion in the will of either Florio or Daniel."—Joseph Hunter, F.S.A. 1844.

It is remarkable that so experienced and sagacious an archaeologist as Mr. Joseph Hunter, whose merit as a writer on various intricate subjects no one can wish to contest, should be within an ace of achieving a discovery—and miss it!

The circumstance, however, is undeniable, and the promised evidence shall now be produced. It is accessible to every bibliophile or literate querist, and the witnesses are no other than Samuel Daniel and John Florio:

In 1611 Daniel published *Certaine small workes heretofore devulged*, in which precious volume he styles himself "one of the groomes of the Queenes Maiesties most honourable priue chamber"; and in the same year Florio, who was Reader of Italian to her Majesty, published a second edition of his *Worde of Wordes*, in which he styles himself "one of the gentlemen of hir royall priue chamber." Here, as I conceive, we learn the precise nature of the relationship between the two worthies: they were brother-officers!

But I have more evidence for those who may desire it. The dictionary of 1611 contains metrical testimonials by *Il Cándido* [Matthew Gwinne], Samuel Daniel, James Mabbe, and L. Thorvs. Now the verses of Gwinne, who held office under the crown, are addressed, "To my dearely-esteemed friend and fellow M. John Florio"; and those of Daniel, "To my deare friend and brother M. John Florio." The eulogists coincide. Gwinne expresses himself in plain terms; Daniel sets aside etymology and writes poetically. He has thereby misled his prosaic biographers.

A similar instance of equivocation occurs in a work of much celebrity. When Bacon published the first collection of his *Essays*, he addressed them, "To Mr. Anthony Bacon, my dear brother." This was in 1597. In 1612, on publishing other essays of the same nature, he addressed them, "To my loving brother sir John Constable, Kt." Now, sir John Constable was not his brother, in the primary sense of the word, as the dedication itself proves:—

"My last essays I dedicated to my dear brother, Mr. Anthony Bacon, who is with God. . . . Missing my brother, I found you next; in respect of bond both of near alliance, and of straight friendship and society, and particularly of communication in studies."

Sir John Constable, whose name has fallen into obscurity, was knighted at Royston on the 7 October 1607, and the two knights were no otherwise brothers than as members of the honourable society of *Graves Lane*. BOLTON CORNER.

LUIS DE LEON.

The name of Luis de Leon is dear to every Spaniard. Amongst the numerous and illustrious authors, whom Spain produced in the sixteenth century, many of whom were the glory and pride of the University of Salamanca, few equalled the above-mentioned writer either as a poet, a theologian, an expounder of Holy Scripture, or an elegant classical scholar. Though his works are not much known in England, yet they are justly prized in Spain, and indeed by all those of every land who can read them in the language in which they were written. As a prose writer, he is styled "El inimitable Leon." His works are not only models of the purest style, but are also considered to have been highly instrumental in purifying, enriching, and perfecting the Spanish language.

His personal history is interesting. In the year 1856 his remains were discovered in the ancient Convent of the Augustines at Salamanca, and were translated in solemn procession to the Royal Chapel of the University, with almost the same religious pomp that was thrown around the ashes of Cardinal Ximenez a few years before, in Alcalá de Henares. A short time after this event I had the pleasure of visiting the University of Salamanca, and of beholding the urn which contained all that was mortal of Luis de Leon. His fame and his virtues were then the theme of every tongue, while the shops of the booksellers were full of accounts of the discovery of his remains, and of histories of his life and writings. The Rector of the University, the Bishop of Salamanca, the professors, the students in the Episcopal Seminary and in the Irish College, and the clergy—to all of whom I was introduced—spoke in the highest terms of Luis de Leon, and proclaimed him the "glory of Salamanca." As I felt a kind of enthusiasm enkindled within my breast from the *genius loci*, I purchased several of the pamphlets connected with the history of such a writer, so as to make myself acquainted with his works, &c. Fortunately I met with the second edition of two of his most celebrated productions, viz. *De los Nombres de Christo, en tres Libros*, por el Maestro Fray Luys de Leon (En Salamanca, MDLXXXV.) The other is entitled, *La Perfecta Casada*. (En Salamanca, MDLXXXVI.)

According to Don Manuel Barco, in his *Re-seña Biográfica y Bibliográfica del Maestro Fray Luis de Leon* (Salamanca: Imprenta Nueva de Diego Vazquez, Impresor de la Universidad, año 1856, p. 7), it seems difficult to discover in what part of Spain Leon was born. Some authors, such as D. Nicolás Antonio in his *Biblioteca Nueva*, and Manuel Vidal in his *Historia del Convento de San Agustín de Salamanca*, assert that he was born in Madrid in 1527. Others, again, believe that he

saw the light in Granada, while many more are inclined to think that he was a native of Belmonte en la Mancha. I leave the point undecided. His father, Lope de Leon, appears to have held some office in the Chancellory of Granada; but he afterwards removed with his wife, Doña Ines de Alarcon, to Madrid, where he practised as a lawyer. His son, Louis de Leon, was sent to Salamanca to pursue his studies, where in the fourteenth year of his age he became a religious in the Augustinian convent of that city. He made his profession on January 20, 1544. Here he led a quiet and studious life for several years, until, at the request of a lady named Doña Isabel de Osorio, he undertook a translation of the *Canticle of Canticles* into Spanish, *Cantar de los Cantares*. At that time, no translations from the Holy Scriptures were allowed to be made without the proper authority and permission of the Inquisition.* Copies in MS. were made of the translation, without the knowledge of Leon, and having got into circulation throughout the country, the matter was brought before the ecclesiastical authorities by a professor named Fray Leon de Castro, who appears to have been no friend of Luis de Leon. The consequence was that the translator was seized and sent to the prison of the Inquisition in Valladolid. Here he remained four years, having been kept in confinement from 1572 to 1576. He was at last liberated through the influence and exertions of Cardinal Quiroga, Archbishop of Toledo. By a definitive sentence, pronounced by the Tribunal of the "Holy Office," Fray Luis de Leon was absolved from all censures and penalties, and restored to liberty, and to all his former rights and prerogatives which he had enjoyed and possessed as Professor of Scripture in Salamanca. On the 30th day of December, 1577, he made his public entrance into the University amidst the rejoicings and acclamations of a vast assembly of people. He was installed once more as professor; and when the following day a crowd of students and literary men collected in the hall of one of the colleges to hear him resume his lectures, what was their astonishment when they heard him commence with the words—"Deciamos ayer," &c. (yesterday we were speaking), as if there had been no interruption of four years between *this* lecture and those which he had previously given! Such moderation and forgiveness, on his part, of all his enemies excited the highest admiration.

It is unnecessary to enter into any more details of his history, which can be found elsewhere. What I have said, however, may interest several readers of "N. & Q." who did not know much of Luis de Leon. In another article I shall give a list of his principal works. He died at Madrigal,

* This prohibition appears to have been necessary for Spain in the sixteenth century.

in 1591. His remains were interred in the Convent of the Augustines, Salamanca.

J. DALTON.

Norwich.

(To be continued.)

BISHOP AND LORD CHANCELLOR THOMAS GOODRICH.

LORD CAMPBELL'S LIFE OF HIM.

Lord Campbell, utterly misapprehending a quaint joke, and making apparently very superficial research on the matter, writes thus:—

"I do not find any account of his origin. (A note is added giving the names of his father and grandfather.) His name is often spelt Goodrick; but from the following epigram upon him, indicating that he had emerged from poverty, it must have been pronounced Goodrich:—

'Et bonus et dives, bene junctus et optimus ordo;
Præcedit bonitas; pone sequuntur opes.'

In Wotton's *English Baronets* (published 1727), I find, under the heading of "Goodricke of Ribston, Yorkshire," as follows; and already I find part of his account confirmed by record in the College of Arms:—

"It appears from the visitation of Robert Glover, Somerset Herald, that this family flourished for several generations at Nortingley, or Norton-lee, in com. Somerset: all whose names, marriages, and issue, are specified in the family pedigree.

"At length Henry Goodricke, the third son of Robert Goodricke of Nortingley, marrying an heiress, the daughter of Thomas Stickford, Esq., in Lincolnshire, the family flourished in Lincolnshire; where, after six generations, William [this is wrong, it was Edward.] of East Kirby, com. Lincoln, married to his second wife Jane, the heiress of Mr. Williamson of Boston, by whom he had three sons and a daughter. The sons were John, Thomas, and Henry, of which the eldest succeeded to his father's estate. Thomas was in great favor with Henry VIII.," &c.

The elevation of Thomas to the see of Ely and Lord Chancellorship, and his employment in many important offices, is then stated. The order of the brothers was however, as appears by a pedigree in the College of Arms, Henry, Thomas, and John; and there were two daughters, Katherine and Elizabeth. Henry purchased the estate of Ribstone from Charles Brandon, Duke of Suffolk, and became the founder of the Goodrickes of Ribston. John married the daughter and co-heiress of Sir Lionel Dymoke, of Stickforth, Knt.

The same story of the descent of the Bishop in Lincolnshire and Somerset, is told in Burke's *Peerage and Baronetage*, e. g. in third edit. 1830, under the heading of "Goodricke, Sir James."

The above indicates neither poverty nor obscurity of origin, and it seems worth while to correct Lord Campbell's mistake.

I seek to connect a family of the name of Goodrich, whose ancestor or ancestors emigrated I have reason to believe from Boston, in Lincoln-

colnshire, to America, several generations ago, with the above-mentioned family of Bishop Goodrich. I trace them upwards to John Goodrich and Mary his wife, which John would be born about 1700.

To know which of the Lincolnshire Goodriches emigrated from Boston, and something of their pedigree before and after that event, would much interest me, as would anything proving the truth of the above history of Goodriches as given in Wotton; especially I should like to know where is "the family pedigree" he mentions. I have not as yet found it in the College of Arms, nor Robert Glover's *Visitation*.

I am referred to various works relating to the families of emigrants to America, which as yet my opportunities have not permitted me to consult.

The Goodriches I am interested in returned to England from Virginia; driven out by the American war towards the end of the last century.

They have a tradition that, in early times, Goodrich Castle, on the Wye, in Herefordshire, belonged to their ancestors. It is to be observed, that Somerset and Herefordshire are in the same west country.

F. J. J.

Box 62, Post Office, Derby.

SIR CHRISTOPHER WREN'S MALLET.—At a late general meeting of the London and Middlesex Archaeological Society, the original mallet, with which it is said King Charles II. laid the first stone of St. Paul's, was exhibited. By the kindness of C. J. Shoppee, Esq., the honorary secretary, I have been furnished with a copy of the inscription; which is on a silver plate, let into the head. It is as follows, and I believe will be interesting to many readers of "N. & Q." :—

"By Order of the M. W. the Grand Master,
His Royal Highness the Duke of Sussex, &c., &c.,
and W. Master of the Lodge of Antiquity,
and with the Concurrence of the Brethren of the
Lodge, this plate has been engraved and affixed
to this MALLET. A. L. 5881, A.D. 1827.

To commemorate that this, being the same Mallet with which

HIS MAJESTY, KING CHARLES THE SECOND,
levelled the foundation Stone of
ST. PAUL'S CATHEDRAL, A. L. 5677, A.D. 1673,
Was presented to the Old Lodge of St. Paul's,
now the Lodge of Antiquity,
acting by immemorial Constitution.

By BROTHER SIR CHRISTOPHER WREN, R.W.D.G.M.,
Worshipful Master of the Lodge,
and Architect of that Edifice."

A. A.

Poets' Corner.

ADVERBS AS PREDICATES.—I was struck the other day by the following sentence, at the commencement of an article in the *Saturday Review*, June 10, 1865, on "Old Catholics and New":—

"It is very rarely that any religious community. . . . receives so considerable an accession . . . as the Roman Catholic Church in this country has done during the last quarter of a century."

Here we have not only an adverb as a predicate, but another adverb used to qualify it. We may be quite certain that no attempts of the purists will succeed in depriving our language of these idiomatic forms, which add so materially to its flexibility. Some people of the Lindley Murray school would mutilate our noble English, much in the way our horses' tails were docked and gashed at the beginning of this century.

G. R. K.

TIME FOR SUMMER CLOTHING. — The Romans have a rhyme which refers the change of clothing to Ascension-tide: —

"Viri Galilaei —
Addio panni miei."

Viri Galilaei are the two first words of the mass for Ascension Day. This proverb gives a great latitude for the time of changing to summer dress, viz. from May 1 to June 2. It will be noticed also, that this form of the proverb is rather permissive than prohibitive.

G. R. K.

THE TERM "PRETTY." — Is the almost universal application of the term "pretty" to everything that pleases — no matter how different the source of pleasure — correct and beneficial? And if not, is there any way of accounting for its great prevalence in modern conversation? Sir Joshua Reynolds used to apply the term to the drawings of young people which he could not admire, but did not like to condemn.

The other day I heard it applied to the "Dies iræ, dies illa," and later still to the "Hallelujah Chorus" of Handel. I suppose, by-and-bye, we shall hear of Heaven and Hell being "pretty places." Please give us a little light on this subject.

A LOVER OF ACCURATE LANGUAGE.

JOHN BROOKE. — John Brooke, of Ash next Sandwich, one of the original scholars of Trinity College, Cambridge, and author of six translated works, published between 1577 and 1582, is noticed in *Athene Cantabrigienses*, i. 459.

In that work we suggested that he resided at Mote Farm, alias Brooke House; but it turns out that his habitation was another Brooke House, in the parish of Ash — viz. that in the hamlet of Brooke Street. He was son of a person of both his names (who was living in 1555), and married Magdalen, daughter of — Stothard of Mottingham.

Dying without issue Jan. 16, 1582-3, he was, pursuant to his testamentary directions, buried in St. Nicholas's chancel in the church of Ash, where he is commemorated by the following inscription: —

"John Brooke of the parishe of Ashe
O nly he is now gone
H is days are past His corps is layd
N ow under this marble stone.

B rooke Strete he was the honor of
R ob'd now it is of name
O nly because he had no sede
O r child to have the same
K nowing that all must passe away
E ven when God will, none can delay.

He passed to God in the yere of grace
A thousand five hundred fourscore and two it was
The sixteenth day of January I tell you for playne
The five and twentyeth yere of Elizabeth raigne."

The first ten lines of this delectable epitaph were his own composition, being contained in his will, which was proved Feb. 7, in the year of his decease.

Arms: Per bend az. and sa. two eagles displayed counterchanged. Crest: On a chapeau an eagle rising.

We owe this additional information to *A Corner of Kent*, by Mr. Planche, who, however, when he published that interesting book, does not seem to have been aware that this John Brooke was the author of published works.

C. H. & THOMPSON COOPER.

Cambridge.

SHAKESPEARE. — A parallel to the celebrated passage in which Wolsey reproaches himself with having manifested too much zeal in serving his king, and too little zeal for his God (*King Henry VIII.*, Act III. Sc. 2, *ad fin.*), may be found in the following circumstance: —

The Marechal de Grè had offended the queen of Louis XI.; and upon his trial, when the Countess of Angoulême, to whose hand he had once aspired, gave rancorous evidence against him, he said to her —

"If I had always served God as I have served you, Madam, I should not have a great account to render at my death." — *Bacon's Life and Times of Francis the First, King of France*, 2nd ed. vol. i. p. 46.

H. W. T.

PROVERB: "THE CUCKOO," ETC. — We have a rhyming proverb here (it may also be popular in other parts of the country) which runs thus: —

"It comes in mid-April,
It sings in mid-May;
And the first cock of hay
Fleys the Cuckoo away."

Unfortunately, however, for the truthfulness of the proverb, hay was "housed" in Rossendale a fortnight ago, and yet the cuckoo lingers in our woods: for yesterday I heard its notes as full and clear as though it had only been "mid-May."

We have another pithy proverb, which expresses a good deal in little compass: —

"Th' quiet sow eats a' th' draff."

T. N.

Bacup, Rossendale, June 19, 1865.

Queries.

THE ACADEMY AT PARIS, temp. HENRI IV.

A letter (preserved in the State Paper Office) of Henry Lord Clifford, afterwards the fifth Earl of Cumberland, to his father-in-law the Lord Treasurer Salisbury, dated *Paris, this 22nd of June, st. no.* and certainly written in 1611 (because it relates to the new order of Baronets, then first instituted, and the Earl of Salisbury died in May, 1612) begins thus: "My most honored Lord,—I have soe much enjoyed the good company and love of this gentleman here, in the *Academie*," &c., and proceeds to second that gentleman's suit to be advanced to "this dignity of Barronett." Seventeen months later, on the 25th Nov. 1612, Thomas Puckering, Esquire (son and heir of the Lord Keeper), was created a Baronet; and the late Mr. Lemon, when arranging the papers contained in the volume, suggested that he was the party in whose favour the letter was written: and the same suggestion now appears in the printed Calendar. What guided Mr. Lemon in this conjecture is not stated; but in Sir Henry Ellis's collection of *Original Letters*, Second Series, vol. iii. p. 220, there is one which presents a very interesting account of the education of Mr. Puckering at Paris, and the distribution of his time there; addressed by Mr. Lorkin, his tutor, to Mr. Adam Newton, then the tutor of Henry Prince of Wales. (It was the same Mr. Lorkin who afterwards addressed to Sir Thomas Puckering, when again in France, some of the most agreeable news-letters that are extant for the latter years of the reign of James I.)

The "*Academie*" is not named in Mr. Lorkin's letter, but there is this passage: "Mons^r Ballendine hath commended unto us Paulus Æmilius in French: who writeth the History of the Country. His counsell we meane to follow." This was evidently William Bellenden (a native of Scotland), who is "mentioned by Dempster as humanity professor at Paris in 1602" (Chalmers's *Biographical Dictionary*), and who dedicated his *Ciceronis Princeps* in 1608, and his *Ciceronis Consul* in 1612, to Henry Prince of Wales, and the second edition of the latter, accompanied by his *Liber de statu Prisci Orbis* (all printed at Paris) to Charles Prince of Wales in 1616. These were the works which were re-edited, with great parade, by the learned Dr. Samuel Parr in 1787.

Bellenden's professorship was, I presume, in the University of Paris. The point to which I desire to direct attention is the employment by Lord Clifford of the term "*Academie*," and to inquire whether that was an institution distinct from the University. If so, where shall I find an account of the Academy at Paris at the period in question?

JOHN GOUGH NICHOLS.

ANONYMOUS HYMNS.—The Hymn 273 in *Hymns Ancient and Modern*, is called (3rd S. vii. 430), a translation by Isaac Williams. I believed it to be a hymn of Bishop Mant's, and that the first line read—

"For all thy Saints, O Lord."

It is thus given in Lyte's *Spirit of the Psalms*, 3rd edit. published by Rivington last year. Which is the real author? I have also believed No. 258, "Disposer Supreme" to be by Sir Robert Grant, but for this I cannot remember any special authority. I should be glad to know the author of the following—

"17. Sweet Saviour, bless us ere we go.

53. A Hymn for Martyrs.

139. Our blest Redeemer.

151. Where high the heavenly temple stands."

Also, who translated Nos. 4, 7, 8, 9, and 13, which I suppose are from the "Seven hours" hymns, which were, I believe, translated by Dr. Newman. I should be glad to know if I am right in attributing to him the translations beginning—

"1. Let us arise and watch by night.

2. Paler have grown the shades of night."

KATINKA.

ARTISTIC.—Can any one refer me to a good engraving of a blacksmith's forge, with blacksmith at work, not less than 100 years old?

P.

BEWITCHING EYES.—Beroaldus, in his Commentary on the *Golden Ass* of Apuleius, celebrates the beauty of the eyes of two of his lady acquaintances, whom as mere matter of idle curiosity we should like to identify. His words are as follows:—

"Expertus loquor: sensi ipse, nec dissimulabo. Sensi inquam oculos in Panthia et Martia *morsicantes*, quibus nihil venustius, amabilius, speciosius novit vetustas: nec noscit ipsa posteritas."

Required, the surnames of Beroaldus' flames? and a good rendering for *oculi morsicantes*?

ALIQUEIS.

CALDERON'S "DAUGHTER OF THE AIR"—It is a strange incongruity that "the most beautiful of all Calderon's productions," as Goethe has truly termed the above drama, should have the most unintelligible and apparently absurd title of any. Neither Goethe himself, who has written a whole Essay on the subject, nor Von Schack, "the admirable historian of the Spanish drama," nor the Archbishop of Dublin, who thus commends him, and who quotes Goethe's criticism, nor the republisher of its prototype, Virues's *Semiramis* (Williams & Norgate, 1858), nor any writer I could find, gives any explanation of this mystery.

A clue to it, if a true one, has at last been found where one would least of all expect it, in the account of the Ascot cup day in the *Times* of the 16th inst., in the following passage:—

"Eventually more backers presented themselves for *Fille de l'Air*, whose name floated through and above the assembly, and was in all respects as much a pervading influence as her namesake of the Scandinavian mythology might have been."

If you or any of your learned readers will inform me whether there really is any such Scandinavian goddess, who she was, and where an account of her is to be found, and lastly, what it was that probably suggested this strange title to Calderon, you or he will confer a real favour on all lovers of Spanish poetry by giving a meaning to the title of the most splendid of the dramas of "the Spanish Shakspeare":—the only thing at present wanting to its perfection. The author has himself made two allusions to it—a serious, at the end of the second act, and a comic, at the end of the preceding scene; but in neither has he thrown any light on its meaning. Even Semiramis's own account of it, near the end of her long speech to Menon in the first act, is very unsatisfactory.

Lest you should refer me to the writer in the *Times* for information, I add that I have already made inquiry in that quarter, and received no answer.

INQUIRER.

"To CREEL."—This would seem to be an old border custom, and still exists in the southern parts of Mid-Lothian, East-Lothian, Selkirk, &c. When a newly-married couple arrive at the village of, or near to, their residence, the inhabitants having filled a basket, or *creel*, with stones, immediately seize the bridegroom, and fasten the creel on his back, from which he is freed by the bride cutting the cords with a knife, or "gully" as it is called, with which the bridegroom takes care to be provided. Should he, however, imprudently neglect to be so provided, he is exposed to the mercy of the inhabitants for an indefinite period, as no one will lend a knife to the bride.

Is this custom known elsewhere? Can any of your correspondents explain its origin?

SETH WAIT.

THOS. DYCHE.—I find in "N. & Q." 2nd S. viii. 249, a question from W. J. O. respecting Wm. Pardon, who completed the *New General English Dictionary* of Dyché. That inquiry appears not to have been answered. Allow me to call attention to it, and also to ask where some account of Thos. Dyché is to be found? I have looked over a good many biographical dictionaries in vain, and have only found the name in Lemprière's, where we learn no more than we may gather from Dyché's works, except, perhaps, that he died about 1780. He is called "reverend," and as he is

not on the Cambridge list of graduates, I suppose he was an Oxford man. The most noticeable item about him which I have stumbled upon is an extract from the *Post Boy* of June 19th, 1719, quoted in Robinson's *History of Hackney*, vol. i. p. 124. Herein the once notorious John Ward of Hackney is recorded to have obtained 300*l.* damages—

"Against one Thomas Dyché, a schoolmaster of Bow, for printing and publishing a scandalous libel, reflecting upon the conduct of the said Mr. Ward in discharge of his trust about repairing Dagnam Breach."

Why should we know so little of a man whose name has been a household word for a century and a quarter? B. H. C.

EPITAPH AT EYAM.—I lately met with the following beautiful epitaph in Eyam churchyard, Derbyshire:—

"Rest, happy dead,
Sleep all your weariness away;
Ye shall be waked at break of day
From your cold bed."

Is this original, or a quotation? J. CHUBB.
St. Paul's Churchyard.

EXPLANATIONS WANTED.—I should be very glad if I could obtain through "N. & Q." explanations of the following terms, taken chiefly from Wardrobe Rolls, and not satisfactorily or not at all explained in Du Cange's *Glossary*:—

"Et comput. lib. Petro Swan p broider vni^a armilaug^z [or armulaug^z?] Domine cum harebett, 1½ vln. satin alb. et blod."

"Et comput. de ij barhides p lect Domine."

"V. dloc" [delivered along with a quantity of cloaks, furs, and cloth, for the use of the royal family.]

"iiij pann. adaur. baudekyns doncrem."

"Et de ij hyndi auro amarlat. alb. rusia."

Oysters, mussels, and sprats sent from my lord from London to my lady at Hertford, "ad calathos."

"ij pellu enecas, et j chaufu. enen."

"Et p vna alia carecta cum duobus haib^z et vj eq."

"Et p ij par. lynchiam."

"xliv vln. marpie pria."

"clxxiv vln. canab."

"j p coffer trussabil pu."

"xviij par. bras de coreo."

"j sell malar."

"ij sell p soms."

"Eidm p poudier ij acisaze arg. deaur."

"Et emenda^z vni^a ciph^r Domine."

"Et p regulac vni^a peti ptancu p cant supnotand."

HERMENTRUD.

MISS FORD, AFTERWARDS MRS. THICKNESSE.—Hone painted about 1752 a portrait of this lady in the character of a muse, playing upon a lyre. Some years later, she was painted by Gainsborough, who represented her tuning her harp, and leaning upon some of her musical compositions. This latter portrait was extant at Bath in 1806. Can any one say where these portraits now are?

JAMES BUCK.

HERBA BRITANNICA.—What is that *Herba Britannica* which Apuleius, in his book *De Virtutibus Herbarum*, speaks of in these terms?—

"Græcis dicitur *britannica* et *damasonios*: Itali *britannicam*, alii *betam plantaginis*, alii *bibonem* vocant."

It is reported to be good for a sore mouth, tooth-ache, to cure yawning, paralysis, to be a laxative, and to be useful for the spleen.

Its blossom collected *antequam tonitruum audiat*, will preserve a patient from *angina* or quinsy a whole year. O. T. D.

MR. HESTON HUMPHREYS AND THE DUKE OF BEDFORD.—Can any of your correspondents answer me a question asked by Junius of Woodfall, but not answered? "When did Mr. Heston Humphreys, an attorney, horsewhip the Duke of Bedford on Bedford race-course?" There is an account of the motives which led to the horse-whipping in the *Sporting Magazine*.

JOHN WILKINS.

Cuddington, Bucks.

MILITARY ENCAMPMENTS IN ENGLAND DURING THE YEARS 1779-80.—Could any correspondent refer me to a work relating to these, or furnish information respecting the sites of such, and the number and names of the regiments composing them? J. P. H.

MINIATURE ILLUSTRATED BOOK.—Many years ago, when I was a boy, I saw a beautifully executed illustrated miniature book, of about two inches square. I do not remember the subject, but I have a clear recollection of the miniature publication, and its beautiful illustrations. The letterpress was fine and clear. Could some correspondent give me any information relative to this tiny publication, as I want it for a particular purpose? S. REDMOND.

Liverpool.

BEAU NASH.—Can any of your readers inform me what were the coat of arms, crest, and motto of the once celebrated Beau Nash, of Bath? of whom Goldsmith, in his *Life*, says that:—

"The history of a man, like Nash, who for more than fifty years presided over the pleasures of a polite kingdom, and whose life, though without anything to surprise, was ever marked with singularity, *deserves the attention of the present age*."

Any particulars relating to the above would be very grateful to R. W. H. N. Dublin.

PEDIGREES.—I should feel obliged to any correspondent who would give me (under cover to the Editor) a pedigree of the families of—1. Pringle of Sharpellaw; 2. Mr. Murray, an advocate of Edinburgh in 1720. S.

QUOTATION FROM ARIOSTO.—

"Le même lorsque ces insectes entendent quelque bruit sur le bord des étangs qu'ils habitent, ou bien qu'ils en

voient approcher des hommes dont l'aspect les épouvante, saisis d'un frayer soudain, ils sautent, ils se jettent d'un et d'autre côté dans leur asile ordinaire: l'onde résonne sous leur chute, et revenus du fond des retraites liquides où leur élançement les a plongés, ils ne laissent apercevoir que leur tête hors de l'eau."—Quoted as translated from Ariosto in *Essai sur la Poésie Hérotique*, p. 51, par J. B. Sarel. Paris, 1774.

I shall be obliged by a precise reference. I am almost sure that the above is not in the *Orlando Furioso*. F. R. C.

Rue d'Angoulême, St. Honoré.

RENNIE OF MELVILLE CASTLE.—When did this castle (now Viscount Melville's seat near Edinburgh) first become the property of the Rennie family, and who and what was the first Rennie who acquired it? F. M. S.

"THE KING OF SAXONY."—Whence come these lines?—

"The King of Saxony
Sat in his balcony,
To see all the monarchs go by."

I heard them quoted for their oddity a good deal more than forty years ago. Can they have formed part of a street ballad, which might have dated from the battle of Leipzig, when the humiliated King of Saxony might have witnessed the march of the victorious allies? JAYDEE.

SEA-BATHING.—When did sea-bathing become first fashionable in England? I do not remember any mention of sea-baths in mediæval writers, and do not imagine sea-baths to have been widely used for sanatory purposes before our German kings began their dynasty. I do not think either Swift, Pope, or Addison alludes to sea-bathing. Did not tea and port wine gradually undermine our national constitution, and lead to the necessity of summer grapples with old Neptune, and pleasant dalliance with his nymphs? In Smollett's *Humphrey Clinker*, all readers of that work will remember a celebrated sea-bathing scene. For a long time I thought that the discovery of iodine and bromine in salt water had led to the increase of marine bathing; but I find that iodine was not discovered till 1812, nor bromine till 1826. Was Brighton the first fashionable bathing-place, or not? WALTER THORNBURY.

GILBERT THOMSON, M.D., is author of *Translations from Homer and Horace*, and other poems, 1802. Can you inform me whether there is in this volume a translation of Ode 9, Book III. of Horace—"Horace and Lydia"? Is there a translation of the "Carmen Seculare"? R. I.

WAYLAND WOOD.—In the curious little work, *England's Gazetteer*, London, 1778, is the following notice:—

"Wayland Wood, Norf., on the left hand between Watton and Merton, is commonly called Wailing-Wood, from a tradition of two infants murdered here by their

uncle, which gave rise, 'tis said, to the old ballad of the two Children in the Wood."

Many antiquaries have been disposed to attribute all places called Wayland to the celebrated fabulous smith of that name. Which is the truer supposition in this case?

A. A.

Poets' Corner.

Queries with Answers.

INCENSE IN DIVINE OFFICES.—I should feel grateful if any readers of "N. & Q." could furnish me with any instances of the use of incense in the services of the English Church, since the change of religion under Henry VIII. There is, I believe, a form for the consecration of a censer, by Archbishop Sancroft. Would this form be simply for the consecration of the thurible or censer used at the coronation of a sovereign, or is it to be inferred that the use of incense was of common occurrence in the seventeenth century?

R. H. HILLS.

[The Form for the Consecration of a Censer by Archbishop Sancroft occurs in that prelate's *Form of Dedication and Consecration of a Church or Chapel*, 1685, without any allusion to the coronation service. It would appear from the following extracts that incense has been frequently used in the Church of England since the Reformation.

1608. Two pounds of frankincense were burnt in the church of Augustine, Farrington-within, London. Malcolme's *Londinum Redivivum*, ii. 88.

1626. "Paid for frankincense, 2d."—*Churchwardens' Accounts of Great Wigston, Leicestershire*.

1681. "The country parson takes order . . . secondly, that the church be swept and kept clean without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense."—George Herbert's *Priest to the Temple*, chap. xiii.

Temp. James I. "A triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson. The navicula, like the keel of a boat, with a half cover and foot, out of which the frankincense is poured." Furniture of Bp. Andrewes' Chapel, *Canterbury's Doom*, p. 122.

Temp. Charles I. "In Peter House there was on the altar a pot, which they usually called the incense pot . . . A little boat, out of which the frankincense is poured, which Dr. Cosins had made use of in Peter House where he burned incense."—*Canterbury's Doom*, pp. 74, 123.

Ibid. "Upon some altars there was a pot called the incense-pot."—Neal's *Puritans*, ii. 224.

1683. In the accounts of St. Nicholas, Durham: "For frankincense at the Bishop's coming, 2s. 6d."—*Surtees' Durham*, iv. 52, fol. 1840.

1684. See Evelyn's *Diary*, March 30, 1684.

1760. In the coronation procession of George III. appeared the King's groom of the vestry, in a scarlet dress,

holding a perfuming pan, burning perfumes, as at previous coronations.—Thomson's *Coronation of George III.*

About the year 1709, an eminent person of the Isle of Man wrote to the learned Henry Dodwell for his judgment on two points: "First, Whether the Church of England had just reasons, when she reformed, to lay aside the use of incense, which was practised in all churches before our quarrel with the Church of Rome. Secondly, The anointing with oil." To the last he made no answer; but his opinion respecting the use of incense he published in the following work, which is not only written with great perspicuity, but displays an intimate acquaintance with ecclesiastical antiquities:—"A Discourse concerning the Use of Incense in Divine Offices: wherein it is proved, that that practice, taken up in the Middle Ages, both by the Eastern and Western Churches, is, notwithstanding, an innovation from the Doctrine of the first and purest Churches, and the Traditions derived from the Apostles. Serving also to evince, that even the consent of those Churches of the Middle Ages, is no certain argument, that even the particulars wherein they are supposed to consent were faithfully derived from the Apostles, against the modern assertors of the Infallibility of Oral Tradition. By Henry Dodwell, M.A. 8vo. 1711." An excellent digest of this work is printed in Dr. Brokesby's *Life of Mr. Henry Dodwell, with an Account of his Works*, ii. 439—452, edit. 1715. Consult also Bingham's *Antiquities of the Christian Church*, Book viii. chap. vi. sect. 21.]

STEPHEN PERLIN.—In Charles Knight's *Half-Hours with the Best Authors*, edit. 1857, Part II. p. 129, are some curious extracts from Perlin's *Description of the Kingdoms of England and Scotland*. What is known of the author and his singular production?

O. T.

Richmond, Surrey.

[All that is known of Estienne Perlin is to be found in his work—a very curious and even amusing jumble of the transactions of the period. It appears that he studied in the university of Paris, and was an ecclesiastic, having composed a Latin work in "a lofty style, and with unparalleled industry," on the human body, and the disorders incident to it, dedicated to Henry II., who gave him license to publish it. His *Description des Royaumes D'Angleterre et D'Ecosse*, was published at Paris in 1558, 12mo. It was dedicated to the Duchess of Berri. This work, with the *Histoire de l'Entrée de la Reine Mère dans la Grande Bretagne*, par P. de la Serre (Par. 1639), was republished by R. Gough in 1775, 4to, illustrated with Cuts and English Notes. A copy of the first edition of Perlin's work was purchased for 2l. 2s. at James West's sale by John Martin, Esq., of Ham Court, Worcestershire. This copy had formerly belonged to Stephen Baluze, afterwards (in 1788) to the industrious William Oldys, who had added some marginal notes. Samuel Paterson, the bibliopole, thus describes the work: "The unfavourable report which this foolish Frenchman has made of the English; his description of London and some of its obsolete customs; the mistakes he has fallen

into; the misnomers of persons and places he has committed, with his affectation of the language, of which 'tis very evident he never understood a single word, are truly ridiculous. But the particular time of his being here, the influence of the French ambassador Badaulphin, who, as he pretends, had our young King under his thumb ('il gouvernoit le petit Roy Edouart'); the unhappy union of Lord Guildford Dudley and Lady Jane Gray; the death of King Edward VI.; the proclaiming of Queen Jane; the beheading of the Duke of Northumberland, &c. (of which he was an eye-witness); the restoration of popery; the royal entry of Queen Mary, a description of her habit and complexion, and of the Princess Elizabeth, &c., render it a very singular piece of entertainment." Translations of both Perlin and De la Serre's works are given in the *Antiquarian Repertory*, iv. 501-547.]

ALDEBOROUGH: RAYNBOROW AND BENCE FAMILIES.—What is the best topographical account of Aldeborough in Suffolk?—a town which once sent members to parliament. Where shall I find any biographical or genealogical notices of William Raynborow, Esq., and Squire Bence, Knight, who represented that place in the parliament of 13 April, 1640? A. O. V. P.

[The best topographical account of Aldeborough is in Davy's *Suffolk Collections*, vol. xxiv. (Addit. MS. 19,100, Brit. Mus.), where the following monumental inscriptions to the Bence family occur: "Here lyeth the bodie of Squire Bence, the son of Alexander Bence; he had two wives, Elizabeth and Mary; by his first wife he had two children, who died young. He was balife of this Corporation three tymes, and Burgis in parliament twice. He deceased the 27th of November, 1648, of the age of fifty-one years, six months, and twelve days." On a free-stone slab: "Here resteth the body of Mrs. Mary Bence, the widow of Esq. Bence, Esq. (sic), who departed this life Oct. 16, 1618. Here also lieth the body of Mrs. Mary Glover, the neece of the said Mary Bence, who departed this life Sept. 31, 1680. Here also lieth the body of Esther Rabet, another neece of the said Mary Bence, and eldest sister of the said Mary Glover, who departed this life Feb. 7, 1713, aged seventy-five years." An account of the Bence family of Thorington Hall, Suffolk, is printed in Burke's *Dict. of the Landed Gentry*, edit. 1850, i. 81. We are unable to discover any notices of Wm. Raynborow.]

OPOPONAX.—I find, according to Balfour, this is an unbelliferous plant. *Opoponax Chironum*. My query is, the derivation of the word *Opoponax*?
BOTANICUS.

[According to Bescherelle, the word is properly *opopanax*. "Quelques dictionnaires écrivent à tort *opoponax*; cette orthographe est contraire à l'étymologie." The word *opopanax* is originally Greek. *ὀπὸν ἀνάξ*, and means, juice of the all-heal. Its source is threefold: *ὀπὸς*, juice; *πᾶν*, all; *ἀκόμαι*, to cure. So *ὀποκινάμιμον*, *ὀποβάλαμον*, &c.]

DECIPHERING MSS.—I observe in the Preface to the second volume of the *Chronicles and Memorials of the Reign of Richard I.*, just published by the Government, that Mr. Stubbs observes upon the difficulty of deciphering the text which, in some places, had been defaced with some dull liquid; but he adds:—

"By a perfectly innocent process I have succeeded in making out every word, although some of the passages were at first sight almost an impenetrable brown."

Can you or any of your correspondents inform me what this innocent process may be? D. M.

Would any gentleman kindly inform me, what chemical will revive partially erased parchments, &c. I have several old family documents in my possession which are almost illegible.

H. C. M. LYTE.

[We have been informed by a gentleman who has for some years had occasion to use restoratives when transcribing ancient records either on vellum, parchment, or paper, that he has invariably found hydro-sulphate of ammonia, applied with a camel's-hair brush to the illegible parts, instantaneously effectual in freshening and restoring the writing, and, to the best of his knowledge, with perfectly innocuous results.]

"COALS TO NEWCASTLE."—Archbishop Trench, in his excellent work on *Proverbs and their Lessons*, speaking of the universality of this proverb, and its existence, though in different garb, in all languages and times, deduces in illustration of the fact four or five synonymous expressions in certain languages, and amongst others briefly alludes to the Greek, *ἄθῳας, ἱλαῖαι* 'Athwas, Ilaiai' eis 'Athwas, but omits to mention the Latin equivalents, *Dare poma Alcinoi*, and *Lignum in sylvas ferre*.

Will any of your readers give me the French and German expressions? A. H. K. C. L.

[As the French equivalent, Bohn (*Polyglot of Foreign Proverbs*), gives us, "Porter de feuilles au bois," to carry leaves to the wood. The Germans have "Wasser ins Meer tragen," to carry water into the sea.]

ORDER OF VICTORIA AND ALBERT.—What is the Order of Victoria and Albert? Her Majesty the Queen, the Princess of Wales, and the Princesses of the Royal House, are recorded to wear the insignia of this Order on great state occasions. I shall be glad to be informed when, and under what circumstances, this "Order" was instituted? What is its character, who are the members, and what are the insignia? EQUES.

[This can scarcely be called an Order, for it has never been formally instituted. It is a Memorial of the late Prince Consort, worn only, we believe, by the members of his family, to whom it is presented by Her Majesty.]

CHAUCER'S "CANTERBURY TALES:"
"BOB-UP-AND-DOWN."

(3rd S. vi. 432.)

I am not well read in the works of commentators on Chaucer, and therefore do not know whether anyone has drawn attention to the want of probability in the conduct of the *Canterbury Tales*, as regards the time occupied in the pilgrim's journey. Chaucer's power of describing character, as shown in the introduction to his *Tales*, has been constantly admired; but did it never occur to him that a certain degree of probability was to be adhered to in respect of the time during which the journey was to be accomplished? The motley group that starts from the Tabard is not described as once halting for the night, between Southwark and Canterbury—a distance of more than fifty miles. Their arrival at Deptford, at Rochester, and at Boughton, is mentioned; but they are always travelling on.

If Chaucer thus totally neglected probability in the general travelling rate of his pilgrims, one cannot expect to find it attended to in details. It is, therefore, hardly necessary that I should show how unlikely it is that his "Bob-up-and-down" could be meant to designate *Harbledown*. This place is but a mile and a half from Canterbury, and yet between these two places we are to suppose all the following transactions to occur. First, the Manciple tells his tale: then the Host calls on the Preest, and his very long prose—not to say prosy—discourse is followed by the Coke's tale. The Host next encounters the Plowman, and lays him under contribution; and when his tale (along one) is ended, we read that "All this fresh fellowship were come to Cantirbury."

Now, by the time the cavalcade had arrived within a mile and a half of the shrine, they would surely have ceased story-telling, and been preparing to enter the city with due solemnity.

The Chanone's Yemanne's prologue begins thus:—

"Whan that tolde was the lif of Seinte Cecile,
Er we had ridden fully five mile,
At Boughton under Blee us gan attake
A man that clothed was in clothes blake."

Then follows the Chanone's Yemanne's tale—a short one; and then comes the Manciple's prologue, beginning:—

"Wot ye not wher stondith a litel town."

So that, between Boughton and the "litel town"—a distance of about four miles and a half—there is only time for *one* short tale, the Chanone Yemanne's; but, between the "litel town" and Canterbury, come *four* tales—the Manciple's, the Preest's, the Coke's, and the Plowman's. All told while they are riding a mile and a half, if we accept *Harbledown* as the—

"Under the Blee in Cantirbury way."
litel town

Tyrwhitt rejects the Plowman's tale as spurious; but even if that and the Coke's tale be left out, there still remains a disproportionate length of discourse for the short distance the pilgrims still had to travel. Tyrwhitt alludes to the very fragmentary, imperfect, and transposed condition in which the tales have come down to us. Is it possible, by any re-arrangement of their order, to apportion them in some probable accordance with the time the journey to Canterbury would require? Can this be done by a careful collation of MSS.? Or are we to suppose that, as Chaucer designed the Pilgrimage merely as a framework on which to hang his stories, he did not care to consider how far he violated the probabilities of time and space?

J. DIXON.

"LILLIBULLERO."

MUSIC FOR THE LUTE: "LEEROW WAY."

(3rd S. vii. 475.)

The words "leerow way" in the MS. of lute music noticed by MR. J. HUBAND SMITH, are directions to tune the lute "lyra way," or like the lyra viol, for that particular piece. The letters *a b c d*, in this "tablature" notation, are not notes, but indications where the fingers of the left hand are to be placed upon the strings. Thus *a* signifies the open string, *b* to place the finger above the first fret, *c* the second, and so on. The lines over which these letters are written represent the strings of the lute. So *b* over the highest line would mean that the highest string is to be sounded, the finger being placed above the first fret, or division of the finger board. As the note thus made would be a semitone above the open string, all would depend upon the note to which that open string had been tuned. Hence the necessity of understanding the various modes in which the lute was tuned as the one and only difficulty in deciphering lute music.

WM. CHAPPELL.

In the south and south-east of Ireland, "many a time and oft," in the corn-fields in harvest time, have I heard the girls who were engaged in binding the corn into sheaves after the reapers, sing the following chorus, which always had reference to one of the gang who was not as quick at her work as the others, and who consequently was left behind. I give the words as pronounced, and when sung in concert by several voices had a pleasing effect:—

"Lully by lero,
Lully by lero,
Lully by lero,
Help her along."

An intelligent old gentleman once told me it was the chorus of a Jacobite song, and was contemporaneous with the "Blackbird," which commenced —

"Once in fair England
My blackbird did flourish," &c.

But of the first-named song I never heard more than the above chorus.

S. REDMOND.

BIRTH OF RICHARD II.

(3rd S. vii. 471.)

Your correspondent HERMENTRUDE seems to take it as almost certain that Richard II. was born in 1366, rejecting the authority of Froissart as a very inaccurate writer, whose statements militate in this case with "the general consent of historians." I have often been struck with the fallibility of historians in cases of this kind, but so far as I am aware there is no discrepancy in this instance between *contemporary* authorities. The statement of Froissart, who uses the modern commencement of the year, is, that Richard was born "on a Wednesday, the Feast of Epiphany, in the year 1367." He is even particular enough to add "about eight o'clock in the morning," so that it may be presumed he was tolerably well informed. Now if he had committed an error in the date of the year it is obvious that the Feast of Epiphany (January 6) would not have fallen upon a Wednesday, and the care with which the other elements of the date have been stated would thus have enabled us to correct the numerical error. But in 1367 the 6th of January actually was a Wednesday, while in 1366 it was a Tuesday; so that if your correspondent's date is right, Froissart is doubly wrong.

It is, indeed, true that *English* writers give the year 1366 as the date of Richard's birth; but as they invariably make the year commence on March 25, there is no real disagreement between them and Froissart. On the contrary, their statement is a confirmation of his, and Thorne's *Chronicle*, which puts the event in 1366, confirms both the year and day: —

"Eodem anno in Epiphania Domini natus est Ricardus Rex Anglia apud Burdeywe."

If this entry had been under the year, 1367, it would not have confirmed Froissart's date, but the reverse; for it would have stood for 1368 of the Roman reckoning which we now use, and which Froissart also used. But as it stands in the year 1366, we know that it means 1367 of the modern computation. If any doubt, however, be supposed to remain on this point, it is entirely set at rest by the inquisitions taken on the death of the Black Prince (*Inquis. post mortem*, 50 Edw. III., First Numbers, No. 70). Two inquisitions were held,

the one in Warwickshire and the other in Leicestershire, on Tuesday after St. Margaret's day, 50 Edw. III. (July 22, 1376), in both of which it was found that the Black Prince died on the Trinity Sunday last past, and that his son and heir, Richard, was, at the date of the inquisition, nine and a half years old. Thus the *rumours* brought to London on February 25, 1368, could not possibly be those of Richard's birth.

JAMES GAIRDNER.

DIFFERENCES OF EPISCOPAL COATS: AND THE COAT OF THE SEE OF GLOUCESTER.

(3rd S. vii. 488.)

The coat of the see of Gloucester has a history which is not unworthy of a short note, which I hope MR. WOODWARD will accept as a reply to part of his on p. 480.

1. In the conventual seal, as figured in the new edition of the *Monasticon*, the coat is: A sword erect in pale, oppressing two keys in saltier, their wards to the chief, and turned outwards.

2. The same bearing is to be seen at Winchcombe on the Piscina. Winchcombe had a Benedictine house, of which no traces now remain. The parish church was built in the reigns of Henry VI. and Edward IV.

3. The same bearing is to be seen on tiles in Gloucester Cathedral.

4. It appears also in Little Malvern church, also Benedictine. But on the Gloucester and Little Malvern tiles, the wards of the keys are turned inwards.

5. It appears also in the sinister spandrel, on the outside wall of the south porch of Gloucester Cathedral. But there the point of the sword is in the base.

6. However, Father Clement Rayner, in his *Apostolatus Benedictinorum in Angliā*, printed in Douai in the year 1620, gives, at p. 214, thirty-nine shields of the convents of his illustrious Order in England; among which Gloucester stands first: Azure, two keys in saltier, the key in bend surmounted by the key in bend sinister, their wards to the chief, and turned outwards, or.

Here the new coat, which has been adopted by the Protestant Bishops, is, by a curious mistake, attributed to the abbey. Father Clement Rayner's absence from England, and his inability to refer to the seal of the abbey will account for the mistake.

It should also be mentioned that a coat appears in the chapel of the Apostles in the abbey (now the cathedral) church; which, if intended for the coat of the abbey, shows a singular variation. Two rows of shields crossed the upper part of the reredos. Several have perished. The lower row contains twenty-four; of which the twelfth is this —

The abbey coat, with the addition of a crown on the point of the sword in chief.

The question arises why the sword of St. Paul appears in the arms of a church originally dedicated to St. Peter. I think the reason can be detected in No. VI. of the "*Cartæ ad Glocestrense Cænobium spectantes*," in vol. i. of the *New Monasticon*, p. 542. There we find, in the account of a change made in the religious house in the year 1022, that —

"Wolstanus clericos qui ecclesiam Sancti Petri antea rexerant, custodierant, sub protectione Dei et Apostolorum PETRI ET PAULI et regulâ Beati Benedicti, in eadem Ecclesiâ regulariter collocavit."

The religious preserved the memory of the addition of St. Paul to their dedication in a very significant way. No. VIII. of the *Cartæ* (p. 543) has this: —

"In die festivitatis Apostolorum Petri et Pauli, hoc anno [1089] Glovernensis ecclesiæ locatur fundamentum, venerabili viro Roberto Herefordensi episcopo primum lapidem in eo ponente, prasente dompno Serlone Abbate."

I have not seen any ancient exemplification of the abbey coat which does not contain the sword.

The same church (Gloucester) furnishes a good example of an episcopal difference. On a tile in the Lady Chapel, on the north side, by the stalling, and again in the small chapel on the south of the Lady Chapel, and opening out of it, is this: Per pale, Baron, on a chevron between three birds contournés, as many crosiers. Femme, the see of Canterbury. Here occurred the not unfrequent workman's mistake of giving the arms reversed. It is the coat of Archbishop Dene, Prior of Lantony and Archbishop of Canterbury.

The coat of Courtenay, Bishop of Winchester, appears under the sill of the east window of Winchester Cathedral, at the north end of the sill. It shows the three torteaux placed rather low down in the field, and a label of three long points, each charged with three roundlets. Outside the shield, folded round it from the base, but not reaching to the top, are the two dolphins—placed not as tennans, but as genuine supports.

Alcock, Bishop of Worcester, and afterwards of Ely, differenced his coat with a mitre: Argent on a fesse, between three cocks' heads erased a., combed and wattled or, a mitre with lappets of the third. Jesus College, Cambridge (of his foundation) has this coat, with the additional difference of a bordure gules charged with eight crowns, or.

Reginald de Bryan, Bishop of Worcester, translated to Ely, died before he could take possession of his second see. He was buried at Worcester. When Thomas published his *Survey of the Cathedral Church of Worcester*, in 1736, he gave a plate of this bishop's tomb, standing against the north wall in the Jesus chapel. It has long since disappeared. The plate shows the arms of the Barons

de Bryan, without giving the tinctures: (or) three piles (azure); not, however, meeting in point as they do on the tomb of Sir Guy de Bryan in Tewkesbury Abbey church. But the centre pile is differenced by a charge, very badly drawn; which may either be a cross fichée (as it was most likely intended to be), or a dagger, ensigned with a mitre at the top. This was the bishop to whom the Black Prince wrote his letter, giving an account of the battle of Poitiers.

The whole theory of these differences is told by Francis Thynne, Lancaster Herald, in his "*Letter to a Peer*," in March, 1605, printed at the end of Guillim's *Display*, edit. 1724. There (pp. 37, 38,) he says: —

"So much did our ancestors derogate from the arms of the Bishops, as that the Bishops which were interested in the arms of their ancestors might not bear the arms of their House without some notorious difference, not answerable to the difference of other younger brethren. As did the Bishop of Lincoln, Henry Burghersche; the Archbishop of Canterbury, Thomas Arundell; the Archbishop of York, Richard Scroop; the Bishop of Norwich, Henry Spencer, and many others; who did not bear the common differences of arms of younger sons, but great and notorious differences as bordures, some engrailed, some with mitres, or such like; whereof I can shew your Lordship many forms."

This note is already too long. Another day I will ask for room to say something about the impalement of the see with the private coat of the bishop.

D. P.

Stuarts Lodge, Malvern Wells.

EDWARD DYER (3rd S. vii. 399.) — This gentleman, I believe, is the same who resided at Sharpsham Park, near Glastonbury, which, before the dissolution of the abbey, had belonged to and was one of the country seats of the Abbots. There is a pedigree of the family of Dyer in Phelps's *Hist. Som.* vol. i. 563. Edward Dyer obtained a grant of Sharpsham Park, with the adjacent estate now held by Lord Cavan. A branch of the family was settled at Street, about three miles from Sharpsham Park, and occupied a mansion there called "*Street House*." The manor of Street also belonged to them. The name of Edward Dyer frequently occurs in commissions of inquiry, and for other purposes issued about the middle of the seventeenth century.

The following epitaphs could, until lately, be seen on a brass-plate in the church of St. John the Baptist, Glastonbury: —

"Here lie the Bodies of Alexander Dyer, and Katherine his Wife. He Son and Heir of Thomas Dyer, late of Street in Somerset, Gent., deceased. She the daughter of John Thornburgh, late of Spaddesdon in Hampshire, Esq. He died the 7th of March, 1633; she the 26th of September, 1650.

"But they shall rise; as grain in earth they lie,
Which cannot quicken unless first it die;

Here having slept they shall awak't appeare
At the trumpet's sound, and come thy blessed heare.
Here lies also what is mortall of Captaine John Dyer, who
died the 24th of Aprill, 1670.

"Whom neither sword nor gunn in warr
Could slay, in peace a cough did marr;
'Gainst rebels hee, and lust and sinn,
Fought the good fight and life to winn.

Done by Alexander his brother's weive's son."

In the church of Street is a still older brass-plate thus inscribed:—

"Here lyeth the Body of Margeret, the wiffe of Thomas Dyer of this p'ryshe, Gent., and Daughter of Robert Parrys, lat of Charde, Gent., who dyed in Chillebedd the xixth of Apryle, 1583, of the age of xxiii years and fyve Monethes: Maryed x yeares, savyng fyve weekes, leaving three sonnes, two daughters alyve, and one sonne more buryed, for whose rare and manyfold vertues, giftes, qualities most godly lyfe and deth God be praysed.—Amen."

Would C. H. M. favour me with a copy or an abstract of the commission of 1644 to Edward Dyer?

THO. SERREL.

Wells.

OBJECTIVE (3rd S. vii. 474.)—Although there is no doubt that the words *objective* and *subjective* were in use prior to Coleridge, they were not used in the same distinctive senses as he applied them. Hume had spoken of the connexion of cause and effect (*Essays*, ii. 75) in such a way as to indicate that this connexion might be in the mind, and independent of experience. Kant took up this suggestion in his *Prolegomena* (pp. 8, 52, 74, 79), working it out inductively; and in his *Critique of Pure Reason*, synthetically. It has since been deemed a most important distinction: *objective* relating to external objects; *subjective* to the notions of the mind; the former referred to the *perceived* object, the latter to the *perceiving* faculty. In English we still confound object and subject, which their etymology alone should serve to discriminate (*Critique*, Bohn's ed. pp. 62-69.) The distinction was well understood by the ancients in the terms *phenomena* and *noumena* (*Proleg.* p. 149).

T. J. BUCKTON.

FIVE MINIATURES (3rd S. vii. 479.)—I have some recollection of having seen a similar set of portraits of five priests who were executed in the reign of Charles I. for constructive treason, that is, under the penal statutes, as Catholic priests. Who Cooke was I cannot discover: priests were driven in those days to pass under various names, and he perhaps was better known under some other *alias*. But the fifth, to whom no name is attached, was, I have no doubt, the Rev. Hugh Green, *alias* Ferdinand Brooks. When Charles I. issued a proclamation, commanding all priests to depart the kingdom by a certain day, Mr. Green was about to embark from Lyme, on board a vessel for France; but was arrested on the ground of the day fixed by the proclamation being past. He

was taken before a justice of peace, and pleaded his good intention to obey the proclamation, and hoped that advantage would not be taken of a mistake of two or three days. He was notwithstanding committed to Dorchester jail, and, after five months' imprisonment, was tried and condemned by Judge Foster to die as for high treason, solely for being a priest. He was executed at Dorchester, August 19, 1642. His execution was attended with almost incredible barbarity. He was cut down after hanging but a few minutes, being perfectly sensible, and able to sit upright. A timid unskilful man, who was to quarter him, ripped him up, which Mr. Green feeling, was so fully conscious, that he made the sign of the cross with his right hand, saying three times, "Jesu, Jesu, Jesu, mercy!"

This is the account of a Catholic lady, who knelt at his head, and held it all the time. Another account says that his words were: "Jesus, have mercy upon me." Either will, I think, sufficiently identify the portrait as that of Rev. Hugh Green.

There were other barbarities accompanying this execution too horrible to relate. It was full half an hour before the sufferer ceased to have consciousness; and it was only at last by the above-mentioned lady, Mrs. Willoughby's, intercession, that he was put out of pain by having his throat cut, and his head chopped off. (See Dodd's *Church Hist.* vol. iii. p. 86, and Challoner's *Memoirs of Missionary Priests*, vol. ii.)

F. C. H.

THE LAST MEMBER OF THE IRISH PARLIAMENT (3rd S. vii. 474.)—I am anxious to correct a slight inaccuracy in my communication respecting the late Sir Thomas Staples, Bart., and with this object I ask insertion for the following extract from *Saunders's Newsletter*, May 23, 1865, as quoted from the *Solicitors' Journal*:—

"It has been stated in the public journals that he (Sir T. Staples) was one of the members of the Irish Parliament who voted against the Union. This seems to be a mistake, for neither in the Black List (those who voted for the Union), nor in the Red List (those who voted against that measure), which are given in Sir Jonah Barrington's work, does the name appear. His father, John Staples, voted for the Union. It was understood that the son entertained different views. But, in fact, he was not a member of the Irish Parliament when it ceased to exist. The *Commons' Journals* for 1800 show that on the 18th March Mr. Thomas Staples was sworn in as member for Knocktopher, in the room of Sir Hercules Langrishe; that on April 12 a writ issued for *Knocktopher*, in the room of Thomas Staples, who had accepted the office of Escheator of Ulster (an office similar to the Stewardship of the Chiltern Hundreds); and that on May 12 Mr. Stephen Mahon was sworn in as member for Knocktopher, in the room of Mr. Staples."

ABHSA.

"MATTHEW, MARK," ETC. (3rd S. vii. 427.)—There is another, and more common, version of this, viz.:—

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on;
All the four corners round about,
When I get in, and when I get out."

X.

When I was a Suffolk boy, near sixty years ago, this prayer (if it can be so called) was in common use, at least among the younger branches. The form differed somewhat from that given by your correspondent. There were, I think, two, if not more; but at this time I can call only one to my memory:—

"Matthew, Mark, Luke, and John,
Bless the bed that I lay * on;
Four corners to my bed,
Four Angels there lay * spread.
God within and God without,
And Jesus Christ all round about."

This is not so much like a prayer as that which appears on p. 427 of the last volume; but at any rate, the saying it was considered an all-sufficient protection for the night by those who used it, but whether it was against hags and witches, or against evil generally, I am unable to say.

W. H.—Y.

JOHN FITZGIBBON, FIRST EARL OF CLARE (3rd S. vii. 323.)—His parents were married in St. Peter's Church, Dublin, by license, dated 18 Jan. 1738, describing them thus:—"John Fitzgibbon, of Dublin, Esq., and Ellinor Grove of St. Peter's, Spinster." They afterwards lived in Stephen's Green, where the Earl was probably born. He entered Trinity College, Dublin, on 9th June, 1759 (Annus Academicus, 1758), aged sixteen, or in his sixteenth year, which would fix the date of his birth either in 1743 or 1744 (not 1749). A search in the parish register of St. Peter's for those years would probably enable ABHRA to discover the place of his birth, and the date of his baptism. His birthplace is entered in the College books as "Dublin." H. LOFTUS TOTTENHAM.

REGNAL YEARS (3rd S. vii. 478.)—Perhaps your correspondent HERMENTRUDE will allow me to help her out of the chronological difficulty under which she labours with regard to the Issue Roll of Michaelmas, 51 Edw. III. Upon an examination of the roll, I find that it comprises parts of two regnal years; it commences with Michaelmas in the fiftieth year, and finishes at Easter in the fifty-first year; but nevertheless it is called the Michaelmas roll of the fifty-first year; and this practice is followed with the other rolls of the same reign.

I do not pretend to any very high mathematical knowledge, or acquaintance with ciphers; but I think I can give HERMENTRUDE an illustration from the roll itself, which will quite settle the point and confirm what I have above stated.

* So in Suffolk.

The first entry on the Michaelmas roll of the fifty-first year is dated on Wednesday, October 1. Now the day of the week being given as well as that of the month, enables one to pronounce with certainty on the year of our Lord, *i. e.* 1376, in the fiftieth regnal year; and the last entry is for Monday, March 23, which belongs to the next year, 1377, in the fifty-first regnal year; and these dates will be found to be all consistent with each other.

There really is no difficulty at all. The roll extends from October 1, 1376 to March 23, 1377, and the king died on June 21, 1377, so that all anachronism disappears at once. W. H. HART.

Folkestone House, Roupell Park, Streatham.

MOTHER-IN-LAW (3rd S. vii. 480.)—In the *Pickwick Papers*, the immortal Sam Weller always speaks of his father's second wife as his "mother-in-law." From the knowledge which Mr. Dickens possesses of the sayings as well as the doings of all classes of people, I should infer that it is usual for an uneducated man to thus designate his step-mother. H. FISHWICK.

TOTTY (3rd S. vii. 450.)—I have had frequent correspondence with a person of the name of John Totty, living in Shropshire, within the last year.

G. W.

EXCHEQUER RECORDS (3rd S. vii. 476.)—Although the date of these extracts are not given, I think they must refer to fines imposed by the last High Commission, of 1686, for Stephen College, "the Protestant joiner," was not executed till 1681. The exorbitant amount of the fines for the trivial offences specified seem quite in character with the proceedings of Judge Jefferys and his High Commission, as stated in my *Notices of the High Commission*. There is no record of the proceedings of this last court, and I have therefore no means of identifying the names of Best, Swaden, and Bennables. JOHN S. BURN.

The Grove, Henley.

SPUR MONEY IN BELFRIES (3rd S. vii. 324, 446, 488.)—The "Rules for the Ringers" in Burnley church differ somewhat from those instanced by MR. FLECK. In Harrison Ainsworth's *Lancashire Witches*, the church at Burnley is described as possessing a "spire." This is not now the case, for the present tall square tower was raised from the base of the spire, a height of thirty feet, in 1803; and on a large tablet in the "ringing room" we have the complete code as follows:—

"I. That the ringers begin twenty minutes before Ten and be ready for chiming fifteen minutes after Ten, and chime five minutes, or forfeit 6d.

"II. In the afternoon to begin twenty minutes after Two, and chime five minutes before Three, or forfeit 6d.

"N.B. The above forfeits shall be paid to the Churchwardens.

- "III. Any person attempting to ring with spurs on to forfeit 6d.
 "IV. For not attending to practise on Monday and Tuesday evenings at ten minutes past Eight to forfeit 3d.
 "V. For swearing, or telling a lie in the steeple, to forfeit 3d.
 "VI. For a ringer coming into the steeple intoxicated, to forfeit 3d.
 "VII. For divulging anything out of the steeple which may tend to produce mischief, to forfeit 3d.
 "N.B. Also to the informer 3d.
 "VIII. For overthrowing a bell, to forfeit 2d.
 "IX. For ringing with the hat on, to forfeit 2d.
 "June 9th, 1804."

Many other curious extracts from the churchwardens' accounts, &c., may be seen in my *History of the Parochial Church of Burnley*, pp. 51-95. T. T. WILKINSON, F.R.A.S., &c.

NICKNAME (3rd S. vii. 400.)—I see that a correspondent signs his communication to you, NICKNAME, and this reminds me of a passage in Rushworth (Appendix, 40):—

"And afterwards at several other times, the Defendants and others Nicknamed, took away tithes from the plaintiff's servants."

Did this declaration refer to persons known only by some sobriquet, as "Carrotty Fred," or "Velvet Ned," or was there formerly another meaning to the word? I have referred to your first and second Series, as to the derivation of the word. JOHN S. BURN.

SAGO (3rd S. vii. 478.)—In reply to A. P. I send you the following extract from the *Annual Register* for 1766, "Chronicle," p. 110:—

"Mr. Bowen has lately, by his travels into China, discovered a powder which all wayfaring people use there as an occasional diet, and which cannot fail of being greatly serviceable in hospitals, the army, the navy, in all ships, especially the African, and in all long voyages, being an excellent anti-scorbutic. This powder is no other than that of sago, or China salop; and he has also discovered that the vegetable from whence it is prepared is to be found in our own colony of Georgia, from whence he has himself brought it, and manufactured some quantity, for which the Society of Arts have shown their entire approbation, by presenting him with their gold medal."

W. EARP TOMPKINS.

MARCOLPHUS (3rd S. vii. 477.)—Some account of the Marcolphus who could not find a tree to be hanged on, is contained in the following work (black letter, 4to, 1490):—

"Collationes quas dicuntur fecisse mutuo rex Salomon sapientissimus et Marcolphus facie deformis et turpissimus, tamen ut fertur eloquentissimus."

After several disputations between Solomon and Marcolphus, the king is so highly offended that he orders his servants to arrest Marcolphus and hang him. Marcolphus asks only that he may be hanged on a tree of his own choosing ("vt i illo ligno q^{uod} elegero suspēdar.") The king consents; the king's ministers conduct Marcolphus out of the city through the valley of

Josaphat by Mount Olivet as far as Jericho: not a tree can he find to his liking. They then cross the Jordan and traverse Arabia, visit Carmel, Libanus, and the Red Sea. Nowhere could Marcolphus find the right tree. "Et sic euasit manus Salomonis regis. Post hoc domū remeans quieuit in pace." SCHIX.

CLENT HILL (3rd S. vii. 507.)—The book called *Clementine Rambles* is waste paper. There are interesting notices of Hagley and the neighbourhood, in Hugh Miller's *First Impressions of England*. There is no doubt at all that the four stones are much older than George Lord Lyttelton's time. LYTTELTON.

CANNEL COAL (3rd S. vii. 418, 485.)—Perhaps the following precise quotations may be useful as additional proofs of the early use of the word "cannel" for this particular kind of coal. Leland states in his *Itinerary*, vol. vii. fo. 59, that in the time of Henry VIII.:—

"Mr. Bradeshau hath a place caullid Hawe, a myle from Wigan. He hath found moche *Canel*, like *Se-Cole*, in his grounde, very profitable to him. . . . *Canale* and colepittes in diuers partes of Darbyshire. . . . The great myne of *canale* is at Hawe."

By *Darbyshire* is meant West Derby hundred. Camden does not follow Leland in mentioning the Haigh Cannel. The following passage (given in "N. & Q." from a translation) occurs as follows, under "Durham" in his *Britannia*, of 1590, p. 590, and in his last and best edition of 1607, p. 600; but the expression *cannel* is not applied to the "Carbo fossiles," noticed more briefly in his first edition of 1586, p. 438:—

"Si vero Obsidianus lapis apud nos sit, illum esse credam qui aliis Angliæ locis reperitur et *Canole-cole* vulgo appellatur."

LANCASTRIENSIS.

DAUGHTER PRONOUNCED DAFTER (1st S. viii. 292, 304.)—Is it not strange that when your correspondents were giving instances of this pronunciation, they overlooked that household book, *Pilgrim's Progress*?—

"Despondency, good man, is coming after,
 And so, also, is Much-afraid, his daughter."

JAYDER.

CARY FAMILY (3rd S. vii. 424, 406.)—I beg to express my acknowledgments to your two correspondents who have explained the origin of the error into which I had fallen in supposing that there had been a Bishop of Killaloe of the name of Cary. Allow me to avail myself of the present opportunity to inquire whether historic doubts have not recently been cast on the existence of James Cary, supposed to have been appointed to the bishopric of Exeter in 1420? MELETER.

MEAT AND MALT: MOROCCO (3rd S. vii. 73.)—The practice of putting flesh into beer, referred

to by your correspondents, was probably not with the view of improving the liquor for general use, but in the same vain hope of supplying the waste caused by mortal disease in the human frame which led Bacon to write the following recipe in his first "Century":—

"Take two large capons, parboil them upon a soft fire by the space of an hour or more till, in effect, all the blood be gone. Add in the decoction the peel of a sweet lemon, or a good part of the peel of a citron, and a little mace. Cut off the shanks and throw them away; then with a good strong chopping knife, mince the capons, bones and all, as small as ordinary minced meat; put them into a large neat boulder; then take a kilderkin, sweet and well seasoned, of four gallons of beer of eight shillings strength, new, as it comes from the tunning; make in the kilderkin a great bung-hole of purpose, then thrust into it the boulder (in which the capons are) drawn out in length; let it steep in it three days and three nights, the bung hole open to work, then close the bung hole, and so let it continue a day and a half, then draw it into bottles, and you may drink it well after three days bottling, and it will last six weeks (approved). It drinketh fresh, flowreth, and mantlieth exceedingly, it drinketh not newish at all, it is an excellent drink for a consumption to be drunk either alone or carded with some other beer. It quencheth thirst, and hath no whit of windiness. Note that it is not possible that meat and bread, either in broths or taken with drink, as is used, should get forth into the veins and outward parts as finely and easily as when it is thus incorporated and made almost a chylus aforehand. Tryal would be made of the like brew with potado roots or bur roots, or the pith of artichokes, which are nourishing meats. It may be tried also with other flesh, as pheasant, partridge, young pork, pig, venison, especially of young deer, &c."

It may be noted that the word "carded" in the above passage is apparently used in the sense of mixed; it is now used only in the opposite sense, and applied solely, I believe, to one operation, the carding of wool and flax. C. Ross.

COUTANCES (3rd S. vii. 494.)—The following extract from Fuller's *Worthies of England*, ii. 8 (Nuttall's edit.), may serve as a reply to this question:—

"And know, reader, these martyrs [previously mentioned] dying in the Isle of Guernsey, are here reckoned in Hampshire, because that island, with Jersey (formerly subordinate to the Archbishop of Coustance, in Normandy,) have, since the reign of Queen Elizabeth, been annexed to the diocese of Winchester."

D. B.

SERMONS TO BIRDS (3rd S. vi. 141. 210.)—

"Another saint Ailbhe had a different kind of intercourse with certain cranes. They went about in a large body destroying the corn in the neighbourhood, and would not be dispersed. The saint went and delivered an oration to them on the unreasonableness of their conduct, and forthwith penitent and somewhat ashamed, they soared into the air and went their way."—*The Book-Hunter*, 358.

F. H. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Holy Land. By W. Hepworth Dixon. *With Illustrations from original Drawings and Photographs. In Two Volumes.* (Chapman & Hall.)

It is long since we have taken up so interesting a book of Travels as the work before us, in which Mr. Dixon gives us from the Letters sent home by him from Palestine, the results of his studies of the Scenery and Politics of the Sacred Story made by him in the Holy Land, in the tent, the saddle, and the wayside khan. In publishing them for the purpose of affording untravelled readers a little help in figuring to themselves the country and events which occupy so many of our thoughts, Mr. Dixon modestly renounces the dream of instructing scholars in their craft, avoids dogma as beyond the province of a lay writer, and in a great measure leaves controversy to critics. Mr. Dixon has shown in some of his former works that he has an eye capable of seizing in a rapid glance the salient characteristics of a landscape. That he is as readily observant of the characteristics of a people, the work before us abundantly proves; while his pen is that of a ready writer, which can paint with a few effective words a vivid sketch of the scene or incidents which he desires to bring before his readers. With these qualifications and such a theme as the Holy Land, Mr. Dixon could not fail to produce not merely a readable, but a striking book; a book not without faults, not without occasional affectations; but a book so graphic and so full of interest that we shall be greatly disappointed if it is not destined (printed perhaps in a more compact form), to be the regular companion, in tent, saddle, and wayside khan (to repeat Mr. Dixon's own terms) of all future wanderers in the Holy Land.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Vol. VI. (Chapman & Hall.)

This sixth volume of Mr. Dyce's valuable edition of Shakespeare contains no less than six Plays—*Troilus and Cressida*; *Coriolanus*; *Titus Andronicus*; *Romeo and Juliet*; *Timon of Athens*, and *Julius Caesar*; and there is probably no other volume of the edition which contains so many doubtful and disputed passages. Some idea of the labour which Mr. Dyce was called upon to bestow upon these Plays may be gathered from the fact that his notes in the present volume number nearly 700. Some of course are brief as the posey of a ring, but others, like the one in which he supports the reading of

"That rude day's eyes may wink,"

in the well-known passage in *Romeo and Juliet*, are Essays in little. All prove Mr. Dyce's fitness for his task, and his intimate knowledge of the literature of Shakespeare's time; and the propriety of a large proportion of his readings will be readily accepted. But we think the conservative spirit influences him much too strongly in some cases, as when in the passage from *Timon of Athens*, Act V. Sc. 1.—

"Tell Athens in the sequence of degree,
From high to low throughout, that whoso please
To stop affliction, let him take his halter,
Come hither, ere my tree hath felt the axe,
And hang himself,"—

he prefers the unsatisfactory old text "take his haste." Surely neither such phrases as "make your speed," "with all his hast," and "take your journey," adduced by Mr. Dyce; nor "take his gait," adduced by Mr. Grant White, justify the retention of so obscure a passage as "take his haste."

THE HANDEL FESTIVAL.—Before these lines meet the eyes of our readers, the last chord will have died away of one of the grandest and most successful musical celebrations ever heard in this or any other country. It is now upwards of a century since the great Shakespeare of Sweet Sounds, of whose works it may be truly said, age does not wither them, nor custom stale their infinite variety, was laid to his rest in Westminster Abbey. With Handel, as with Shakespeare, however, the popular appreciation of his genius grows with increasing years. During the week just ended, upwards of three thousand diligent students of his unrivalled compositions have gathered together to give effect to their performance; and we shall not perhaps greatly err if we state that the admiring listeners to that performance—old men and maidens, young men and children—numbered something like one hundred thousand persons.

The execution of the works of the great master was almost perfect; the new arrangements made the performances still more effective, and all who shared in those performances received public acknowledgments of their skill in the plaudits with which that skill was greeted. But there were others who contributed to the work, and we would call the attention of those who enjoyed this great musical treat to their obligation to Mr. Bowley, the General Manager, and Mr. Grove, the Secretary of the Crystal Palace, for their successful organisation of this remarkable Triennial Handel Festival.

Literature has sustained a great loss in the destruction by fire, on Thursday morning last, of the curious and valuable library of the late Mr. OFFON, which was on sale by Messrs. Sotheby & Wilkinson, whose well-known premises in Wellington Street have been utterly destroyed. Those gentlemen will, we are sure, have the warmest sympathy of all our readers.

Messrs. Moxon & Co., who devote themselves more particularly to the publication of Poetry, will hereafter publish all Mr. Martin Tupper's poetical works.

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Chrono-illustration of "Malton Priory" from Richardson and Churton's *Monastic Antiquities of Yorkshire*.

Wanted by F. J. S., 29, Clarendon Villas, Plumstead.

Notices to Correspondents.

THE INDEX TO OUR SEVENTH VOLUME will be circulated with "N. & Q." of Saturday the 15th inst.

Daniel below on the Assassination of Ruler, by Mr. Lee, Purcell Papers by Mr. Roff, Miniatures on Ivory, by Mr. Williams Morgan, and many other papers of interest in our next.

P. S. C. Mart. Biographical Dictionary, see notice of Leonard Plunkett, but the account of him by Sir J. F. Smith is in Rees's Cyclopædia, vol. xxvii. Consult also Polignac's Sketches of Botany.

Answers to other Correspondents in our next.

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LONDON, SATURDAY, JULY 8, 1866.

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Notes.

DANIEL DEFOE ON ASSASSINATION OF RULERS.

By way of text, I quote from the proceedings of the Middlesex Sessions, as reported in the newspapers of Saturday, December 9, 1721:—

"On Tuesday last one Archibald Todd, who kept a chandler's shop in St. Giles's-in-the-Fields, was try'd before the Bench of Justices at Hicks's Hall upon an Indictment for cursing his Majesty, and saying he hoped to see the Pretender here before Christmas; and that then he (the said Todd) would be the first that should venture his Life to shoot his Majesty King George thro' the Head, which traitorous words he utter'd in the hearing of three Witnesses."

The above, and other similar overt offences about the same time,* were but practical consequences of the doctrines then being inculcated by Cato's Letters in *The London Journal*. The loyal and conservative newspapers, the legislature, and public opinion, were roused to indignation. Government proceedings were taken against the journal, which were partially defeated by the subterfuge of putting forward Benjamin Norton Defoe,† as its legal printer and publisher; while the author of the Letters (John Trenchard) transferred his services to the *British Journal*, and I believe escaped the hand of justice.

* A letter was picked up in Tower Street the same month, threatening the King and the Royal Family with death.—W. L.

† He was the eldest son of Daniel Defoe. Unfortunately there was no other connection between them.—W. L.

Among other papers, the *Flying Post* of Dec. 14 to 16, contained a letter denouncing the principles so advocated; and as (for the purpose of refutation) it states Cato's doctrine clearly and succinctly, I quote it as follows:—

"That it is lawful, nay highly necessary for any Person, by any method, though never so base, to destroy all whom he takes to be Tyrants, Usurpers, or Oppressors of the Publick."

It could not be expected that so zealous a Protestant and loyal a subject as Daniel Defoe, who had written and suffered so much for the Revolution, and the Succession of the House of Hanover, would remain silent. Hence the following Introductory Letter by him in Applebee's *Original Weekly Journal*, December 16, 1721:—

"Sir,—It is easy to entangle a Cause by subtilty of Words, and by long Harangues; and when Men are resolv'd to impose artfully upon Mankind, they often make such Circumstances as may amuse and confound the Judgments of their Readers: This is call'd by the *Moderns* fineness of Reasoning: And it must be confess'd that Men by these Methods have frequently reason'd themselves and others into, and out of, the worst and the best Principles, as well in Civil as in Religious Affairs. Thus all the most damnable Heresies, and even Principles destructive of Religion itself, have been brought into the World; and Fautors and Champions of Error have seduced Thousands from the true Religion; nay, to testify the Antiquity of it, the Devil thus deluded the first and best of Women, persuading her, by his sophistick pretended Oratory, that it could be no Crime to encrease Knowledge; that if the eating the Fruit would make her wise, it did not consist with the Goodness of her Creator to forbid it, and that such a Command must be the Effect of a jealous Knowledge of her being able to be a Goddess herself; or of Envy, lest she should attain to a Perfection of Knowledge equal to him that forbade it; with this hellish Oratory the subtle Fiend deluded the unthinking ambitious Soul of Eve, and brought her to commit Treason against Heaven.

"By the same Arts, and deriv'd from the same Fountain, have we a secret hellish Plot carrying on among us at this Time, to deface all Principles of Christianity in the Souls of Men, and Principles of Loyalty in the Minds of Subjects: These two hellish Designs have been propagated by a set of Free-Thinkers and Deists in Religion, Independent Whigs, and such as set up even Heathenism for Christian Doctrine; Principles which naturally lead us to be Commonwealth-Men, and Rebels in matters of Government, and Levellers in matters of Property. One would think that the late unnatural War, which ended in the most unnatural Murder that ever was committed since the Crucifixion of our Blessed Saviour, should have ingrafted in the mind of every loyal Subject a principle of Horror at the very Thoughts of Murder and Assassination, let the Person propos'd be who it will: But we have a set of Men, who, having first made themselves popular by writing a News-Paper fill'd with Clamour at private Grievances, tho' not sparing the King himself, are now instructing us in two Principles equally abhor'd by all Christians, viz. Self-Murder, and Assassination of others; both which the Christian Doctrine, much more the reformed Protestant Doctrine, abhors: The Authors of the *London Journal* have set up this new Undertaking, such I must call it; I do not doubt but the End will prove that the old Leaven is in the Lump, and that the Doctrine of KING-KILLING is at the bottom of it all: that they will tell us, some time or other, as plainly

they dare, that if Justice, as they call it, is not executed on every Statesman who they please to call VILLAIN, for that has been one of their most gentle Appellations, every private Man has a Right to execute it himself; and as this is but one Step lower than an Assault upon the Head of all Government, 'tis as evident that all the Particulars are contain'd in the general Proposal, and that this is but a Preludium to that of assassinating Monarchs, and Monarchy itself, as has been once already our case. We have had many Essays of this Nature in this Kingdom: the first was that of a Pamphlet written in the late Usurper's time, entitled *Killing no Murder*; if ever the Killing any potent Robber, or powerful Thief in the World, was lawful, the laying Hands on such a Wretch as Cromwell must have been so; Julius Cæsar was nothing that he was not; but Cromwell was much that Julius Cæsar was not. Cromwell was the Murderer of the King, and even of the Monarchy itself; he was the Robber of his Country, and of all Civil Right; he overthrew not the Laws only, but the Legislature itself; not the Lord's Anointed Governor, but the Government itself: and it is remarkable, that this very Parricide justified himself from the same Example of Brutus, which these Men extol; and his Flatterers call'd him Brutus, and the Deliverer of his Country, as may be seen in several of the vile Harangues made to him, and Poems made in Compliment to him and his Tyranny, on that Occasion. O Loyal Britons! How can you bear this Language in your Streets? Is not this making way for Rebellion and Blood? For Murder and Assassination to rage again among you?

"It may require some Time to follow these disguis'd Phanaticks, thro' all the Parts of their bloody Principles: The Scots Scribbler concern'd in this Libel, the *London Journal*, could not fail of bringing hither those Tenets own'd upon the Scaffold by the bloody Murderers of the Archbishop of St. Andrews in his Country; where they defended the Assassination of that Reverend Prelate on the very self-same Principles on which Brutus and Cassius murder'd Julius Cæsar. I shall give you a larger Account of those two Assassinations, and set them in a clear View one against the other, and you will find that the very Reasons which these Men give for justifying Brutus, in assassinating Julius Cæsar, were given by the Rebels in 1648, for cutting off King Charles the First, and by the Murderers in Scotland for assassinating and murdering in cold Blood the Archbishop of St. Andrews.

"As for their Hero, whose Name they vainly assume, I shall also prove to you, that he was a proud, vain, haughty Wretch, and, that in his killing himself as he did, he was a rascally Coward; that he neither understood the Nature of Life, his own Fame as a Man, or his Duty to the Commonwealth; and I may add, that they who have wickedly and profanely stil'd him the God-like Cato, as Mr. Dennis very handsomely expresses it, neither understood what God-like means, or what Cato's Circumstances at that time were, much less what Examples they ought to recommend as Patterns of Heroick Virtue to Christians; besides, I shall go a step or two towards proving that these Men are Traytors too, as well as Phanaticks; and the Treason lyes at the Bottom of all their Writings on these Things.

"I am, SIR, your most humble Servant,

"ANTICATONIST."

This was followed up in the same Journal of December 23, 1721, thus:—

"Sir,—As we have new Doctrines as well as new Politics put upon us every Day, by the haughty and dogmatic writers in the *London Journal*, give me Leave to proceed a little further in the exposing that Libel, who now declares against Heaven as well as against Men.

"Dr. Prideaux, who handled the point of the Death of Julius Cæsar, has done it with a just Moderation, tho' with much Vigour and Soundness of Judgment; and it is one of the least weighty Inferences which he draws from that History, that Divine Justice declared itself in that matter, otherwise than those do who plead for it: For, says the Reverend Doctor, 'It pursued every one of them with such a just and remarkable Revenge, that they were every Man of them, cut off in a violent manner, in a short time after, either by their own or other Men's Hands.'

"But Dr. Prideaux could not foresee that he should have a Set of Men come upon the Stage, with whom, in Argument, the Declarations of Divine Justice were of no Weight, neither would be allow'd to pass as anything in the case.

"We, who profess the Name of Christian, and who keep our Eyes up to the Hand of Divine Justice, have observ'd, and considering Christians do ordinarily observe, how Divine Justice pursues the Hands that are dipt in Blood; and how Murderers very rarely Escape the Vengeance of Heaven.

"Moreover, do we not take it for an evident Declaration of Divine Justice against the horrid Murderer of King CHARLES the First, of blessed Memory, That as in the Assassination of Julius Cæsar, the Murderers were pursued with such a just and remarkable Vengeance, that almost every one of them was call'd to an Account for it, and every one of the principal Actors in it was cut off in a violent manner in a short time after! In like manner the Murderers of the Archbishop of St. Andrews were brought to speedy Justice; and those who escaped the Hand of Man, Vengeance suffered them not to live; of which I have promised you a farther Account.

"Nor did the Divine Justice satisfy itself in bringing the Actors of that direful Tragedy to their End,—I mean that of the Murder of King CHARLES; but it overthrew the whole Usurpation; they sunk under the Blast of Heaven into all manner of Confusion, and at length in Destruction and Death; and this, considering Christians, I say, cannot but take Notice of, as an open Declaration of Divine Justice against the horrid Fact; nay, it has always, in all Ages, been understood thus; and be it of good Princes, or of bad, Divine Justice has so warmly pursued their Murderers, that very few have ever escaped in the World who have lifted up their Hand against them.

"But we are arrived to an Age wherein we can say what we please, and justify what we say: The first Argument brought to justify Brutus in the villainous Assassination of Julius Cæsar is, that Julius Cæsar was an ill Man, and the like: This has been the Foundation on which all publick Murthers have been justify'd: Nothing can be said of Julius Cæsar which the Regicides did not say of the Blessed Martyr, whom they condemn'd to Death. Now, indeed, if I were to speak of Brutus, I might enter upon a Vindication of Julius Cæsar; but as I am speaking to Christians who live under another Law, part of which says, *Vengeance is Mine, I will repay: Avenge not yourselves, but give place unto Wrath*; I say, to Christians, who give any Weight to Divine Laws, all Pretence to justify the Act of Brutus, from the Crimes of Cæsar, is taken away.

"But then say these Men, we insist that it was a good Action then, and that Brutus reveng'd his Country's wrong only; now if I prove that Cæsar had done his Country no wrong, but that he was vested with as legal an Authority and Power as the People of Rome themselves had, or as any of the lawful Princes of the World had, then I shall easily prove that Brutus, besides being an ungrateful Ruffian to his Benefactor, was a Traytor and Murderer of his lawful Superior and Governor.

"To blacken Julius Cæsar, in order to prepare to prove

him justly murder'd, the *London Journal* takes the same Method that the Conspirators did to animate one another in the Murder—namely, that Cæsar had for his Title only Power gain'd by Violence: That acquiring and exercising Power by force, is Tyranny; nor, says the Journalist, did ever any reasonable Man say, that Success was a Proof of Right.

"Here he runs a length, needless to follow, about usurping Power and calling it lawful Authority; and at last brings his truly Phanatical Inference as follows: 'Against any Man,' says he, 'using lawless Force, every Man has a Right to use Force.' Which is false; for then a private Man may go and assassinate the Person of any Prince, who his Country is at War with, which is a Thing all good Men detest and abhor.

"But come we nearer to these new Advocates for the King-Killing Doctrine: Let us take our turn, and look a little who were they whom Cæsar had thus Usurp'd upon, and how came they by those Liberties which he is said thus to have invaded? Obtained they not the city they liv'd in, the Dominions they were possess'd of, the Country they rul'd in, by the same Robbery and Violence that he exercis'd over them? Were they anything more or less than a Band of valiant Thieves, who merited to be rooted out from under Heaven? And shall Julius Cæsar be censur'd for making himself the Head of this Bold Troop of Plunderers? Was not his Title to rule them as good as their Title to rule the Latines? And had not he as much Right to tyrannize over them, and to murder and destroy them, as their Title was to attack the Tuscans, to besiege the Veientians, to make continual War upon the Samnites, to Murder the Citizens of Loeri and of Capua, and many other Commonwealths and Cities, who they reduced by this like lawless Force?

"How came these People call'd Romans into the World? How seated they in Italy? How arriv'd they to that Country, which they then call'd their own dear Country? How could Brutus have the Impudence to say he murder'd Cæsar for the Love of His dear Country? He should have said it was for the Love of that Land which the Thieves and Rogues his Ancestors had, by lawless Force, taken from the lawful Possessors of, and whose rightful Dominions they, against all Right and Justice, possessed.

"But thus can Thieves and Robbers cant of Justice and Right, when they have got honest Men's Goods and Lands in their Possession: And thus the Roman People, being themselves a Race of Thieves and mighty Robbers, had no Reason to object that Julius Cæsar having led out their Armies to commit more Robberies in their Names, and by their consent, (for that it must be allow'd he did) usurp'd a little more Authority than they gave him; in which he did nothing but what he had been employ'd before to do upon other Nations, much more Innocent than they; and for this Brutus murder'd him, which was a villainous Act in him, whatever Julius Cæsar had done; and had no Principle in it but this, that he murder'd him because he would not rob any more in the People's name, and with their Armies, as he had done before, but would rob by his own Authority, and in his own Name; which he had, Forsooth, every Jot as much right to do, as they had to do all that had been done before in their Names.

"I am, Sir,

"Your most humble Servant,

"ANTI-KING-KILLER."

Out of consideration for your limited space I think it better to break off here. The remainder of Defoe's writings on the subject shall be forwarded in a short time.

W. LEE.

PURCELL PAPERS, No. IV.*—"FROM ROSY BOWERS."

"From Rosy Bowers," may, I believe, claim to be, upon the whole, the finest secular Soprano song in the English language, and therefore something of its history specially merits to be known. In the *Orpheus Britannicus* the music has simply this heading, very interesting, indeed, in itself, as coming, apparently, upon the authority of Purcell's widow:—

"The last Song the Author Sett, it being in his Sickness."

Dr. Clarke, in his *Beauties of Purcell*, entitles the song thus: "From Rosy Bowers. A Cantata." Now, in general, this word, *Cantata*, seems to convey the idea of a piece written expressly as chamber-music, and so far, therefore, is a word having the tendency to throw a singer off from the truest conception of the work. The admirable song now to be considered is, however, in the strictest sense, what a modern would call a *Scena*, and was written for the character of Altisidora, in D'Urfey's *Don Quixote*. This being the case, it really seems to have been a somewhat curious perversity upon the part of Sir John Hawkins, that he should have penned such a paragraph as the following. The *italics* are mine:—

"As to the chamber-music of Purcell, it admits of a division into vocal and instrumental; the first class includes songs for one, two, and three voices; those for a single voice, though originally composed for the stage, were, in truth, *Cantatas*, and perhaps they are the truest models of perfection in that kind extant. Among the principal of these are 'From Rosy Bowers' . . . the incantation in the Indian Queen, 'Ye twice ten hundred deities,' and that base song sung by Cardenio in 'Don Quixote, 'Let the dreadful Engines.'"

Sir John, apparently, here considers, and, as I apprehend, rightly, that a *Cantata* implies a piece of *chamber-music*, and then he mentions, as *Cantatas*, three songs, all most eminently *dramatic Scenas*, and, consequently, requiring for their thorough appreciation and execution, a knowledge of the stage-situations and surroundings.

So much having been offered as to these *Cantata* ideas, it is now proposed to show, that the whole conception of Altisidora's song is *most highly dramatic*; since it is strikingly calculated to afford every opportunity for displaying, not only the ability to perform a most varied recitative and air of the first class, but also the accomplishments of dancing, and of action fitting to the varied music.

As hardly anyone, now-a-days, ever thinks of looking into D'Urfey's works, the right Purcell Editor, when he comes, will, doubtless, deem it still the more advisable to state the general conception of the scene in which Altisidora's mad

* Vide 3rd S. vii. 80.

song occurs. Altisidora then is to be understood, as wishing to penetrate Don Quixote with the persuasion that she is quite overcome by love for him, and she offers, as if with the view of causing reciprocal feelings in that unparalleled Knight, to display at once her abilities and her own feelings in music, dancing, and action. All this, however, will perhaps be best explained, by citing the chief portion of a speech for Altisidora, which occurs just before the *Scena* is introduced:—

Altisidora.—"I intend to teize him now, with a whimsical variety, as if I were possess'd with several degrees of passion—sometimes I'll be fond, and sometimes freakish; sometimes merry and sometimes melancholy—sometimes treat him with Singing and Dancing, and sometimes scold and rail as if I were ready to tear his eyes out."

According to these ideas, D'Urfey has written his song in what he calls five "Movements," with directing words attached, in this order, namely: "Love, Gaiety, Melancholy, Passion, and Frenzy." As to the composer, the student of Purcell finds himself warranted in believing that there has never been any musician who could have surpassed the strength and feeling with which Purcell has carried out the author's conception of the scene in question.

Dr. Burney tells us that the eminent tenor-singer of the last century, Mr. Beard, used to sing "From Rosy Bowers," although, as we have seen, it is *pre-eminently, a woman's song*. However, this fact, perhaps, tends the more to show the interest attached to the music in itself, even when stripped of such important adjuncts as its *fitting action, and its true personalities*. Dr. Burney, however, has not told us another fact, which, it must be owned, does appear somewhat startling. Looking over the advertisements in the *Daily Courant* for the year 1704, I found that Richard Leveridge, the base-singer, had also laid hands upon Altisidora's song, and, we must suppose, expected to please the public with it, from the manner in which it is *particularised* in the advertisement, for, it must be observed, that it is, *comparatively, very seldom*, in these old advertisements, that the songs to be sung are particularised. Take, for example, the two following *tantalising* advertisements, each from the *Daily Courant* for 1704, and each partly relating to Purcell:—

"At the desire of several Persons of Quality.—At Chelsea College, this present Wednesday, being the 7th of June, will be perform'd a Great Consort of Musick, in which the famous Signiora Francisca Margarita de l'Epine will sing several English Songs of Mr. Henry Purcell's."

And again:—

"At the Theatre Royal in Drury Lane, this present Tuesday, being the 13th of June, will be reviv'd a Play call'd The Rival Queens, or, The Death of Alexander the Great. With some of the best songs compos'd by the late Mr. Henry Purcell, and perform'd by Mr. Leveridge."

And now then, reverting to Altisidora's song, let us take note of the ensuing advertisement:—

"At the Theatre Royal in Drury Lane, this present Thursday, being the 25th of May, will be presented a Comedy call'd The Constant Couple, or, A Trip to the Jubilee. With several Entertainments of Singing by Mr. Leveridge, particularly a Song compos'd by the late Mr. Henry Purcell, beginning 'From Rosy Bowers.'"

Another advertisement, only a few weeks later, again brings Altisidora's song before us:—

"For the Benefit of Mr. Williams.—At the Desire of several Persons of Quality. At the Theatre Royal in Drury Lane, this present Thursday, being the 29th of June, will be presented a Play call'd The Fatal Marriage All the parts being play'd to the best Advantage. With several Entertainments of Singing by Mr. Leveridge, particularly a Song compos'd by the late Mr. Henry Purcell, beginning 'From Rosy Bowers,' &c."

Upon the principle that the original singer of any celebrated song ought not to be passed over in mere silence, I would note that in this case the original singer appears to have been Miss Cross (also often called Mrs. Cross). Miss Cross was evidently a performer of a certain mark in her day; although, as to how far she was competent to do *full justice* to all the tasks of Altisidora, a friend studious in dramatic things tells me that no sufficient evidence exists. However, the following advertisement, which I find in the *Daily Courant* for 1705, will show that Miss Cross distinctly aspired to be at once the actress, dancer, and musician:—

"For the Benefit of Mrs. Cross. At the desire of several Persons of Quality. At the Theatre Royal, Drury Lane, this present Thursday, being the 8th of February, will be presented a Play call'd Secret Love, or The Maiden Queen. The part of Florimel to be performed by Mrs. Cross. With several Entertainments of Singing and Dancing by her. Particularly a Dialogue compos'd by the late Mr. Henry Purcell, beginning 'Tell me why, my charming Fair,' perform'd by her and Mr. Leveridge."

This is a very interesting advertisement, and we may safely affirm that it was not everyone, who, like Miss Cross, could thus have ventured to take an important part in one of Dryden's plays, give a display of dancing, and sing, with the best base-singer of the day, a serious duet composed by Purcell, and one absolutely requiring the true *expressive* style of singing, if any effect is to be attained.

In conclusion, it is pleasing to remember, that at least one classical vocalist of our own time has been identified with Altisidora's song. I allude to the late Miss Masson. I once had the pleasure of hearing that lady perform "From Rosy Bowers," and am therefore able to offer a testimony to the truly earnest and impassioned style in which she gave the admirable composition of Purcell.

ALFRED ROFFE.

Somers Town.

GENERAL LITERARY INDEX: INDEX OF SUBJECTS.*

OPHIR AND TARSHISH: continued from 3rd S. v. 440.

Whilst proposing this specimen of a General Literary Index, I am compelled to apologise for the space it will occupy: but, notwithstanding its length, I feel justified in offering it for insertion in "N. & Q."—inasmuch as it contributes, in the very important province of bibliography, to the fulfilment of its original Prospectus, viz. to "form a most useful supplement to works already in existence—a treasury for enriching future editions of them." In Watt's *Bibliotheca Britannica* two works are mentioned on this subject, which have not been noticed in this article, viz. *De Navigatione Salomonis*, by J. Blomius, 1660, 8vo; and *Pharus ad Ophir auriferum*, by J. L. Hannemann, 4to, 1712. Query, does Matthew Gwynne, in his learned treatise, *Aurum non Aurum*, &c., touch upon Ophir?

—The views of those who maintain the probability of voyages by the Phœnicians to distant lands—who suppose them to have sailed to the amber-coast of the Baltic, and even hint at their having reached America—receive some confirmation from the accounts preserved by the ancients of the circumnavigation of Africa."—*G. C. Lewis* ("N. & Q." 3rd S. vi. 61).

Purchas (vol. i. ch. i., entitled, "A large Treatise of King Solomon's navie, sent from Eziongeber to Ophir," and vol. v. p. 858), paid an early attention to this subject—the navigation of the Phœnicians, and the Ophirian voyage—which, it is probable—

—comprehended all the gulf of Bengala, from Zeilan (Ceylon) to Sumatra on both sides; but the region of Ophir we make to be from Ganges to Menan, and most properly the large kingdom of Pegu, from whence it is likely in process of time the most southerly parts, even to Sumatra inclusively, were peopled before Solomon's time."—P. 32.

Ophir (Opheir, Sophir, Sophora, the Sanscrit Supara of Ptolemy, see Humboldt's *Cosmos*, Bohn, vol. ii. p. 499), was a port to which expeditions were undertaken conjointly by Tyrians and Israelites, who sailed from Eziongeber, near Elath, on that branch of the Red Sea which is now called the Gulph of Akabah: see Purchas's *Pilgrimage*, p. 171, and Clarke's *Progress of Maritime Discovery*, p. lxxx. seq., who observes:—

"The first mention of Ophir in Scripture occurs in the Book of Genesis x. 29, 30. . . . It afterwards appears in the name of a distant country, in the first Book of Kings: when the ship-fitted out by Solomon at Eziongeber, and conducted by Phœnician pilots, are described as bringing four hundred and twenty talents of gold from Ophir, and smug-trees and precious stones."

It may be necessary, Clarke continues, to mention the opinions of other writers: and first, those to whom venerable Purchas gave the appellation of "owls."

1. "Postellus, Goropius Becanus, Arias Montanus, Vatablus, Possevinus, Genebrard, Marinus Brixianus, Sa, Eugubinus, Avenarius, Garcia, and Morney, place Ophir in Peru."

"Arias Montanus (Bochart, *Phaleg*, pref. and ch. ix.), led by the similarity of the word Parvaim, supposed to be identical with Ophir (2 Chron. iii. 6), found it in Peru. This strange idea of one of the most learned Spaniards of his time—born 1527 A.D., died 1598—accounts for the following passage in Ben Jonson's *Alchemist*, Act II. Sc. 1:—

'Come on, Sir, now you set your foot on shore
In Novo Orbe. There's the rich Peru;
And there within, Sir, are the golden mines,
Great Solomon's Ophir.'

Arias Montanus fancied that Parvaim meant in the dual number two Perus: one, Peru proper, and the other, New Spain."—Smith's *Dict.*, cf. Ovalle's *Historical Relation of Chile*, ch. iii. (Pinkerton's *Collect.*, xiv.).

Pfeiffer, in his *Difficiliorum Scripturæ Locorum Cent.* iii. Loc. xvi., enumerates other writers who found Ophir in America, viz. Geo. Hornius, *De Orig. Americanorum*, lib. vii. cap. 8, 9, 10, fusissime et Notis ad Hist. Sulpit. Severi, p. 207 p. 188; Erasmus Schmidius, *ut supra*, "N. & Q." 3rd S. v. 440; D. Dannhæwæus, *Coll. Psychol.*, p. 233.

2. "Calmet, in his *Prolegomena* [Dissertationes, &c., vol. ii. t. 2, pp. 55–64], has written a long dissertation to prove that Ophir was in Colchia, on the banks of the Phasis." [Cf. his *Dict. of the Bible*, s. v. "Ophir."]

3. "Cornelius a Lapide prefers the western coast of Africa." [Rennel, in his *Geographical System of Herodotus*, supposes there were distinct kinds of voyages performed by these fleets: that to Ophir from the Red Sea; and to the coast of Guinea from the Mediterranean. On the western coast of Africa, near Mozambique, there is a port called by the Arabians "Sofala;" which, as the liquids *l* and *r* are easily interchanged, was probably the Ophir of the ancients. When the Portuguese, in A.D. 1500, first reached it by the Cape of Good Hope, it was the emporium of the gold district in the interior. In Smith's *Dictionary of the Bible*, there is a reference to Milton's *Paradise Lost*, xi. 390. Herbert (*Travels*, p. 368) says that, with a fair wind, Sofala might well be attained in a month's time: whereas the voyage to Ophir was triennial.]

4. "Vatablus [upon 3 Kings ix.], Genebrard, and Robert Etienne, the island of St. Domingo, or Hispaniola." Cf. Jackson's *Chronolog. Antiq.*, iii. 350, seq., and Cluverius, *Introduct. Geograph.*, p. 548.

5. Juan dos Santos, Raphael de Volterre, Barros, Ortelius, Thomas Lopez, Le Grand, Huet, Pluche, Montesquieu, D'Anville, L'Abbe Mignot, and Bruce, who is supported by Dr. Vincent (*Voyage of Nearchus*, p. 280, n. 284), are all inclined to place Ophir in the kingdom of Sofala, on the eastern coast of Africa.

* Continued from 3rd S. vii. 457.

"Quatremère in a recently published treatise (*Mém. de l'Acad. des Inscriptions*, tom. xvi. pt. ii. 1845, pp. 849—492), still maintains with Heeren, that Ophir is the east coast of Africa. . . . Arabia and the Island of Dioscorides to the south-east of the Straits of Babel-Mandeb, may be regarded as affording intermediate links of connection between the Indian Peninsula and Eastern Africa, for the combined commerce of the Hebrews and Phœnicians. . . . The trade to Ophir might be extended in the same manner as a Phœnician expedition to Tartessus, might touch at Cyrene and Carthage, Gadeira and Cerne; and as one to the Cassiterides might touch at the Artabrian, British and East Cimbrian coasts."—Humboldt's *Cosmos*, Bohn's edit., vol. ii. pp. 500—502. Cf. Grotius ad iii. Reg. ix. 28.

Huet and others, see Purchas, pt. i., assert that the Cape of Good Hope was often frequented and doubled in Solomon's time. The facts on which the supposed law of monsoons in India is founded, which seem so cogent that they induced the historian Robertson to place Ophir in Africa (*Disquisition on India*, sect. 2), have been pointedly denied by Mr. Salt, in his *Voyages to Abyssinia*, p. 103.

6. "The learned Jesuit, Jean Baptiste Riccioli, who published his treatise of *Geography and Hydrography in Twelve Books* at Boulogne, in 1661, assigns Ophir to Sumatra; but Mr. Marsden, in his history of the island, does not subscribe to this opinion." The passage in Riccioli (on the merits of his work see "N. & Q.," 1st v. 235) here referred to, is as follows:—

"Idcirco quinto dicimus probabilius esse nomine Ophir comprehenda esse non solum Ceilanum, sed etiam Sumatram, Aureamque Chersonesum, seu Malacæ regnum et Peguvium, nec excludendas Javas aliasve insulas prædictis locis proximas, aut littoralia Indiæ citra et ultra Gangem: ita enim cum S. Hieronymo et Josepho sentiunt Acosta, Bergeronius, Morisotus, Salianus, Tirinus; tum Ribera, Pererius, Barrerius, Barradas, Malvenda, et alii pænes Pinedam, c. 16, num. 9, et ipse Pineda ibi. Accedit Maffei, lib. 16," etc.

The work of Pineda here intended is, *Ad suos in Salomonem Commentarios Salomon Prærius, id est, de rebus Salomonis Regis Libri octo*, 1613, folio. He discusses the site of Tarshish in cap. xiv. In cap. xviii. he enumerates all the Indian gems, and records the discovery of the magnet by an Indian herdsman of the same name:—

"In the above account," adds Clarke, "I have necessarily omitted many authors, such as Josephus, St. Jerome, and Theodoret, who place Ophir in the Golden Chersonese of India; as well as Rabanus Maurus, Lucas Holstenius, and others, who fix it higher up in the Continent."

Pererius, says Sir W. Raleigh, takes it rightly for an island, as St. Jerome doth, but he sets it at the head of Malacca; but Ophir is found among the Malaccas further east. Book i. ch. viii. "Ophir esse Pegusiæ regnum, et regiones vicinas in India Orientali, præter alios probarunt Caspar Barrerius, lib. *De Ophira*; Fr. Stypmannus, *De Navigat.*, l. ii. c. 3, n. 35 seq.; Joh. Loccenius, *De*

Jure Maritimo, l. iii. c. 6, n. 2; Salianus, *Annal.*, t. iii. p. 92; Cornelius a Lapide, Sanctius et alii ad c. ix. l. 1 Regum; Petrus Ravanelius, *Biblioth. Sacra*, p. 159; Gerhardus J. Vossius, *Lex. Etymol.*, p. 350; Theoph. Spizelius, *De Israëlitis Americanis*, p. 34, seq.; et Martinus Lipenius, *De Navigatione Ophyrítica*, p. 518 seqq." (Pfeiffer, *Opp. Omnia*, 1704, p. 247). To these may be added J. T. Buddeus, who, in his *Historia Eccles. 1st Test.*, p. 331, assigns the locality to India: "quemadmodum et India auro, argento, similibus pavonibus, aut si mavis, psittacis abundat;" and remarks, that a voyage to the Arabian side of the Red Sea would not have employed them three years.

BIBLIOTHECAR. CHETHAM.

(To be continued.)

EARLY MENTION OF SEGARS.—In that very curious book called —

"A faithful Account of the Distresses and Adventures of John Cockburn, Mariner, and Five other Englishmen, who were taken Prisoners by a Spanish Pyrate," &c. London, 1730,—

the following passage occurs:—

"On the third day of our abode here arrived three friars, who were just come from over the mountains of Nicaragua . . . These gentlemen gave us some segars to smoke, which they supposed would be acceptable. These are leaves of tobacco rolled up in such manner, that they serve both for a pipe and tobacco itself. These the ladies, as well as gentlemen, are very fond of smoking; but, indeed, they know no other way here, for there is no such thing as a tobacco-pipe throughout New Spain, but poor awkward tools used by the negroes and Indians."

From this account it would appear segars were unknown to English sailors sailing in the Spanish main a hundred and twenty-five years ago. Is there any earlier mention than the above? It is generally said their use came into England after the Peninsular war. I have, however, been told by old officers, that the usual method of smoking there at that time was by the *papelita*, or by wrapping tobacco up tight in a piece of paper, much as is done at present. The date of the introduction of any custom is most useful, not only as curious in itself, but as the means of detecting literary forgeries.

A. A.

Poets' Corner.

CLIMATE AND LANGUAGE.—Looking through Thomas Moore's *Diary* recently, I met with the following note (vol. iii. p. 267):—

"1821. August 14th.—Dined at Lord Holland's: company, Lord and Lady Sefton, Rogers, Humboldt, &c. Humboldt mentioned at dinner, a theory of Volney's (I think) with respect to the influence of climate upon language; that in a cold, foggy, atmosphere, people are afraid to open their mouths, and hence the indistinctness, and want of richness in the sounds of their language; whereas, in a soft balsamic air, which the mouth willingly opens to exhale, the contrary effect takes place."

This "theory" is not Volney's; it has a much earlier origin. Dr. William Falconer, in his able book on the *Influence of Climate, &c. on Mankind*, quarto, 1781, says:—

"The learned Dr. Arbuthnot" is of opinion that the air, or rather the temperature, has some influence in forming the language. The serrated close way of speaking of the northern nations may be owing to their reluctance to open their mouths wide in cold air, which must make their language abound in consonants. Whereas, from a contrary cause, the inhabitants of warmer climates, opening their mouths wider, must form a softer language, abounding in vowels."

X. A. X.

SIR ROBERT PEAKE, painter, picture-seller, and royalist commander was, according to Walpole (*Anecdotes of Painters*, ed. Wornum, 221) buried in the church of St. Stephen, London (no date being given).

David Lloyd (*Memoirs*, 577) says that Sir Robert Peake was buried at St. Sepulchre's, London, with great military pomp in July, 1667.

There can be no doubt that Lloyd is correct, and I hope this note may be of use to some future editor of Walpole's book. S. Y. R.

CURE FOR THE PLAGUE.—The following clever mock prescription for the cure of the plague occurs in "A new booke conteynynge an exortaciō to the sicke. The sycke mans prayer. A prayer with thanks at the purificatiō of women. A Consolatiō at buriall. 1561, 8vo, B. L.," noticed in Collier's *Bibliographical Catalogue*, i. 74:—

"Take a pond of good hard penance, and washe it wel with the water of youre eyes, and let it ly a good whyle at your hert. Take also of the best fyne fayth, hope, and charyte y^e you can get, a like quantite of al mixed together, your soule even full, and use this confection every day in your lyfe, whyles the plagis of God reigneth. Then, take both your handes ful of good workes commaunded of God, and kepe them close in a cleane conscience from the duste of wayne glory, and ever as you are able and se necesseite so to use them. This medicine was found wryten in an olde byble boke, and it hath been practised and proved true of mani, both men and women."

J. Y.

HISTORY OF COKE.—The following advertisement, fixing the period when coke first came into public use in this country, will no doubt be acceptable to any future historian of our coal trade. I do not find that it has been noticed by any writer on the subject hitherto:—

"There is a sort of Fewel made by Charking or Calcining *Newcastle* coals which burns without smok, without fouling the furniture; and altogether as sweet, and is much more lasting and profitable then Wood or Charcoal; it kindles suddenly, and is useful either for Chambers, Roasting of Meat, Drying of Malt or Hops, Woolcoming, Distilling, Preserving, or any such like employment. His Highness the Lord Protector, with the advice of his Council, have encouraged and authorised the making

* Arbuthnot, *Concerning the Effects of Air on Human Bodies*, 1738.

thereof in order to the preservation of the Woods of the Nation.

"If any shall desire to make tryal of it for any of the use aforesaid, which will cost little or nothing the experiment, they may repair to London at *Northumberland Wharff*, near *Chearing-Cross*; and according to the satisfaction they receive therein, they may be supplied from time to time with what quantity they shall have occasion to use.

"Those that have made tryal of it, finde it very profitable to all those uses abovementioned.

"It is also very useful for the Tobacco Pipe burners."—*Public Intelligencer*, No. 139, from Monday, August 16 to Monday, August 23, 1658, p. 764.

This advertisement appears also in the succeeding number for August 30, but not in any of the previous numbers, so far back at least as my imperfect series extends. S. H. HARLOWE.

Queries.

JONSON OR JOHNSON?

In his *Curiosities of Literature*, ii. 237 (edit. 1863), Disraeli says: "I think I have seen Ben Jonson's name written by himself with an *h*;" and in "N. & Q." 1st S. ii. (the only volume, I believe, in either series, in which it is mooted), p. 167, N. A. B. raised the question; and, p. 283, MR. HALLIWELL answered it, beginning with—"Ben Jonson: so the name was spelt by most of his contemporaries;" and then he doubts of a MS. of the *Underwoods* being autograph, "not merely because the poet spelt his name without the *h*, but because the verses in question are only part of his *Eupheme*" (a part of the *Underwoods*).

Now, Ben died in 1637; and I have before me a collection, printed in folio, of fifteen or sixteen *Masques*, consecutively paged from 1 to 159, but without a general title-page; pages 9 and 47, only, show the date of the printing of the two *masques*, of which they are the title-pages, the former in 1617, and the latter in 1621, while the latest date of the performance of some of the others is 1630; and it is only on three of them that the author's name is given. Thus: on "Pan's Anniversarie," presented in 1625, the inventors, *Inigo Jones, Ben Johnson*;" on p. 144, "Love's Triumph, performed in 1630, the Inventors, *Ben Johnson, Inigo Jones*;" on p. 151, "Chloridia, personated in 1630, the Inventors, *Ben Johnson, Inigo Jones*." (The precedence given to Ben's name in the latter two, it will be recollected, was the cause of the great quarrel between him and his celebrated colleague.) With these *masques*, and bound up with them, I have also before me, "The Magnetick Lady," "A Tale of a Tub," "Underwoods," with an "Address to the Reader," "Mortimer, his Fall, a Tragedie," all dated 1640, and "The Sad Shepherd," and "The Asse," printed in 1641, and e

these, as well as the above-mentioned address to the reader, is "By Ben JOHNSON;" and, moreover, consecutively paged, "Horace his Art of Poetrie, made English by Ben. Johnson," "The English Grammar made by Ben. Johnson," and "Timber or Discoveries. By Ben. Johnson."

With this evidence, I have come to the conclusion, that from the surname of "immortal Ben," the *h* should not be dropped. I must confess, however, that I do not adopt this conclusion without some sorrow, for the long-used name of *Jonson* has so thoroughly distinguished the poet from the great lexicographer and the innumerable host of others who bear the name of *Johnson*, that I must always entertain for it what the French well term, a *pris d'affection*.

Of the very general adoption of *Jonson* as the true spelling, I have an illustration in the works above mentioned. When I acquired them, they were not bound, and some of them were not even cut. On handing them to a binder, he asked me how I would have the volume lettered, and I answered, in writing, in the words which I then understood were on the poet's tomb in Westminster Abbey, namely: "O, rare Ben Johnson." On the binder sending home his work, I found that he had lettered the book accordingly, but—he was not a Cockney—he had dropped the *h*! A few years afterwards, in 1843, I, for the first time, saw the tomb (or mural tablet?) in the abbey, and the impression remaining on my mind is, that *h* occupied its proper place in the poet's name.

ERIC.

Ville-Marie, Canada.

DUCHESSE D'ABRANTES.—Can you inform me whether there are now in existence any descendants of the Duchesse of Abrantes, the celebrated wit and beauty of the time of the First Empire; the widow of Marshal Junot, and herself a princess of the ancient house of the Comnènes? and if so, whether the Duchess of Abrantes, at present Lady of Honour to the Princess Clothilde, is connected either by marriage or otherwise, with the family of the above-named?

HISTORICUS.

BIBLIOGRAPHICAL QUERIES. — 1. *Menu de la Maison de la Reine* (Marie Stuart), par M. de Pinguille." This work was privately printed some years ago. Wanted, the complete title, editor's name, &c., as I cannot find it in the British Museum Catalogues.

2. *Life of Charlotte Smith*.

3. Clarke's *Letters of Scottish Prelates*. Wanted complete titles, authors' names, &c. of the two last.

4. The *Marchmont Papers*, ed. by Sir G. Rose, must surely be in the British Museum, yet I

cannot find it, either under "Marchmont" or "Rose."

F. M. S.

BOTTLER.—Can you refer me to any information respecting the Ralph Boteler, living in the time of Edward I., who married Maud, one of the daughters and co-heirs of Philip Marmion, by whom he had a son and heir, also called Ralph?

P. S. C.

LUIS DE CAMOENS.—A few weeks ago, in a provincial newspaper, under the head of "Art, Science, and Literature," it was stated that some unpublished poetry of Camoens had been found amongst the MSS. in the possession of the University of Coimbra. I should be glad to know from any of the correspondents of "N. & Q." whether this statement is true, and if so, to have a reference to some further notice of so interesting a discovery.

A description of the public monument lately erected under royal auspices in honour of the poet, from any recent visitor to Lisbon, would also be very acceptable.

E. H. A.

SIR SAMUEL CLARK.—Some time since I sent you a query respecting Sir Samuel Clark, Sheriff of London. I now find from *Berry's Hunts*, page 341, that he was knighted in 1712. He is there described of West Bromwich, but the only issue given is his son Samuel; in addition to this child he had a daughter, and possibly had other children. Where can I obtain particulars of his family, and with whom they intermarried, and when?†

GEORGE PRIDRAUX.

Highbury New Park.

CUBAN USE OF SPANISH WORDS.—I shall feel much obliged to any of your correspondents who can give me any information respecting the Cuban local use of the following Spanish words. They are generally terms relating to manufactures, many of them being connected with the sugar manufacture. If any of them are not merely provincial, they have been omitted in all dictionaries I have access to:—Aguijones con casquillos de hierro; agujas *jalmeras*; alcayatas (the Dictionaries only say "hooks"); aretas (ear-rings or ear-pendants); arcilla; bombones de hierro ~~de~~ cobre; balómetros; barrenas llamadas *pasadoras*; bocamangas de carretas; cachimbos; cubos de metal para pistoleras; catres de madera con *tijeras*; carrilleras para morriones; coronas para trapiches; furos para hormas; guatacas de cubo; guarda-brisas para mesa; guardabrisas para candeleros; e

[* The *Marchmont Papers*, 8 vols. Lond. 8vo, 1831, entered in the Old Catalogue, Press mark 1203, h.—Ed.]

[† Sir Samuel Clark, citizen and skinner, was elected Sheriff of London and Middlesex, on June 24, 1712; sworn and sealed bond on July 1, 1712. Has our correspondent consulted his will in the Prerogative Office? "N. & Q." 2^d S. xii. 337.—Ed.]

fagot; fallebas; fuminos para dibujar; escantillones de carpintero; gatos ó lirones de hierro; geringas de candelero; hachas de viento; hebillas, hebillones, ó grampas con sus; pasadores para carruages; heniqueu ó susquil; huacal; marcadores de tonelero; marcarios de zapatero; machiembrados para carpinteros con sus hierros.

A Spanish writer, disparaging the character of instruction given in the South American schools, says that the highest attainment made was the art of making "jeroglificos de estile pastrano." What is the meaning of the last word?

COLON Y LUCO.

THE EPISCOPAL DRESS.—Can any reader of "N. & Q." fix the date of the first assumption of lawn sleeves by Anglican bishops as a portion of their ecclesiastical attire? I can find no authority for the costume. When was the canonical dress of bishops, in church, generally discontinued?

C. W.

EXTREMITY, EXTREME.—Perhaps some of your readers will kindly explain the exact difference between these words as used by the Chorus at the conclusion of the first Act of *Romeo and Juliet*:—

"But passion lends them power, time means, to meet,
Temp'ring extremities with extreme sweet."

A. H. K. C. L.

HAUF PLECK.—Can any one kindly tell me what probably would be the size of a *hauf pleck* about 300 years ago? According to Halliwell a *pleck* is a place, plot of ground, small enclosure, field. In Todd's *Johnson* it is a place.

H. W. COOKES.

HOLBORN: GEORGE AND BLUE BOAR.—Can any one inform me where I could obtain a print of Middle Row, Holborn, just executed from another in Faithorne's *Ichnographical Description of London* (temp. Charles I.)? This information appeared in "Archæology of the Month" (June), *Illustrated London News*. I wrote to the editor, but he never replied.

I also wish to know if any print exist of the late "George and Blue Boar" Inn, Holborn?—a place most interesting in English history as the scene of the finding of Charles I.'s letter in the saddle, by Cromwell and Ireton.*

A. P. WALTON.

WORDS CHANGED IN MEANING: HONESTY.—Has not this word undergone a change? Formerly it had that of honour, as, "Honesty (properly honour) is the best policy;" "Make Biddy an honest (honourable) woman;" that is, by

[* The "saddle letter," we believe, is now considered a palpable forgery, as its contents remained unknown till nearly a century after it was said to have been discovered. Vide D'Israeli's *Commentaries on the Life and Reign of Charles I.* v. 323.—ED.]

taking her to church instead of living with her out of wedlock. The distinction is important.

NEWINGTONENSIS.

M. E. JONES.—This lady is author of *The Lake* and other poems (printed at Liverpool), 1844. Can any of your readers give any information regarding the authoress, or tell me whether she has published any other works? R. I.

LITS, OR LYTS FAMILY.—Could any of your readers inform me, 1st, if there is anything known about Roger de Lit, who was a scholar at Eton in or within five years of 1560? 2ndly. Is there any record of the Lits, Lyts, or De Lits having settled in the Isle of Thanet? H. C. M. LYTE.

SIR JAMES MACDONALD.—Information is desired on the following points in the life of Sir James Macdonald of Knockrinsay, Knight, the last chief of the Clandonald of Kintyre and Isla:

1st. Regarding his escape from Edinburgh Castle in May, 1615. His cousin Ranald M'Donald helped him, and the keepers were suspected of conniving at his escape; but I can find no information as to the manner of it.

2ndly. Regarding his residence in Spain (from 1615 to 1620) to which he fled, and where, it is said, "he was favoured by the king." In 1618, the Earl of Argyle, who had driven him from Scotland, repaired himself to Spain, on his conversion to Roman Catholicism; and there is some allusion to the two Scotchmen there plotting against the government of their own country.

3rdly. Regarding his residence in England from 1620, in which year he was recalled from Spain and pensioned by James I., to 1626, when he died. The only information on this point, known to me, is contained in a few of the original letters of the *Melrose Papers* printed for the Abbotsford Club, and in the *Thanes of Cawdor*, printed for the Spalding Club.

F. N. HAMILTON.

Edinburgh.

ENGRAVED OUTLINES.—I lately selected from a printseller's portfolio two engraved outlines, which seem to have formed part of an octavo volume. They are numbered respectively vii. and viii. Opposite to each are verses in letter-press not paged. No. vii. represents a large square with a cathedral of Palladian architecture and palatial houses, rather dilapidated. Four stalls and a dozen poor-looking customers occupy the ground. The lines are:—

"Mother of praise and chosen seat of health,
Blest with firm uncontaminated faith,
Where the seven virtues found their safest home;
I see thee now barren of ornament,
With sorrow robed, and brimming o'er with vice."

No. viii. is a grove with a draw-well. An clerical richly draped, or rather heavily laden with crosses, and several priests are looking at it:—

"This strange well a treasure may hold,
Richer than silver, richer than gold.
Cheerfully drink, piously think,
'Tis the water of life you are suffered to drink."

I think the engravings are not more than fifty years old. The vendor bought them in a lot, and could give no account of them. Perhaps some reader of "N. & Q." may know their meaning, or to what book they belong. E. J. F.

QUOTATIONS.—Who are the authors of the following quotations? The first is—

"All goeth but Goddis will,"

and is prefixed to one of Mrs. Browning's poems, (*The Island*.) The second I came across in an old number of the *Cornhill Magazine*. I forget the title of the article in which it occurred, but it was as follows:—

"Dites moy où n'en quel pays,
Est Thais la belle Romaine,
Archipiada ne —
Qui fut sa cousine germaine?"

My memory fails to supply the name wanting in the third line. There was a second verse which ended thus:—

"Mais où sont les neiges d'autant?"

ORIELENSIS.

Whence the adage—

"Græcum est et non legitur."

Is it a mediæval gloss?

A. O. V. P.

SHAKESPEARE'S BROGUE.—Can any of your readers inform me in what No. of the *Westminster Review* there appeared (some years since) an article on the probability of Shakespeare having pronounced English with a brogue. W.

TERRIBLE DUEL.—In the *Romance of London*, Mr. Timbs describes a terrible duel, in the time of James I., between a Duke of B—— and a Lord B—— concerning a Countess of E——. Who are the three persons alluded to? E. H.

TOURNAMENTS.—In the *Chronicle of the Grey Friars*, printed for the Camden Society, I find, under the date of 1411, the following entry:—

"xii^o A^o [Henrici IV.] Thys yere there came a Cardinelle to London. And menny justes and batteles ware in Smythfelde."

Is there anywhere any account to be found of these doings at Smithfield? MELETES.

[* There is some obscurity in the account of this "terrible duel." The details of it are printed in Dr. Millingen's *History of Duelling*, ii. 14—21. The Doctor states that the narrative was found in manuscript in the library of Mr. Goodwin, author of *The Life of Henry VIII.*, and signed R. Deerhurst, and that "the duel was fought by two gentlemen of that period." Now Thomas Goodwin was the author of *The History of the Reign of Henry V.* (vol. 1704, not of Henry VIII. Can Mr. Timbs fix the date of the occurrence in the reign of James I.?—ED.]

MARIA JULIA YOUNG is author of a book called *Voltaireana*, 4 vols. published about 1800. Does this miscellany consist of translations from Voltaire's works? R. I.

Queries with Answers.

"A COPY OF YOUR COUNTENANCE"—I write to ask if any of your correspondents have ever heard the phrase, or can trace its origin, of "That is a copy of your countenance," meaning, a deception? as if one should say, he did not wish to do anything it was well known he wished to do, and some one should answer, "Oh, that is only a copy of your countenance." It has been an old phrase used habitually from father to son in a family of my acquaintance, but none of them can say where the phrase came from. There is an idea, out of *Don Quixote*. H. M. HERDS.

[The phrase, "That is a copy of your countenance," which we have occasionally heard, but which is not of frequent use, *civilly* implies, "That is not spoken sincerely," "You have used disguise, you have prevaricated." If "copy," in this expression, "copy of your countenance," is to be taken in the ordinary sense of the word, the allusion may be to the copy, or impression, of an engraved plate, which, as we know, totally reverses the plate itself, making left hand right, &c. "That is a copy of your countenance," i. e. quite the reverse of the reality. We would, however, suggest that the word "copy" itself may, in this particular instance, be the modern representative of some older term signifying concealment or disguise.]

BLACK WARDERS.—Was any Scotch regiment ever known as Black Warders, or Black Watch? Supposing such to have existed, can any subscriber give a list of names of officers, or refer to any source where such list could be obtained about the years 1615–1625?

T. W. CLARKE.

[The corps, which has been known for more than a century under the appellation of the 42nd Highland regiment, and which, at different periods, has been designated by the titles of its successive commanders, as Lord Crawford's, Lord Sempill's, and Lord John Murray's Highlanders, was originally known by the name of the *Reicudan Du*, or Black Watch. This was an appellation given to the Independent Companies of which the regiment was formed. It arose from the colour of their dress, and was applied to them in contradistinction to the regular troops, who were called Red Soldiers, or *Seidar Dearag*. From the time they were first embodied, about the year 1729 or 1730, till they were regimented, the Highlanders continued to wear the dress of their country. This, as it consisted so much of the black, green, and blue tartan, gave them a dark and sombre appearance in comparison with the bright uniform of the regulars, who, at that time had

coats, waistcoats, and breeches, of scarlet cloth. Hence the term Du, or Black, as applied to this corps.—Stewart's *Sketches of the Highlanders*, i. 223-261.]

HOLBEIN'S "DANCE OF DEATH."—I have before me two editions of this work—one engraved by Hollar, and the other by Deuchar. The former edition has thirty subjects, and Deuchar's has forty-two. In Hollar's edition there are four subjects not in Deuchar's; and in Deuchar's there are sixteen subjects not in Hollar's. Deuchar's edition is dated 1786; Hollar's has no date, but the letter-press description looks like type of the end of last century. Will any reader of "N. & Q." be kind enough to give a list of Holbein's undoubted subjects in the "Dance of Death"?

JAMES J. LAMB.

Underwood Cottage, Paisley.

[The following is a list of the engravings in the first edition of Holbein—viz. *Imagines Mortis, Lugduni sub scuto Coloniensi*, 1547. They are forty-nine in number—1. The Creation of all Things; 2. The Temptation; 3. The Expulsion from Paradise; 4. The Consequences of the Fall of Man; 5. A Cemetery; 6. The Pope; 7. The Emperor; 8. The King; 9. The Cardinal; 10. The Empress; 11. The Queen; 12. The Bishop; 13. The Duke; 14. The Abbot; 15. The Abbess; 16. The Gentleman; 17. The Canon; 18. The Judge; 19. The Advocate; 20. The Magistrate; 21. The Preacher; 22. The Priest; 23. The Mendicant Friar; 24. The Nun; 25. The Old Woman; 26. The Physician; 27. The Astrologer; 28. The Miser; 29. The Merchant; 30. The Ship in a Tempest; 31. The Knight; 32. The Count; 33. The Old Man; 34. The Countess; 35. The New Married Lady; 36. The Duchess; 37. The Pedlar; 38. The Husbandman; 39. The Child; 40. The Soldier; 41. The Gamesters; 42. The Drunkards; 43. The Idiot Fool; 44. The Robber; 45. The Blind Man; 46. The Waggoner; 47. The Beggar; 48. The Last Judgment; 49. The Allegorical Es-cutecheon of Death.]

GLOTTENHAM MANOR, SUSSEX.—I am at present residing upon a farm called Glottenham, within one mile of Robertsbridge, Sussex, Salehurst parish. In the rear of the farm buildings are the remains of a castle or castellated building, with the moat at present quite dry. The ground is an offshoot of Etchingham parish, though Etchingham is distant some five miles. Can any of your readers give me information concerning these ruins? I can only ascertain in the neighbourhood that they are believed to be the remains of a castle, upon the strength of which my landlord calls his estate Glottenham *Castle*. Any information regarding Glottenham would also oblige.

G. E. M.

[The manor of Glottingham in Mountfield is a portion of the rental of "Castle Guard" rent due to the Duke of Newcastle. The various grants of the crown connected with "the Castle and Honour of the Rape of Hastings,"

seem to imply a manorial jurisdiction over the whole rape, appendant to the tenure of the Castle. Horsfield (*Sussex*, i. 563), informs us, that "Glottingham is a manor on Mrs. Righton's estate. In a wood, called the Castle Wood, is the site of the ancient mansion" [of the Etchingham family?]; "a space of seven rods by ten rods is contained within the foundations. As the adjoining farm is called Mountfield Park, it is probable there was once a park belonging to this mansion. The space is completely surrounded by a moat, now nearly dry." Some particulars of this locality may also be found in Rouse's *Beauties of Sussex*, i. 23, and in Sir W. Burrell's *Sussex Collections* in the British Museum, Addit. MS. 5679, p. 333.]

AN IRONICAL COMPLIMENT.—

"He, i. e. Bp. Hacket, did not live to finish the palace (at Lichfield), nor did his successor, Wood, though rich, willingly do anything to it. Sir Simon Degg, a gentleman of that country, to incite him to undertake it, dedicated to him a book entitled *The Parson's Counsellor*, and then in the preface compliments him upon the subject of having most nobly restored to the church that demolished fabric for the good of his successors, although at the time he had not so much as turned over one single stone towards it. But I think the good Abp. Sancroft by his authority forced him at last to do something, though full against his will. So vast is the difference in the moral characters of men under the same call and obligation."—*Life of Lord Keeper Guildford*, i. 280.

E. H. A.

[Dr. Thomas Wood, who was a thorough Puritan, became Dean of Lichfield in 1663. Bishop Hacket complains frequently and in no measured terms of his obnoxious conduct there. See the Bishop's correspondence with Abp. Sheldon in the Tanner MSS. xlv. 66, 69, quoted in the Surtees Society's *Miscellanea*, vol. xxxvii. p. xiv. Dr. Wood became eventually Bishop Hacket's successor at Lichfield, through the unworthy intervention of the Duchess of Cleveland, whose favour he gained by contriving that his niece, a wealthy heiress, to whom he was guardian, should marry the Duke of Southampton, the Duchess's son by Charles II. His subsequent gross and flagrant neglect of his episcopal duties led to a remarkable and unusual exercise of discipline on the part of Abp. Sancroft, namely, the suspension of Bishop Wood from his episcopal dignity and functions, which took place in April, 1684. The instrument of suspension, taken from Archbishop Sancroft's registers at Lambeth, is printed in D'Oyly's *Life of Sancroft*, i. 194. The Bishop submitted some time after, and the suspension was taken off in May, 1686.]

Replies.

MINIATURES ON IVORY.

(3rd S. vii. 458.)

In reply to the query of MR. BECK relative to the date of miniature painting on ivory, I beg to state that I have in my possession a miniature which may throw some light on the subject. I was unfortunately unable to take it to South K

till I was informed by those who were arranging the collection of miniatures that it was too late for them to receive it; it is therefore not exhibited.

It is a miniature, or rather a small picture, painted on ivory, $6\frac{1}{2}$ inches long, and $1\frac{1}{2}$ inches wide, and represents Frederick V., Elector Palatine, and his wife Elizabeth, daughter of James I. of England, afterwards King and Queen of Bohemia. They are represented as walking on a terrace accompanied by two attendants, and in the background is a bird's-eye view of the Castle of Heidelberg and its gardens, to which the electress is pointing with her fan. It is painted in transparent water-colours on ivory, and is executed with the most minute accuracy. The figures are delicately stippled, the remainder being painted in the same manner as the illuminations of ancient manuscripts. The architectural details of the castle are given with such minuteness as to enable me to fix the date of the painting.

The elector was married in 1613, and in 1614 took upon himself the government of his electorate. During his short reign, between 1614 and 1619, he carried his castle-palace of Heidelberg to its greatest extent of splendour. He raised the "big towers," building on the top of it a large circular saloon. He erected the "English Building" for his wife on the northern rampart; he transformed the old chapel of the Rupert's Buildings into a royal hall, substituted a platform with a balustrade for the high roof of the building where the great gun was kept; and, lastly, filled up the "Round Bastion," substituting a handsome balustrade for the original parapet. These works were all completed in 1619, and in the month of September of that year he and the electress left Heidelberg for Prague to accept the crown of Bohemia, and never afterwards returned; for the Thirty Years' War then broke out, he was put under the ban of the empire, and being deprived of his dominions, he and his queen became fugitives on the face of the earth, and never again visited Heidelberg.

All the above alterations in the castle, even the balustrades, are most minutely given in the miniature, which agrees in the very smallest detail with a view of the castle taken in 1619, and it consequently could not have been painted before that year; and it can hardly have been painted later, for it is not likely that any artist would have represented the elector and electress standing in state on a terrace, pointing with pride to their magnificent castle after they had been deprived of their dominions, and were houseless wanderers on the world at large. Moreover, the "Octagon Tower" at the corner of the castle is represented entire, and just as it was in 1619. In 1623 and 1623 the castle underwent two sieges, in one of which the upper portion of this tower was destroyed, and was not rebuilt till 1640, and then it

was not restored in the same form it had in 1619, and as it is here represented. So that, if the architecture is any guide, this painting and view of the castle must have been done between 1619 and 1623.

Frederick died of the plague at Mayence, 1632, and Elizabeth died in London, 1602. I am therefore disposed to fix 1619 as the date of the painting, that being the only time when the elector and electress could have been properly represented as pointing with pride to the splendid palace which they had only just finished. The style of painting is not that of a later period, and the costumes quite correspond with the time.

The miniature is most probably the work of some German artist. It is imbedded in an ivory frame, with a wavy moulded border round it; and the whole is so closely glued up within an outer frame under a glass that it cannot be taken out to be examined without breaking it to pieces. It is enclosed in a box of walnut wood, with a sliding lid. This may be a single and exceptional work, but it is quite clear that the art of painting with transparent water-colours on ivory was understood early in the seventeenth century. It is not possible to see whether it is painted on a thick piece of ivory or a thin sheet, but I should rather suspect the former; and I am disposed to think that the sawing ivory into thin sheets for painting was the consequence of there being a demand for it as a ground for miniatures, in substitution of the card and vellum of the earlier artists.

OCTAVIUS MORGAN.

9, Pall Mall.

JUBILEES OF THE ROMAN CATHOLIC CHURCH.

(3rd S. vii. 440.)

Lists of the great or ordinary Jubilees may be seen in many Catholic treatises of theology and canon law, such as Bouvier, *Traité des Indulgences et du Jubilé*, translated by Canon Oakeley; and Ferraris, *Prompta Bibliotheca*, arts. "Annus Sanctus" and "Jubilæum." But the following is a correct list of the greater Jubilees:—

Pope.	A.D.
Boniface VIII.	1300
Clement VI.	1350
Urban VI.	1390
Nicholas V.	1450
Paul II.	1475
Alexander VI.	1500
Clement VII.	1525
Julius III.	1550
Gregory XIII.	1575
Clement VIII.	1600
Urban VIII.	1625
Innocent X.	1650
Clement X.	1675
Innocent XII.	1700
Benedict XIII.	1725
Benedict XIV.	1750
Pius VI.	1775
Leo XII.	1800

I presume that your correspondent requires a list of the *ordinary* Jubilees only. The Popes have been accustomed to grant *extraordinary* Jubilees, occasionally in times of great necessity, or for obtaining particular favours from heaven. There have been moreover ordinary Jubilees granted for particular dioceses. And of late years extraordinary Jubilees have been granted: in 1829, by Pius VIII.; in 1833 and 1842, by Gregory XVI.; in 1847, 1850, 1854, 1858, and in the present year 1865, by the reigning pontiff Pius IX. F. C. H.

Your correspondent A. O. V. P. will, I think, find the required information respecting the "Jubilees of the Roman Catholic Church," in Staveley's *Romish Horseleech*, chap. ix., "On Jubilees and Pilgrimages," pp. 85—96, edit. 1779. At least, a perusal of the chapter referred to will repay the reader, as it throws considerable light on the doctrines and practices of the Church of Rome.

E. C. HARINGTON.

The Close, Exeter.

SHAKESPEARE FAMILY.

(3rd S. vii. 175, 498.)

The name of Shakspeare has been ever associated with my almost religious veneration; and the recent allusions to his family in "N. & Q." are as a "ticket of leave" for this communication; but, as age and infirmity have for some years held me in solitary confinement, within the four walls of my study, I am unable to satisfy myself whether much if not all of what I here write about the "Swan of Avon" has not already appeared in print. If such has been the case, I request that the Editor of "N. & Q." will for my sake and that of his trustworthy periodical, commit this sheet to the flames.

From my MS. Genealogical Collections (No. 58), it appears that a Thomas Shakspeare was, at the close of the reign of King Edward III., a Controller of the Customs in the ancient port of Youghal. Let the archivists of Ireland proudly endeavour to link the Thomas with John of the next notice, and the discoverer will merit at least a statue *perennius*.

In the reign of Queen Elizabeth —

"John Shakspeare, now of Stratford-upon-Avon, in the County of Warwick, Gent., whose Parent and Great-Grandfather and late antecessor (*sic* in my copy), for his faithful and approved service to the late most prudent Prince King Henry the Seventh of famous memory, was advanced and rewarded with lands and tenements given to him, in those parts of Warwickshire, where they have continued by some descents in good reputation and credit. We therefore" (say the Heralds of the day, William Dethick, Principal King-of-Arms of England, and William Camden, Clarendieux), "have assigned and granted," &c.

As I feel that this heraldic patent of arms must have appeared heretofore in print, I shall not occupy more of your space. The copy which I have of the patent is stated to have been taken from the original in the Heralds' Office, marked G. 13.

The John Shakspeare, Esq., who died in 1775, was an Alderman of Aldgate Ward.

Further references in my Collection are to the *Gentleman's Magazine*, vol. lxxvii. 609; *id.* lxxxvi. part ii. 204; *id.* lxxxvii. pt. i. 35, &c.

J. D'ALTON.

I am very glad to find this subject mooted in the pages of "N. & Q.," and I hope the discussion may enable us to add some branches to the (as at present ascertained) meagre family tree of the poet.

It may be interesting to your readers to know that there is now living at Wolverhampton a poor man named George Shakspeare, who earns a precarious livelihood by net-making. This man claims to be descended from Humphrey, the poet's brother, and his pedigree is as follows:—

Pedigree of George Shakspeare of Wolverhampton.

John Shakspeare, buried at Stratford, 1601 =

William, the poet. Humphrey, son of John S., bap. May = 4, 1590, at Stratford.

Humphrey, son of Humphrey S., bap. = Feb. 2, 1639, at Lapworth.

John, son of Humphrey S., bap. April = 9, 1678, at Lapworth.

John, son of John Shakspeare, born = Mary at Charlecote, 1697 (a carpenter).

Edward, son of John S., d. 1770, at = Charlecote.

Edward, son of Edward S., bap. March = 15, 1761, at Charlecote, died 1828, aged 66 (*sic*).

John, son of Edward S., b. 1782, died = at Henley-in-Arden, 1855.

George Shakspeare, son of John S., b. Oct. 10, 1812, at Henley-in-Arden.

This pedigree is unsupported by any documentary evidence further than the church registers,

filled up by a deposit of silt washed in by rain, or by an infiltration of calcareous matter, perhaps both, and so continued to exist in a hybernating state till at length liberated by the quarryman or mason. But all this must depend upon the geological formation, and the nature and condition of the bed of stone in which the animal is found.

OCTAVIUS MORGAN.

ARTISTIC (3rd S. viii. 8.)—Perhaps the best engraving of a blacksmith's forge with a blacksmith at work is a mezzotint by Earlom, after a picture by Wright of Derby.

E. H.

In reply to ARTISTIC, I would mention the portrait of William Haulbrook, the Blacksmith of Marlborough (1659), working at his forge. It is prefixed to his *Life*, published, I think, about 1744. Underneath the portrait are these lines:—

"I am the Loyal Blacksmith who was a prisoner in chains,
But bloody Bradshaw was hang'd like a Rogue for his pains."

J. H. W.

HESTON HUMPHREYS (3rd S. viii. 10.)—Mr. Heston Humphreys horsewhipped the Duke of Bedford at the Lichfield races on Whittington Heath, in Sept. 1747. The parties guilty of the riot and assault were tried the August following. The races were held annually in the second week in September. After the year 1745, when party spirit ran very high, there were two race meetings, the Whig meeting being held a fortnight before the Tory meeting.

I have two engravings and one woodcut representing these races and the duke's mishap. There is also a ballad upon the subject. In one place it is entitled "The Lord's Lamentation; or, the Whittington Defeat." In the *Foundling Hospital for Wit*, No. V., it is called "The Lichfield Defeat."

E. H.

GONZALEZ DE ANDIA, HEREDITARY KNIGHT OF THE GARTER (3rd S. vii. 492.)—It does not appear from the diploma cited, that the Order of the Garter is at all mentioned in it. The Collar of the Order of the Garter had not then been introduced. Is it not most likely that the king sent to his "well beloved Domingo Gonzalez de Andia" his Livery Collar of the Suns and Roses? No such person was a Knight of the Garter; nor is there any instance of the Order having been conferred with hereditary succession to the honour. A search in the Public Record Office might disclose the real fact.

Y.

LORD HOWDEN inquires for hereditary Knights of the Garter. In Collins's *Peerage*, i. 206-7 (ed. 1778), he will find the singular commission granted

in 1644 by Charles I. to Edward, Marquis of Worcester, in which occurs this passage:—

"The title of Duke of Somerset to you and your heirs male for ever; and from henceforward to give the Garter to your arms, and at your pleasure to put on the George and Blue Ribbon."

Blanche Lady Wake, whom HERMENTRUDE mentions in 51 Edw. III., I think can be no other than Blanche, daughter of Henry Plantagenet, Earl of Lancaster. HERMENTRUDE says, from Burke's *Extinct Peerage*, that this Blanche died in 1349; but I think she is here in error, as on referring to that work, I find that Blanche's husband, Thomas Lord Wake, is said to have died in 1349, and that no date at all is given for Blanche's death.

CHARLES F. S. WARREN.

Over Vicarage, St. Ives, Hants.

ZINC SPIRES (3rd S. vii. 461, 503.)—At the time that Dalston spire, spoken of by J. C. J., was being recovered, I sent and obtained a piece of the old zinc, as I was at the time collecting all information I could about zinc. I found the piece of metal thus obtained to be far too thin, and also of inferior quality, being brittle, and, as J. C. J. says, "hard and stubborn;" but let me add for his information, that good zinc is very soft and ductile; it will bend, and bend *again*, without cracking; and a reference to the work executed in high relief by stamping in an iron mould, will show still more that this is so. I believe the spire at Dalston was recovered in the same mistaken way as before; and unless a better sort of sheet zinc has been used the same result will take place. But from inquiries I have made as to the mode in which Ilford church spire has been done, I believe there is no such disappointing results to fear there.

JAMES EDMESTON.

CURIOUS CHRISTIAN NAMES (3rd S. vii. 494.)—A correspondent mentions his having found in a parish register "the very uncommon name of Wylgeforde given to a daughter in two different families in 1582 and 1584." This is *St. Wilgefortis*, Virgin and Martyr, who was crucified with ropes, and who prayed that she might have a man's beard, so that her sex being mistaken, she might be preserved from insults to her chastity. Hence she is represented in old illuminated books of *Hours*—too often ignorantly called *Missals*—with a long beard, crucified with ropes, in a blue, or red robe, tied round her feet, or ankles. This saint, thus depicted, is still to be seen on the roodscreen of Worstead church, Norfolk.

F. C. H.

LORD BACON AND SIR JOHN CONSTABLE (3rd S. viii. 4.)—MR. CORNEY may be right as to the use of the word "brother" by Daniel, but he is wrong as to Bacon, who called Sir John Constable his brother as being the husband of his wife's sister. Is it known, by the way, upon what authority

Nickolls states that Sir John Constable was knighted on Oct. 7, 1607? There is a letter of Bacon's in which he speaks of the king having "most graciously, at his humble request, knighted, the last Sunday, his brother-in-law, a towardly young gentleman." Now Oct. 7, 1607, was a Wednesday. The date attached to the letter in the modern printed copies (1603) was, I believe, introduced by Dr. Birch. In the earliest printed copy (*Remains*, p. 78) it has no date; and it cannot, I think, have been written so early.

Bacon left Sir John Constable *all his books*. Is there any chance of finding what became of them?

J. S.

DEMOSTHENES' ADVICE (2nd S. vi. 70; 114, 3rd S. vii. 430.)—The answer to the question, "Is the saying, in which Demosthenes is supposed to have spoken of action [*ἡ ἀπόκρισις*] as the one thing necessary to make an orator, to be found in the works of any Greek author who wrote before the time of Cicero?" must, I believe, be given in the negative. I have already shown from Aristotle (*Rhetoric*, iii. 1, 2) that *ἀπόκρισις*, as "the art of delivery," was recent in his day. The best, indeed the only, description we have of it in Greek, besides Aristotle, is in the *Ion* of Plato; Ion being one of the rhapsodists, or actors (*ὑποκριταί*), Socrates asks him,—

"Whenever you recite verses, or tell the pathetic story of Andromache, Hecuba, or Priam, are you not excited beyond yourself (*πλεον ἐμψρων εἰ ἢ ἔγω σπαντοῦ*), and does not your soul think itself carried away in ecstasy (*ἐνθουσιάζουσα*) to Ithaca or Troy?"

The reply is,—

"When I am reciting any tale of pity my eyes are filled with tears; but when it is awful or terrible, my hair stands on end, and my heart leaps. . . . From the stage I constantly see the spectators weeping, looking aghast, or astonished, in unison with my recitation."

So Hamlet (Act II. Sc. 2) remarks like effects as to the story of Hecuba in the actor, but not in Polonius the spectator. Plato beautifully compares the effect of this kind of elocution to the loadstone which attracts iron rings, imparts that property to other rings, and forms a chain of them. This is in part on the principle of *imitation* (see that word in Rees's *Cyclopædia*), whereby one auditor sympathises with another, by the art of the actor, who is the loadstone, whilst the auditors are the magnetised rings. Ion was complete master of his art, his passion was only simulated, for, being a tragic and not a comic actor, he says,—

"I must set my auditors weeping, that I may laugh when taking their cash; for if I set them laughing I weep, for I lose their money."

This word, *ἀπόκρισις*, is not here used by Plato, but he explains the feeling by the word *κατέχευται*, "he is *possessed*, since he is held fast." To the attractive powers of the rhapsodist, or actor, the

repulsive powers of Socrates, by his dialectic method, afford a striking contrast, the effect of the latter being forcibly described by Plato as like the shock of the torpedo, *νάρκη θαλαττία* (*Meno*. xiii.).

T. J. BUCKTON.

CHARTULARY OF WHALLEY ABBEY (3rd S. vii. 376.)—I rather think that *in factum* is the correct reading. There was in the Roman law a class of actions denominated *Actiones in factum*. If any of your readers should wish to enquire into the nature of these actions, I would refer him to Ortolan, *Explication des Instituts* (1843) pp. 1061-1008. But as far as the Chartulary is concerned, it is enough to observe that in the Middle Ages writers who affected classicality at the expense of precision were in the habit of using this term of the Roman law to designate what in the Latin of our English Common Law were styled, *Actiones de Transgressione super casum*—an expression to which the modern reader might be disposed to apply the remark which in the *Promptorium Parvulorum* we find made on the word *plagius* (a pledge)—"Latinum est Anglie, et non alibi." To the modern lawyer, these actions are known as "actions on the case."

P. S. C.

SYNAGOGUE OF THE LIBERTINES (3rd S. vii. 460, 505.)—It is not necessary to recur to the theory that *Λιβερτινών* may have been corrupted into *Λιβερτινών*. The latter word is, as MR. BUCKTON correctly states, simply the Greek adaptation of the familiar Latin term *Libertinorum*; as *κοδραντήν* (St. Matt. v. 26) of the Latin *quadrantem*; and as many other foreign words are employed in the New Testament.

In accordance with this fact, the following remarks of Bishop Marsh may be acceptable to your correspondent:—

"Whatever meaning we affix to this word—whether we understand emancipated slaves, or the sons of emancipated slaves—they must have been the slaves or the sons of slaves to Roman masters; otherwise the Latin word *libertini* would not apply to them. That among persons of this description there were many at Rome who professed the Jewish religion, whether slaves of Jewish origin or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the *Annals* of Tacitus, from which it appears that the persons whom that historian describes as being *libertini generis*, and infected, as he calls it, with foreign—that is, with Jewish superstition—were so numerous in the time of the Emperor Tiberius, that four thousand of them who were age to carry arms were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion or to depart from Italy before a

appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews, then at Rome (under pretence of their serving in the wars), in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life if they did not comply with his commands. We can now, therefore, account for the number of *libertini* in Judæa, at the period of which [St.] Luke was speaking, which was about fifteen years after their banishment from Italy."

H. W. T.

In the number for December, 1864, of De Rossi's interesting *Bullettino di Archeologia Cristiana*, CANON DALTON will find the article for which he inquires. Chevalier De Rossi's opinion is that the Libertines referred to in the Acts were *Judei Libertini*, Jews who (or whose fathers) had been made slaves in war, and afterwards gained their liberty. These emancipated Jews had a synagogue of their own at Jerusalem. I am surprised so good an antiquary as your correspondent MR. BUCKTON does not know De Rossi's periodical. It is to be had in London, I believe, of Molini, the Italian bookseller in King William Street, Strand.

G. R.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 425).—To *insense*, i. e. to make another sensible of one's meaning and purpose, is a very common use of this verb, both in Ireland and in the northern and midland counties of England. I have not seen it noted that the word is employed in the same signification by Shakspeare, *King Henry VIII.*, Act V. Sc. 1, where Bishop Gardiner says to Sir Thomas Lovell:—

"Sir (I may tell it you), I think I have
Insensed the lords o' the council that he is
(For so I know he is, they know he is,)
A most arch heretic."

H. W. T.

COMMON SAYING (3rd S. vii. 494).—A curious variation of the saying referred to by your correspondent ST. SWITHIN, was once used in conversation with myself by a Polish Jew. After discussing some points connected with our respective creeds, he pulled something out of a small bag, and asked me if I knew what it was. I replied that it was a phylactery. He then observed, in a severe and caustic tone, that there were many teachers of our church who would not have known him to be an Israelite at all; and that if he had chanced to fall ill, and die in their parishes, they would have had him buried like any other person amongst themselves (a consummation from which he seemed to shrink with sincere horror); but that any clergyman who knew Hebrew could tell at once, from this little sign, that such a person ought to be conveyed to the burial ground set apart for members of the Jewish faith. He alluded upon sundry parties whom he stated as being, to his knowledge, entirely ignorant of the

very elements of the sacred language; and concluded in the following words, which I wrote down at the time (February, 1861), and which I transcribe from my note:—

"Ah! those parsons who do not know Hebrew have no business to be parsons. They should be butchers; they do not know Aleph from a bull's foot."

It gives even more than ordinary point to this man's sarcasm, which was spoken in a very bitter tone, as I well remember, if he was aware of the identity presumed to exist between the Hebrew letter aleph and a *bull's head*, to which the most ancient form of that letter in the Phœnician alphabet bears a rude resemblance, as Gesenius has remarked.

H. W. T.

TOASTS (3rd S. vii. 501).—MR. WILLIAM BATES quotes the story of the Earl of Stair's famous toast from the *Anecdote Library*, 1822, in which Lord Stair's "Master King William" is made a contemporary of the Empress Maria Theresa and Louis XV. The scene of the story is the Hague, where Lord Stair was British Plenipotentiary in 1742-3, immediately before the Dettingen campaign, when George II. was king, whom he served in the double capacity of ambassador and commander-in-chief.

The *Anecdote Library* has confused this Lord Stair with his grandfather or father, who both served King William III.; the former, Sir James Dalrymple, whom King William created Viscount Stair, as Lord President of the Court of Session; and the latter, John, second Viscount and first Earl of Stair, as Secretary of State for Scotland, in which capacity he earned the hatred of his countrymen by his share in the barbarous massacre of Glencoe, and his exertions in favour of the Union with England, which were so arduous as to shorten his life. His son, the ambassador and field-marshal, was, however, generally beloved and admired by his countrymen. It has been remarked that rarely, if ever, have men of such eminent talent been produced by one family in three successive generations.

SCOTUS.

A wish having been expressed that the "Climax of Toasts" should be turned into a metrical form, as a mnemonic aid to diners out, the following attempt is with great deference submitted to them:—

L'Abbé de Ville proposed a toast,
His Master, as the rising *Sun*:
Reisbach then gave the Empress Queen,
As the bright *Moon*, and much praise won.
The Earl of Stair, whose turn next came,
Gave for his toast his own King Will,
As Joshua the son of Nun,
Who made both *Sun* and *Moon* stand still.

F. C. H.

COUTANCES (3rd S. vii. 494, 506).—MR. J. WOODWARD will find, by reference to the histories,

Duncan and Durell, of the Channel Islands, that they were formerly within the diocese of Coutances.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

COMPUTATIONS OF REGNAL YEARS (3rd S. vii. 478.)—"O that I had been writ down an ass!" exclaims our old friend Dogberry; but I doubt whether he would have found it a very pleasant process to "write *himself* down an ass" in the august pages of "N. & Q." Yet this is, on my own account, the object of my present communication. I really am astonished at my own stupidity. Not until I had sent you my query on this subject, did it occur to me to subject the Rolls to the simplest possible test—that of the coincidence between the days of the month and those of the week. Having tried this test, may I now state, for the benefit of any one who may be puzzled as I was, that the Michaelmas Rolls of Edward III. really belong to the year previous to that for which they are dated, *i. e.* that the Roll for Michaelmas, anno 38, contains the Michaelmas Term for anno 37, and the Hilary Term for anno 38. While the Paschal Rolls of Richard II. are dated for the regnal year of which they contain the commencement, *i. e.* the Roll for anno 4 is that for 1381.

As the one object of all my researches, here and elsewhere, is truth, I hasten to acknowledge at once that this discovery entirely disproves my suggestion concerning the sons of the Black Prince. The dates of the arrival of news to King Edward must be as follows:—

Mich. 30, Feb. 25	. . .	1365
Pasch. 30, July 7	. . .	1365
Pasch. 41, May 3	. . .	1367

The first time, news was brought of the birth of Prince Edward. The second, letters concerning the birth of the same prince. The third, letters concerning the birth of Prince Richard, whose nativity Froissart has correctly placed in 1367.

The remainder of the dates in my "Notes from the Issue Rolls," Nos. 1 and 2, must also be read, when taken from the Michaelmas Rolls, a year earlier than those given. Having once discovered the test which I must apply, I shall be careful to date my future "Notes" correctly; and I beg your pardon Mr. Editor, and that of your readers, for having unwittingly misled you. I was not the only person mistaken, for I asked "an opinion" on the subject from a competent judge before writing to you. My informant appears to have been mistaken as well as myself; and the dates of the Rolls are certainly not such as any person would at first have supposed. HERMENTRUE.

SASH-WINDOW (3rd S. vii. 508.)—Unlike the window that opens and shuts on hinges, and with a horizontal movement, the sash-window works up and down like a *sluice*. Hence I have always

thought that sash-window meant sluice-window, *Sasac*, in old English, a *sluice*: so, in Dutch, *sas*. Sash-window = *sassee*-window. SCHIR.

COLD HARBOUR (3rd S. vii. 483.)—Notwithstanding the ingenious theories put forward as to its derivation, I believe Cold Harbour is a nickname and nothing else. In looking for the origin of names, I venture to think that we do not pay sufficient attention to the proneness of the labouring population of all countries to that kind of humour (often a very poor sort of wit) that consists in affixing a stigma to persons, places, and things, by coining a name for them. We know that a great number of established surnames originated in that way, and that almost every collier and miner in England and Wales has a fresh or second name given to him by his fellows, derived from some personal peculiarity or from some incident in his career. As to nicknames of places, I may mention as an illustration that Sir Roderick Murchison, in his *Silurian System*, calls in aid local names as illustrative of the character of the soil. Speaking of the coarse drift, loading the surface of the old red sandstone in the western part of Herefordshire, he says (first edit. p. 512), it "renders whole parishes arid, as indicated by the appellations of 'rough moors,' 'labour in vain,' &c. One name of a place in that district, marked in the ordnance map, is "Cold Heart."

If a far-fetched derivation is to be sought for "Cold Harbour," why not for the above, or for a variety of other names of houses and cottages, *e. g.* "Knave's Castle," "Folly" (the latter generally coupled with the name of the builder of the house), and a variety of other names of frequent occurrence? But to come still closer to the point, I know a house in Shropshire, built within the last forty years on uninclosed nameless ground, and that house acquired the name of "Cold Harbour;" and on my asking, some twenty years ago, the first occupier of the house, how the name was acquired, he told me the masons who built it so christened it over a jug of beer! I will only add, that I know several "Cold Harbours" which could not have had any relation to a Roman road.

J. E. DAVIS.

Rownall Hall, Leek.

WILLIAM, EARL OF ULSTER (3rd S. vii. 478.)—Several of the *Annals of Ireland* make mention under the year 1333, of the assassination of this young earl. Those (edited for the Irish Archaeological Society by Dean Butler) of *Friar John Clyn*, who lived at the time, state the occurrence to have been in that year, "sexto die Julii in octabis Trinitatis:" the earl being "20 annorum etatis, unicam et unius anni filiam relinquens heredem." The word "Julii" here must, by some accidental mistake, have taken the place of the word *Junii*; Trinity Sunday having fallen that

year on the 30th of May, and its octave, or first Sunday after, on the 6th of June. There is an *English Inq. p. Mort.* of the earl's, in 7 Edw. III., which, I conclude, gives the day of his death; and possibly, too, the precise age of his infant heiress, future wife of Lionel of Antwerp.

J. KYNASTON EDWARDS.

WYVIL: CLIFTON (3rd S. vii. 257.)—It may assist the inquiry into William Clifton's descent to state, that he was solicitor of Excise at Edinburgh from c. 1720 to c. 1760; that his wife's name was Mary Diryck (qu. Derrick?); and that his children were: 1. William, afterwards Vicar of Embleton, Northumberland; whose son afterwards held a living somewhere in the south. 2. Humble, died young. 3. Humble. 4. David Barnaby, died young. 5. David, born 1724; married Katherine, daughter of James Baird of Chesterhall. 6. Christian Catherine, wife of Edward Wyvil; and possibly other children. Probably, therefore, he or his wife were connected with some of the Humbles of Yorkshire. We have the somewhat uncommon name of Clifton, associated with the very uncommon ones of Diryck and Humble: a fact which may help some of your readers to identify this family of Cliftons. P.

"FROM THENCE" versus "FROM THERE" (3rd S. vii. 437.)—Your correspondent C. E. P. would have fortified his position in claiming for the first of these expressions a place in classical English, had he, in my opinion, noticed the fact that the use of such words, as *there*, *thence*, as adverbs is in itself a corruption; though, like many other words and phrases originally used in very different or even opposite senses, they have forced for themselves by the necessities of our thought, a well-ascertained position in our colloquial and written language. *There*, *thence*, are but oblique cases of the pronoun *the*: the *ce* in *thence*, though not apparent to the eye, reveals itself to the ear, as the *es* or *'s* of the possessive case. And bearing this fact in mind, it seems to me a better expression. In *from thence*, rather than *from there*, you revert as it were to the primary meaning of the word—an inflected pronoun in possessive case with a preposition before it. PAUL A JACOBSON.

West Derby.

N. D., A MINIATURE PAINTER (3rd S. vii. 495.) As Nathaniel Dance, R.A., is not recorded as a miniature painter, the pictures in question were probably painted by Nathan Downer; whose name appears in the Royal Academy Catalogue for 1771 and 1773. U. O. N.

Westminster Club.

"THAT'S THE CHEESE" (3rd S. vii. 397, 465, 505.)—In a work recently published, entitled *Stray Leaves from the Diary of an Indian Officer*, appears the following passage:—

"Few who use the word *cheez*, are aware of the exact meaning. It is simply the Hindoostanee word for *thing*. In my young days we used to say that so-and-so was just the thing, whereas now we hear that it is just the *cheez*."

The author also states that the Anglicised word "bosh" is also of Hindoostanee origin; and signifies, as in our language, nonsense.

C. S. REVELL.

None of the explanations of the meaning or origin of this popular, or rather slang phrase, appears to me very satisfactory. I am disposed to think that it is a corruption of good Saxon, thus:—The word *choice* was formerly written *chose*, from Eiran=to chese; or Ang.-S. ceorjan, to choose:—

" Now thou might *chese*,
How thou couetist to cal me, now thou knowst al mi
names."—*Vision of P. Ploughman*.

When one says, "That's the cheese," I understand it to mean: That is just the proper thing—just what I would have *chosen*; or, taking for the orthography of the word its agreement with the original orthography and orthoëpy, "That's the *chese*, or *choice*." I need hardly refer here to the fact, that ceorjan belongs to that class of words which change the *z* into *s*. PAUL A JACOBSON.

West Derby.

KILPECK CASTLE (3rd S. vii. 476.)—From a pedigree in my possession of the Pye family, Lords of Kilpeck Castle in the Mynde Park, Herefordshire (which they possessed from before 25th Henry I. (1124) until the flight of King James II., when they disposed of it and retired to the Continent), I find the following references:—

"There is an interesting account of Kilpeck Castle. See *Gentleman's Magazine* for Sept. 1789."

Also see —

"Dugdale's *Baronage*, vol. i. p. 597; Pedigree of Pye Family in Noble's *Memoirs of the Cromwells*, vol. ii. p. 99."

THOMAS BALGUY ALLEN.

Tombland, Norwich.

CLARET (3rd S. vii. 494.)—The practice of drinking claret in Scotland and Ireland continued some time after the flight of James II. In Campbell's *Life of Lord Loughborough* (vi. 29), it is stated that excellent claret was drawn from the cask at the rate of eighteen-pence the quart; and that the extinction of the "Poker" society (a promilitia association at Edinburgh) was effected by the tax on French wines (*cir.* 1757), which doubled its price. Hence the joke of John Home:

"Firm and erect the Caledonian stood,
Old was his mutton and his claret good;
Let him drink port, an English statesman cried;
He drank the poison, and his spirit died."

T. J. BUCKTON.

NETTLES PROOFS OF HABITATION (3rd S. vii. 460.)—I had noted this in *Glencreggan* (ii. 207)

when speaking of a vitrified fort on the western coast of Cantire; and I quoted some interesting remarks on the subject from *Pictures of Nature around Malvern*, by Edwin Lees, F.L.S., who says,—

"However much Nature may adorn solitary spots of her own selection, she refuses to throw any but the rankest and most lurid plants where the ground has been contaminated by human vices. So prophesied Isaiah of the structures of Idumæa: 'Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof;' and how often are we reminded in the present day of where some dwelling or garden has formerly been, by the nettles, thistles, or wormwood, that almost choke the spot. This appears to be the case generally in the world; for either weeds delight to dog the footsteps of man, go wherever he will, or the turning up of the soil and the manure left there unfits it for the old flowers of the country, but makes a pabulum for rank strangers, which they quickly take advantage of. Thus, North America has become a garden for English weeds; and Professor Buckman told me that he saw them among the backwoods of Ohio wherever the ground was upturned. Scleiden says that Russian steppes are peculiarly fertile in weeds called 'burian' wherever cultivation has loosened the soil. They rise, he says, to an incredible height; and 'These thistles, as in the Pampas of Buenos Ayres, distinguish themselves by acquiring a size, a development, and ramification which is truly marvellous.'—*Rambles of a Geologist*, pp. 364-5.

CUTHBERT BEDE.

FAMILY NAMES: DOOLITTLE (3rd S. vii. 459.) The name of Doolittle is still to be found in Kidderminster, and has existed there for upwards of two centuries. Of this family was the Rev. Thomas Doolittle, born at Kidderminster, 1630, who was vicar of St. Alphage, London, from 1654 to 1692; after which he was a celebrated non-conformist divine, and the projector of the first meeting-house. A sketch of his life and a list of his works (of which the *Treatise on the Lord's Supper*, and *A Call to Delaying Sinners*, have passed through numerous editions), will be found in Chambers's *Biographical Illustrations of Worcestershire*, pp. 222-3.

CUTHBERT BEDE.

"**THOUGHTFUL MOLL**" (3rd S. vii. 495.)—This and similar stories are to be found in "N. & Q." 1st S. v. 363, 459, and 601.

AN OLD SUBSCRIBER.

DANIEL AND FLORIO, p. 4, col. ii.—The subscription to Mr. Anthony Bacon is, "Your entire loving brother." The subscription to sir John Constable is, "Your loving brother and friend."

BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of Science, Literature, and Art. Edited by W. T. Brande, D.C.L., and Rev. G. W. Cox, M.A., assisted by Gentlemen of eminent Scientific and Literary Acquirements. Part IV. (Longmans.)

We are glad to chronicle the steady progress of this useful work. The present Part completes the first of the three volumes of which the work is to consist.

England as seen by Foreigners in the Days of Elizabeth and James the First. Comprising Translations of the Journals of the Two Dukes of Wirtemberg in 1692 and 1610; both illustrative of Shakespeare. With Extracts from Travels of Foreign Princes, and others, Curious Notes, an Introduction, and Etchings. By W. Brenchley Rye, Assistant Keeper in the Department of Printed Books, British Museum. (J. Russell Smith.)

If Mr. Rye deserves credit for the happy idea of producing a book which should exhibit the endeavours made by intelligent foreigners, in the days of good Queen Bess and James the First—

"... the gift to gie us
To see ourselves as others see us,"—

he is equally deserving of credit for the manner in which he has worked out that excellent idea, for the industry and intelligence with which he has collected his materials, and for the pleasant manner in which he has laid the same before his readers. After an introduction, which occupies some hundred and thirty pages, and which, treating of Foreign Travel, Foreign Travellers, Englishmen Abroad, Handbooks of Travel Talk, the Biography of Frederick Duke of Wirtemberg, his endeavours to obtain the Garter, the embassy to invest him with it, and a vast store of information upon cognate subjects, we are presented with a translation of the Travels of that Duke, as also those of his second son Lewis Frederick, Prince of Wirtemberg. These are followed by similar translations from various other travellers, the majority Germans, but among them a Swiss, a Dane, a Spaniard, and a couple of Dutchmen. What they saw and what they tell, combined with Mr. Rye's illustrations, furnish a series of very curious pictures of England in the Olden Time, and make a book replete both with information and amusement, the information being made doubly useful by means of a capital Index.

Notices to Correspondents.

THE INDEX TO OUR SEVENTH VOLUME will be circulated with "N. & Q." of Saturday the 16th inst.

GEOMETRICUS whose article on Euclid Illogical appeared in "N. & Q." of Nov. 5, 1884. We have a communication for this Correspondent. Where shall we direct it?

W. H. Holland's *Leaguer* is in the Grenville Collection at the British Museum. See the Grenville Catalogue, Part I. p. 261.—*Burton's Diary* is entered in the new catalogue (p. 124) under "Burton (Thomas), R.F." the press mark 809 I. 1.—The *Faxton Letters* are in the Reading Room, press 2072 b.

F. O. F. The appalling accident at the fall of the Suspension Bridge at Angers occurred on April 16, 1880. See the *Annual Register* of 1881, p. 87.

S. REDMOND. There is no allusion to the mariner's compass in *1st xxviii. 13*. The text may be thus paraphrased, "And from thence fetched a compass" (that is, we coasted round the eastern shores of Italy) "and came to Rhegium."

J. H. Three articles on "Coins placed in Foundations" have appeared in "N. & Q." 1st S. vi. 470; vii. 186; and S. vii. 692.

INVESTIGATOR. The *Fencible Light Dragoons* was the principal and most effective force of the cavalry disposable in all parts of Great Britain from 1794 to 1800. In "N. & Q." 2nd S. v. 135, 236, will be found a full description of its nature and use, and it was wholly distinct in all respects from the Volunteers or Yeomanry of this country.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVENTEEN COPENHAGEN for Six Months forwarded direct from the Publisher (including the *Half-yearly Index*) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. BAKER, 25, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 15, 1865.

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Notes.

BLACKFRIARS BRIDGE.

Papa, do you remember the old Blackfriars Bridge with its elegant nine arches? This question may probably be asked in many a domestic circle of the next generation. It is just about a century since Blackfriars Bridge was first built, and very nearly a quarter of a century since it began to show chronic symptoms of failure and decay, and the skill of our eminent engineers was required to prevent the old structure from making away with itself. No less than ten years and three-quarters were consumed in building it, and it cost from first to last 152,840*l*.

As a curious question of longevity, is there to be found among us one who can call to mind the battle of the arches—the elliptical of Mr. Robert Mylne the engineer, *versus* the semicircular of Mr. Thomas Simpson the mathematician? *Pendente lite*, Dr. Johnson, as is well known, engaged in the controversy in behalf of his friend, Mr. Gwynn, one of the competitors, and wrote three letters in *The Gazetteer* in opposition to the elliptical side of the question. The palm of victory was ultimately awarded to the Scotch engineer.

The last day of October, 1865, will be the 105th anniversary of the commencement of the old Bridge, when the first stone was formally laid in the north abutment, with much state and the firing of several rounds of cannon, by Sir Thomas

Chitty, the then Lord Mayor. Under the stone was deposited money in gold, silver, and copper coins of the reign of George II., namely, a five guinea piece, a two guinea piece, a guinea and half-guinea, a crown, a half-crown, a shilling, a sixpence, a halfpenny, a farthing, together with the silver medal given to the architect, Mr. Mylne, by the Roman Academy of St. Luke. There was also inclosed in the cavity under the stone a plate of pure tin, containing the famed Latin inscription* eulogising the political merits and social virtues of the great commoner, William Pitt, after whom it was originally intended the Bridge should be named. But long before it could be formally christened, it was so widely known as Blackfriars, that all attempts to alter its designation were wisely abandoned. On Wednesday, Nov. 19, 1768, the Bridge was made passable as a bridle-way, and was finally opened for traffic on Sunday, Nov. 19, 1769. It may not be generally known, that Iolo Morganwg (i. e. Edward Williams, the Bard and last of the Druids), the most indefatigable of literary Welsh antiquaries, worked as a common mason on this Bridge.

The site of the old Bridge may be considered classic ground; for here lies embedded "in a tongue unknown to our citizens," the memorable specimen of "City Latin," the scholastic effort of that "famous citizen of credit and renown," Mr. John Paterson, nicknamed by the wits of his day, Busby Birch, LL.D. The luckless solicitor to the Corporation never heard the end of his "City Latin." Churchill, in his poem founded on the story of the Cock Lane Ghost, thus expresses the popular feeling against Paterson as well as Mylne:—

"What of that Bridge, which, void of sense,
But well supplied with impudence,
Englishmen, knowing not the Guild,
Thought they might have a claim to build,
Till Paterson, as white as milk,
As smooth as oil, as soft as silk,
In solemn manner had decreed,
That on the other side the Tweed,
Art born and bred, and fully grown,
Was with one Mylne, a man unknown;
But grace, preferment, and renown
Deserving, just arrived in town:
One Mylne, an artist perfect quite,
Both in his own and country's right,
As fit to make a bridge as he,
With glorious *Patavinity*,†
To build inscriptions, worthy found
To lie for ever under ground."

The Ghost, book iv.

A witty and critical dissection of this inscription also appeared in a pamphlet, entitled—

"City Latin, or, Critical and Political Remarks on the Latin Inscription on laying the first stone of the intended new Bridge at Black Fryars; proving almost every word, and every letter of it to be erroneous, and contrary to the

* *Vide* "N. & Q." 1st S. vi. 20, 89.

† *Patavinity*, bad Latin.

practice of both Ancients and Moderns in this kind of writing: interspersed with curious Reflections on Antiques and Antiquity: with a Plan or Pattern for a new Inscription. Dedicated to the venerable Society of Antiquaries. By the Rev. Busby Birch, LL.D., F.R.S., F.A.S., F.G.C., and M.S.E.A.M.C., i.e. Member of the Society for the Encouragement of Arts, Manufactures, and Commerce. London, 8vo, 1760, second edition, 1761."

This sparkling frisky squib, from the pen of Bonnel Thornton, was let off more in merriment than rancour. The witty author followed up his whimsical strictures in another droll pamphlet, entitled—

"Plain English, in Answer to City Latin; or Critical and Political Remarks on the Latin Inscription on laying the first stone of the intended new Bridge at Black-Fryars: showing the several applications made, or proposed to be made, to the Universities of Oxford, Cambridge, &c. &c., the London Clergy, the Lawyers, the College of Physicians, &c. for a proper Latin Inscription; likewise pointing out the supposed Author of the Inscription, first in English, and the real Translator of it afterwards in Latin. By a Deputy. London, 8vo, 1761."

Of course, the finding of the foundation stone of the old Bridge is anticipated with some curiosity; not so much on account of the coins in circulation when George the Second was king, but as a memento of one of the most notable transactions in our civic history, and deserving to be preserved among the other interesting relics now in the custody of the worthy librarian of the Corporation Library.

J. Y.

Barnsbury.

SHAKESPEARE EMENDATIONS.

Pericles.

"Opinion's but a fool that makes us scan
The outward habit by the inward man."

Act II. Sc. 2.

Has it been noticed that Simonides is here made to say the reverse of what he means? I had noted among my marginalia—Query, for *by* read *not*. Now, however, I am more inclined to adopt the reading of my friend Mr. Crawhall—

"The inward habit by the outward man."

The transposed applications of habit and man are easily understood, and not unaccordant I think with the taste of the day, while their use in these senses probably led to the intentional or unintentional transposition by the transcriber or printer.

In Marston's *What You Will* (Act II. Sc. 1). Lampatho says to the boy:—

"Sir, I protest I not only take distinct notice of your dear rarities of exterior presence, but also I protest I am most vehemently enamoured of, and very passionately dote on, your inward adornments and *habilities* of spirit."

"1st Fisherman. O sir, things must be as they may; and what a man cannot get, he may lawfully deal for,—his wife's soul."—Act II. Sc. 1.

In the absence of any explanation of this last

saying, evidently a proverbial one, I would offer the following:—

As a rule a man cannot deal for (sell or bargain about) what he neither possesses nor is likely to possess. Some schoolman-humourist, however, discovered the following exception. A man's wife is his goods, his chattels; a man may do what he likes with his own. Ergo he may sell or bargain about his wife. But his wife's soul is a part of his wife. Ergo he may sell or bargain about his wife's soul, though he cannot get or obtain it. Hence, when a man talked largely, as Pericles seemed to here, of trying for or dealing with things beyond his sphere or powers, and which he has no chance of obtaining, the unbelieving listener ironically quoted a precedent—"Yea, friend, what a man cannot get, he may lawfully deal for—to wit, his wife's soul—I know of no other case" (*subaud.*).

"1st Sailor. Slack the bowlines, there. Thou wilt not, wilt thou? Blow and split thyself."

The bowlines are slackened when reefing or furling, and in either case men must go aloft. But what meaning can be got out of "Thou wilt not—wilt thou?" I can only find one, and that one almost too ridiculous to mention. It is that some sailor refuses to go aloft, causing the ejaculation—"thou wilt not," and then when struck show fight, and brings out the "wilt thou?"—a far-fetched explanation, not harmonising with the phrase nor with the punctuation, and above all not falling in with the popular ideas as to the courage and achievements of Elizabeth's sailors.

But if we turn to Marina's recollections of her nurse's oft-repeated tales of the incidents of her birth, we find that the violence of the waves and wind—

" . . . from the ladder-tackle washes off
A canvas-climber" (Act IV. Sc. 1.),

the nurse's canvas-climber being what is called in nautical phraseology a topman; for with large crews, such as would man a ship carrying a king and a queen, the daughter of a king, certain of the crew are specially told off for duties aloft. So frightful an incident fixed itself in the nurse's memory, and her land phrases are preserved by Marina. But there was an accompanying circumstance, which, as exemplative of a seaman's unconcern in danger and disregard of death, also infixed itself in the nurse's mind, and became an oft-told tale. How is the loss received? "Ha!" says one, "wilt out?" Is it not then likely that this happened when in that very storm the topmen, as shown by the order "slack the bowlines," were just going aloft, and when a sudden heel and heavy sea washed one off the shrouds? and is it not likely that it was the first sailor, who, brought up in the school of Prospero's boatswain, said "Thou wilt out, wilt thou?" His short elegy is then followed by an angry objurgation to

the winds that caused the misfortune, and were then threatening to split the sails—"Blow and split thyself."

Othello.

"*Cassio.* One that excels the quirks of blazoning pens,
And in the essential vesture of creation,
Does tyre the Ingeniver."—Act II. S. 1.

Instead of the last line one of the quartos gives, "Does bear all excellence," and, looking to the context, it is clear that this, whether a gloss or first draft, gives in more prosaic terms the general meaning intended to be expressed. What it wants is a sufficient rise in hyperbole to conclude fitly the hyperbolic praises of the previous lines, and a poetical phraseology that will carry on the simile commenced in "vesture." Turning again to the folio reading it will readily be seen, I think, that the word "tire" cannot mean "weary," but that as a verb suggested by, and having reference to, vesture, it must either be the shortened form of "attire," or formed (perhaps for the nonce as is not unfrequent in writers of that day) from "tire," a head-dress, and meaning to make or form a head-dress, and this either transitively or agentally in the sense of "arrange a head-dress," or reflectively, in the sense of "to act as." But if creation be represented as a vesture, it follows that Desdemona, as a part of creation, should (agreeably to the last given meaning of tire) be part of the dress; and, giving the word this sense, we obtain the plain meaning corresponding with the reading of the quarto—that creation being the vesture, she, Desdemona, is the tire, tiara, or crown of it, one who "tops all."

Again, if all creation be represented as a vesture, it can only be as the regal robe of God its ingener or artificer; and hence therefore we may consider ingeniver as the representative of some form of ingener, this being a term the more appropriate that it signified a deviser or maker of anything, whether of works of art, fortifications, or head-dresses. The exact form is unimportant, but I would prefer the French *ingenieur*, as this, printed *ingenierr*, might easily have been changed by an ignorant compositor into ingeniver.

And now a word or two on the probable origin of the phrase, an origin which will strengthen the above views if indeed they need strengthening. To me these two lines always had an echo, as it were, of Scripture sound, and I cannot but think that they were formed on the remembrance of verses 25-6 of psalm cii.:—

"Thou hast laid the foundation of the earth, and the heavens are the work of Thine hands, . . . they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed."

This being combined with the thought of Desdemona as a pure daughter of Eve, the last, and therefore, according to the previous gradation of creation, the crowning work of God. Combined

perhaps with these, and assisting the association of the two, may have been the remembrance of the ray, circlet, or "glory" which surrounds the head of sacred images or pictures, and the phrase forasmuch as man is the glory of God. Possibly the reader who has not paid attention to the frequency with which Shakespeare draws from Scriptural sources, and to the frequency with which these form his phrases, may consider my remarks more subtle than sound, but the addition of the word "essential" strongly corroborates them, and illustrates how fully and perfectly Shakespeare elaborated a thought, and how comprehensively and succinctly he expressed it. Desdemona is represented as a being of purity and love—a female Abdiel 'mong Italian women; and hence Cassio is made to break out into such expression-seeking praise, as to call her the top of creation as creation is "essentially" and without "the accident" of sin, or as it was when it was beautiful before God, and pronounced to be very good.

B. NICHOLSON.

LUIS DE LEON.*

The works of Luis de Leon principally consist of original poems; a treatise entitled *De los Nombres de Christo*; and another known under the title of *La Perfecta Casada*; translations from the classics, and a version of the "Canticle of Canticles," besides an explanation of Psalm xxvi., and an Exposition of the Book of Job. He also wrote a treatise in Latin, entitled *De idriusque Agni typici et veri Immolatione legitimo Tempore*, first published at Salamanca in 1587.

The translation, however, of the "Canticle of Canticles" (*Cantar de los Cantares*) is considered to have been one of the earliest of his works. But I cannot discover the exact date of its publication. It was probably about the year 1571, or 1572. As to the merits of the translation, I have no means of forming an opinion; and have, therefore, no right to pronounce any judgment. It seems, however, that the authorities of the Inquisition were led into a serious error respecting the intentions of Luis de Leon. In 1572, he published a vindication of himself; stating, in most forcible and eloquent terms, what had been his object and intention in the translation; and how he had consulted the Archbishop of Granada, and obtained his approbation of the work. And that he had also written to Arias Montanus, to ask his opinion and that of the Professors at Louvain, on the subject, &c. The persecution which its author had to endure, was evidently the work of a secret enemy of Luis de Leon, who envied his merit and rising fame. Others were soon found to denounce him as a Lutheran. The times were indeed dangerous to the Spanish Church; and at such

* Continued from p. 6.

periods how often did it happen, that the innocent suffered instead of the guilty? * Luis was at last honourably acquitted by the tribunal, his great friend having been one of the Grand Inquisitors, viz. Cardinal Don Gaspar de Quiroga.

As it seemed necessary to many of his friends, that something else should be done to vindicate his reputation, he published in Latin, 1580, an extended "Commentary on the Canticles," with a literal and symbolical interpretation. This work, no doubt, met with the approbation of his superiors.

The most eloquent of his works, as well as the most devout, viz. *De los Nombres de Christo* ("The Names of Christ"), was written during his confinement in the prison of the Inquisition at Valladolid. The first edition, I believe, was published in 1583; the second appeared in 1585. The work is divided into three books, and is thrown into the form of a dialogue, the two principal speakers being *Sabino* and *Marcello*; whose remarks appear more like sermons, or dissertations on the names of Christ, than discussions carried on in the form of a dialogue. The character of our Saviour is beautifully portrayed, under the different names given to Him in the Holy Scripture: such as, "the Bud of the Lord;" "the Way, the Truth, and the Light;" "Pastor," "Father," "King," "Jesus;" "the Prince of Peace;" "Spouse," "Son," and "Beloved." As Ticknor justly observes:—

"Many parts of this work are eloquent, and its eloquence has not unfrequently the gorgeous colouring of the elder Spanish literature; such, for instance, as is found in the following passage illustrating the title of Christ as the *Prince of Peace*, and proving the beauty of all harmony in the moral world, from its analogies with the physical," &c.—*History of Spanish Literature*, vol. ii. p. 42, London, 1849.

The passage in the original Spanish will, I am sure, be acceptable to many† of your learned readers, who may be conversant with the language:—

"Quando la razon no le demonstrara, ni por otro camino se pudiera entender, quan amable cosa sea la Paz, esta vista hermosa del cielo que se nos descubre agora, y el concierto que tienen entresi aquestos resplandores que luzen en él, nos dan suficiente testimonio. ¿Porque, que otra cosa es sino paz, ó ciertamente una imagen perfecta de paz, esto que agora vemos en el cielo, y que con tanto deleyte se nos viene á los ojos? (Que si la Paz es, como San Augustin breve y verdaderamente concluye, una orden sossegada, ó un tener sosiego y firmeza en lo que pide el buen orden, esso mismo es lo que nos descubre agora esta imagen.

"Adonde de el exercito de las estrellas puesto como en ordenança, y como concertado por sus hileras luzen hermosissimo; y adonde cada una dellas invariablemente guarda su puesto; adonde no usurpa ninguna el lugar de su vezina, ni la turba en su officio, ne menos olvidada del

suyo rompe jamas la ley eterna y sancta que le puso la Providencia, antes como hermanadas todas, y como mirandose entre si, y comunicando sus luzes las mayores con las menores se hazen muestra de amor. . . . Y todas juntas toplan á vezes sus rayos y sus virtudes, reduziendo las á una pacifica unidad de virtud, de partes y aspectos diferentes compuesta, universal y poderosa sobre toda manera. Y si assi se puede dezir, no solo son un dechado de paz clarissimo y bello, sino un pregon, y un loor que co bozes manifestas y encarecidas, nos notifica quan excellentes bienes son los que la Paz en sí contiene, y los que haze en todas las cosas," &c.—*Libro Segundo*, p. 177, Salamanca, segunda impresion, MDLXXXV.

This passage gives a fair specimen of the flowing and harmonious style of the *Los Nombres de Christo*.

But the other prose work of Luis de Leon, entitled *La Perfecta Cusada* ("The Perfect Wife"), published in 1583, appears to have been more popular, and extensively read, than the preceding one.* The title is certainly very attractive. The work is dedicated to a newly-married lady, named Doña Maria Osorio. It contains many excellent lessons on the holy state of matrimony; and forms a kind of commentary on chap. xxvi. of Ecclesiasticus, as well as on a portion of chap. xxxvi. There are also some excellent remarks, founded on the Book of Proverbs, respecting good and bad wives; and the mistakes and erroneous notions into which many ladies fall, respecting the nature and duties of the married state. The following is very true, and very applicable to the present times:—

"En lo qual (estado) se engañan muchas mugeres que piensan, que el casarse no es mas que dexar la casa del padre, y passarse á la del marido, y salir de servidumbre y venir á libertad y regalo. Y piensan que con parir un hijo de quando en quando, y con arrojarlo luego de sí, en los brazos de una ama, son cabales mugeres," &c.—P. 2, edit. Salamanca, 1586.

Space will not allow me to dwell on the great merit of Luis de Leon as a sacred and lyric poet. His poems and translations from the classics were published by Quevedo, and may be seen in the last tome of his works published at Madrid, 1804—1816 (*Obras del Maestro Fray Luis de Leon*). His most celebrated ode, commencing with the words—

"Quando contemplo el cielo
De innumerables luces adornado," &c.—

has been translated by Bowring, in his *Ancient Poetry and Romances of Spain* (London, 1824, p. 228). Consult also, tom. v. of the *Parnaso Español*, and Bouterwek's *History of Spanish and Portuguese Literature* (London, 1823, p. 240); likewise Ticknor's *History of Spanish Literature* (London, 1849, p. 38, vol. ii.). Luis de Leon's Life, however, has yet to be written; as both Ticknor

* See the account of the judicial proceedings in tomes xi. and xii. of the *Collecion de Documentos Inéditos*.

† Ticknor gives only a poor English translation.

* Several editions of this work have been published. I possess the second, 1586. Another beautiful edition appeared in 1603, at Salamanca.

and Bouterwek have given us somewhat scanty accounts of it. J. DALTON.

P.S. The account of the literary labours of Luis de Leon would be incomplete, were I not to mention that to him was intrusted by his friend Cardinal Quiroga, the correction and revision of the works of St. Teresa. This important commission he faithfully and lovingly performed, the interesting particulars of which he sent in the form of a letter, addressed to the Prioress of the Carmelites at Madrid. This letter is prefixed to many of the Spanish editions of the works of St. Teresa. It is dated "En San Felipe de Madrid, a 15 de Setiembre, 1587." (See *Obras de Santa Teresa de Jesus: Edicion completisima, formada con vista de las mas acreditadas asi nacionales como extranjeras, de las publicadas hasta el dia. Madrid, 1851. Tomo i. p. xix.*) J. D. Norwich.

THE MS. COLLECTIONS OF THOMAS DINELEY.

Thomas Dineley, though not to be ranked with John Leland, and still less with William Camden, was a zealous follower in the steps of John Weever, our prince of *Old Mortality's*, and his labours may be compared with those of Captain Richard Symonds, whose diaries, combined with church-notes, have been printed for the Camden Society. He lived a little after Symonds, in the reign of Charles II.: and his collections, after remaining in manuscript for nearly two centuries, are at length, like those of Leland and Symonds, in part committed to the safe custody of the press.

It is, however, exactly ninety years ago since the Editor of Camden expressed his opinion that Dineley's *Notitia Cambro-Britannica: a Voyage of North and South Wales*, well deserved to be printed:—

"The Quarto MS. seems highly worthy to see the light. Is there no probability that his Grace [the Duke of Beaufort] could be induced to give it the publick? The drawings are too interesting to remain locked up; and it seems the best and fullest account of the Principality."—*Letter to Mr. John Price, Librarian of the Bodleian, June 24, 1775.*

At length, in the year 1864, the present Duke of Beaufort has liberally printed, at his own expense, but for private circulation, 100 copies of the *Notitia Cambro-Britannica*, or, as it is otherwise entitled, "The Beaufort Progress through Wales," the occasion of its being written having been the progress which the first Duke of Beaufort made in the year 1684, he being the Lord President of Wales, and his business being to review the Militia of the several counties of the Principality, and re-establish, if possible, the waning loyalty of the Welsh towards the House of Stuart. In the Fifteenth Part of *The Herald and Genealogist* (now on the eve of publication) I have given, in abstract, an account of this memor-

able Progress, which I am inclined to regard as an extraordinary measure, and not, as Lord Macaulay has alluded to it (*History of England*, 12mo, 1860, ii. 171) as one of frequent recurrence.

The book is very handsomely printed in quarto, is edited by Charles Baker, Esq., F.S.A., the Duke's Steward of the Seigniories of Gower and Kilvey; and has the "interesting drawings" which were mentioned by Mr. Gough, very neatly engraved on wood.

Besides this volume of Dineley's MSS., there are three which are in the possession of Sir Thomas Edward Winnington, Bart., at Stanford Court, Worcestershire, namely—

1. In 12mo, containing his *Observations in Holland*, where he attended Sir George Downing on his Embassy in 1671.

2. A thick quarto volume, containing two compositions: one being *Observations in a Voyage in the Kingdom of France*, made in the year 1675; and the other his *Irish Itinerary*, written in 1681.

3. *History from Marble*: being ancient and modern Funeral Monuments in England and Wales, by T. D. gent. The dates 1680 and 1683 and others about that time may be found in it. This was exhibited by Sir Thomas Winnington, at the annual meeting of the Archaeological Institute at Worcester, in the year 1862, and I believe is briefly described in the Catalogue of the Temporary Museum formed on that occasion.

The *Irish Itinerary* has been published, in portions, with engravings of the drawings, in the *Transactions of the Kilkenny Archaeological Society*, edited by Evelyn Philip Shirley, Esq., F.S.A. It was commenced in 1856, but is not yet completed.

Dineley's MSS., like those of Symonds, appear to have been dispersed, and it is therefore impossible to say how many he may have left behind him. Not many months ago, another, that is evidently his—or one of his friend Mr. Theophilus Alys of Hereford, to which he made additions—appeared in the Catalogue of a London bookseller. It was thus described:—

"339. Curious old Volume of *Miscellaneous Subjects in Manuscript*, comprising Old Epitaphs, Poems, and commonplace Memos.; including curious Pen and Ink Drawings, appear to have been originally written by Theophilus Alys and Thomas Dineley, between 1640 and 1680. 8vo, bound. 10s.—*Catalogue of Lincoln & Son, August, 1864.*

Beyond the fact that the volume was sold, I have been unable to learn anything further about it. It will be a subject of regret to future antiquaries if it is again lost sight of. May I therefore beg its present owner to acknowledge his good fortune?

And if any other of Dineley's MSS. should be existing, in the knowledge of the readers of this, it will be desirable that they also should be placed upon record. JOHN GOWER NICHOLS.

CURIOUS STORY ABOUT THE ORIGINAL OF THE "PILGRIM'S PROGRESS."—A man of more than ordinary intelligence, who keeps a book stall in this town, told me the following story, and assures me it is true: would it be worth investigation? For a long period there was an old book, which he understood to be in Spanish, on his stall, but where he had got it he knew not. He sold it to a gentleman one day, about four years ago, for a shilling, and two or three days after the purchaser returned and handed him a sovereign, at the same time stating that he had sold it to the Earl of Derby, and had secured such a price as enabled him to give the additional sovereign. On inquiring what the book was, he says the gentleman told him it was the original of "*The Pilgrim's Progress*" in Spanish. He assures me strongly, and I have no doubt of his truthfulness, that such is the story. Should such a work be in the library of the noble earl it can be easily ascertained.

S. REDMOND.

Liverpool.

PHAER'S "ÆNEID OF VIRGIL."—I have a copy of this work in black-letter type, and English ballad measure, wanting a few verses at the end.

Phaer worked easily, for at the end of each book he states the number of days employed in the translation, and these are generally few: as e. g. at the end of book five—

"Per Thomam Phaer in foresta Kilgerran finitum iiii Maji, Anno 1557, post periculum ejus karmerdini; opus xxiiij dierum."

Kilgerran is in Pembrokeshire. What was the *periculum karmerdini*?

The translation is more literal than that of Homer by Chapman, but wants the wild fire and grace of the latter. Many of the words are racy nevertheless, and many also obsolete. In the sixth book Deiphobus says:—

"My goodly spouse this while my weapons alloway she cloin'd

From all my house, and from my head my trusty sword purloin'd."

Does *cloin'd* mean cleaned or collected? Further on Deiphobus says—

"O gods, *redub* them vengeance just!"

At least a thousand good old words might be recovered from this not very rare volume.

O. T. D.

THE CANTON: PLANTER.—

"The *canton*," says Morgan, "is a fit bearing for the planters of colonies. The *canton* sinister is also suitable for the Western Colonies."

The *canton* is conspicuous in the arms of families named Hodges. Sir Joseph Hodges, Bart., a merchant of London towards the close of the seventeenth century traded with Spain, and probably with the West Indies. Francis Hodges about the same period was first treasurer(?) of

Nova Scotia, and afterwards held the same appointment in Jamaica, where he settled estates in St. Elizabeth (parish.)

The term *planter* is often erroneously taken to mean one who planted trees or sugar canes in the West India colonies, instead of a planter or establisher of a colony. In Newfoundland the proprietors of nothing but fisheries are denominated *planters* from the planters or founders of the colony. Sr.

TWO SOVEREIGNS.—Although our Cuttlean hebdomadal is not a bank wherein to deposit good *mots*, if there is an exception to every rule, perhaps that exception may be made in favour of the following, which for its genuine and natural originality may be entitled to a corner in "N. & Q.," for I thought at the time I heard it, and think so still, that, in its way, it would be difficult to produce anything superior to it; and although my experience in law courts ranges nearly over a quarter of a century, I do not remember its parallel for smartness, at the same time that there was not the smallest effort about it. In a court of justice in this town, a few days ago, I was present, when a poor illiterate Irish-woman came forward to prosecute another female who had stolen some twenty-eight shillings from her. A lawyer, who prides himself on his oratorical powers, and his knowledge of common and statute law, rose up to cross-examine the poor unsophisticated daughter of the Green Island, he being engaged to defend the prisoner, when the following dialogue took place:—Lawyer: "Tell me, good woman, what sort of money had you?" Witness: "Eight shillings in silver, and a sovereign in gold."—Lawyer (drawing himself up in the dignity of forensic elevation): "Tell me, good woman, did you ever see a sovereign in any thing else but gold?" The poor woman looked the very personification of humility, but replied without the least hesitation, "Oh, yes, sir; I saw Queen Victoria, God bless her!" A shout of laughter that culminated in an absolute cheer followed the answer. The lawyer sat down, and was "silent" afterwards for more than "half an hour."

S. REDMOND.

Liverpool.

Queries.

MINIATURE OF CROMWELL.

The Exhibition of Miniatures leads me to inquire if any of your correspondents can give information respecting one of Cromwell, of which I heard West, the President of the Royal Academy, speak with the highest enthusiasm. The anecdote relating to it was to me curious and interesting, and must no doubt be known to many, who may be able to correct mistakes, and supply

the blanks which I make, as I write from memory after the lapse of many years. West, when painting, I think, the "Dissolution of the Long Parliament," was most anxious to see authentic portraits of Cromwell. He heard of a miniature in the possession of — (one of the Russell family). She was an old lady, very infirm and bedridden; but Lord — Russell offered to mention his desire to the lady. Great objections were made, and many communications took place; at last the lady consented, on the specific condition that all present should be in court dress. "This," West said, "was to me a serious difficulty, as from national feeling I have a special aversion to that costume; but the condition was absolute, and rather than lose a sight of the portrait, I consented to put on the sword and other paraphernalia. On the appointed day I found that the carriage had been sent to the bankers, where the miniature was deposited, the servants being put in full costume, as if going to Court. When I arrived at the house, I was ushered with great state to the room, where I found the lady propped up in bed, with her head dressed with plumes and jewels, as if going to a drawing room." The box was opened, and she gave him the miniature. After some remarks, he expressed his admiration of it, and said it was by far the most expressive portrait of Cromwell he had Upon this the lady stretched out her arm, seized the miniature, and covered it up. The first impression of West was, that the lady was seized with a fit of derangement; but he begged to see the portrait again; she was evidently much excited, and positively refused. Lord — Russell then endeavoured to persuade her to allow another view of the miniature; all in vain. At last, partly exhausted, partly relenting, she consented, while saying, "You must know that in my presence he is never to be spoken of but as *My Lord Protector*." West said that he had the miniature in his hand for a good while afterwards, taking special care to speak frequently of the Lord Protector.

Not long after the lady died, and he inquired of the executors about this portrait. He was told that the box had been received from the bankers, but the miniature was not in it; and when West spoke to me about it, he said it had never been discovered. He added, that probably it must have been sent abroad, but that the execution was so beautiful that it would certainly appear again.

T. B. N.

HERALDIC QUERIES.

1. *Hance, Hans, or Hansby.* — In Berry's *Encyclopedia Heraldica* I find Radulph Hans, alias Hansby of St. Giles or Beverley, East Riding, Yorkshire. The following coat of arms was granted to him Oct. 10, 1582: Az. three shel-

drakes, closes arg., chief erm. Crest: A pheon or. I wish to know the names of his ancestors as far as they are given in the records, and also his descendants as late as 1684.

2. The Mackalls of Beverley, Yorkshire. Did any member of this family emigrate to Maryland? If one can be found, please state his ancestors to the time of Lancelot, who married Frances, daughter of Sir Richard Sandford of Hardee Castle, co. Salop.

3. Who was Thomas Beauchamp (*temp.* Edward III.), whose daughter Elizabeth married Walter, grandson of John Lee Mauchell?

4. Who was Wm. Threlkeld of Melmarby, Cumberland, *temp.* Rich. II.? Arms, arg. a maunch gules.

5. Who was Wm. Thornborough (*cir. temp.* Hen. VI.), whose daughter Margaret married Wm. Mackall? He was of Yorkshire or Westmoreland. Arms, erm. fretty gu., chief of the last. Crest, a tiger sejant, arg. pellettée.

6. Catherine Huddlestone, married John Mackall, *temp.* Henry VI., Lancashire, Lincoln, Cambridge, and Cumberland, gu. a fret arg.

7. I know that Thomas Blenkinsop was of noble Northumbrian family; he lived about 1520. Please give his ancestors.

8. The ancestors of Wm. Boteler, first Lord Boteler of Wem?

9. I find in Fuller's *Worthies*, (1) Hyde Winsbury or Wynnesbury, 16th Rich. II.; (2) Simon de Winsbury, Hen. IV.; (3) John de Winsbury, 7th Hen. VI. Please name any others that may be found. Arms, or, a fess counter company or and gu., a chief indented az.

10. I find in Fuller's *Worthies*, (1) Roger Sprengehouse, 7th Edw. I.; (2) Edward, 11th Hen. IV.; (3) Fulk Springseaux, 25th Hen. VI. Please name any others that may be found.

11. Who was Wm. Bromley, Yorkshire, about the time of Hen. VII.

12. I wish to have the pedigree of Oliver St. John of Bletshoe, the first husband of Lady Margaret Beauchamp. He lived *temp.* Hen. IV. and Hen. V.

13. I find in Fuller's *Worthies*, (1) Richard Sappcote, Sheriff of Cambridgeshire, 9th Edw. IV.; (2) Richard, sheriff, 25th Hen. VIII. Arms, sa. three doves, arg. Please give the names of any others that may be found.

14. Seth Sweetser was one of the "Pilgrim Fathers;" his descendants lived at Stoneham, near Salem, Massachusetts. Is there such a family in England? JAMES OWEN DORSEY.

Baltimore, Md. U. S.

"CELER ET AUDAX." — Can any of your correspondents inform me if the regimental motto, "Celer et Audax," is of classical origin; and, if so, from what author is it taken? J. C.

"LA CLOMIRA DI G. MAGAGNATI."—I have not been able to meet with any particulars respecting the following work, or its author, and shall feel obliged by being directed to a source of information:—

"*La Clomira; Favola Pastorale di Girolamo Magagnati; al Sereniss. Principe Don Ferdinando, Duc de Mantova, &c.* 12mo, Vinegia, 1612."

WILLIAM BATES.

CONY-GARTH.—There are three spots called by this name in the Ordnance Maps of Wilts and Dorset: one to the south of Marlborough, and about 1½ miles south of Savernake Forest station; the second a little north of Winterbourn Stoke, and about three miles west of Stonehenge; the third (spelt *Cony-gar*) about three miles to the east of Wimborne Minster. There is also a hill called "Conygore Hill," close to Stowerpaine. Any information as to the meaning of the name, or what it represents, will greatly oblige

X. Y. Z.

"THE FIVE WOUNDS OF CHRIST."—Will any of your readers be good enough to give some particulars relative to this ancient work? It would appear that a reprint for private circulation from an ancient roll, intitled *The Five Wounds of Christ*, and consisting only of a few pages, was produced some short time since.

T. F. W.

MARY KERR HART.—I lately bought a thin 8vo volume, *Heath Blossoms; or, Poems written in Obscurity and Seclusion*, by the above-named lady. By the singularly sad and touching "Memoir of the Author," it would appear that she was a daughter of the sixth Marquis of Lothian, by his wife, who died at Farnham, 1792-3, when the poetess was an infant. The volume, published by subscription, and from "The dread of being overtaken by absolute penury," is dedicated to R. A. Dundas, Esq., M.P. for Ipswich. It had appeared some time subsequent to May, 1830, as an affectionate letter to the authoress from Lord Robert Kerr bears that date.

Can any correspondent of "N. & Q." give the name and date of the marriage of the mother of the author? Douglas and Burke are both silent upon the subject.

J.

Hoo.—What were the armorial bearings of Thomas Hoo, who, in 1447, was created a baron? What leads me to make the inquiry is that, in the Roll of Baronets (*Bibl. Cott. Caligula*, A. 18) supposed to be of the date of Edward II., the arms of Sir Robert de Hoo (Bedfordshire) are given as being "Quartile de argent et de sable, a une bende de or." But in a sketch that I have before me of the shield on the monument of John, third Lord Hunsdon, the quartering that I suppose to contain the arms of Lord Hoo and Hastings is shown as consisting merely of quarterly sable

and argent, *without a bend*; and it strikes me as singular that the more modern coat should be the simpler of the two.

MILKTES.

KEMBLE'S "ODE ON THE AMERICAN WAR."—

"Mr. Kemble, in the latter part of the American revolutionary war, wrote and recited on the stage an Ode exhorting Britons to enlist and subscribe. We have heard that he afterwards ceased to be proud of it; and though it is said to have appeared in the newspapers, we have not been able to find a copy."—*Anecdotes of the Green Room*, London, 1812.

The above is from a very poor collection, published by Roche. Is the story true; and, if so, is the ode preserved?

W. P.

LYON, LORDS GLAUCIS AND EARLS OF STRATHMORE.—I am engaged in writing a genealogical sketch of this family, and shall be much obliged for any information as to its different branches which any of the readers of "N. & Q." can give me. The published pedigrees are all singularly incomplete, and give no information whatever as to its collateral branches.

Who was James Lyon of Easter Ogil, whose daughter Barbara married Thomas Ogilvie? Who did he marry, and what other issue had he? Who were the Lyons of Auchterhouse, which was I believe originally the property of the Ogilvies? Who were the descendants of Sir Thomas Lyon of Auldbar, and had he any other children than John and Euphemia? Burke, in his *Landed Gentry*, gives a pedigree of Lyon of Auldbar, but it appears to be inaccurate. Who were the Lyons of Lancaster? Peter Lyon (son of a John Lyon) lived in 1700 at a place called Skearton (*quere*, where is that?), and married Agnes—. Had James and Frederick Lyon, the younger sons of the first Earl of Kinghorn, any issue? Who was the Mr. Lyon who founded Harrow School, and was he any and what connection of the Scotch family?

H.

NESTORIAN CURSE.—

In *The Bible of every Land*, published by Bagster in 1851, 4to, p. 37, speaking of the Chaldeans or East Syrians, known by the name of Nestorians, it is said:—

"Their religious tenets are more uncorrupted than those of most oriental churches. They seem never to have practised image-worship nor auricular confession; and so great is their antipathy to popery, that they have a singular and most anti-Christian custom of cursing the Pope regularly every day, his grandfather, grandmother, and grandchildren."

On whose, or on what, authority is this "anti-Christian custom" asserted? And, if there be good authority for the assertion, what possible reason can the Nestorians have for omitting from their curse, on the one side the Pope's father and mother, and on the other his children? Also: did the curse originate with Nestorians, the founder

of the sect, or his immediate followers, as a result of his controversy with Cyril of Alexandria, supported by Celestin, Bishop of Rome, and the condemnation of his doctrine of the existence of two distinct persons in Christ, by the third council of Ephesus, in 431, or was it adopted at a later date?

ERIC.

Ville-Marie, Canada.

THE NERVOUS SYSTEM.—The commentator on *Apuleius*, Basle, 1560, writes thus:—

"Spina dorsalis a medicis longum cerebrum vocatur: ex spinali medulla . . . ut suum ministerium impleant, nervi ministrantur."

Who first called the spinal marrow a protracted brain? Was not the nervous system known, in its broad essentials if not in its minute anatomy, 300 years ago, to the continental physicians?

GALEN.

QUOTATIONS IN PLUME'S "LIFE OF HACKET" WANTED.—May I ask you kindly to insert the following passages, which I have been unable to trace in my recent edition of Plume's *Life of Bishop Hacket*. Your learned correspondent F. C. H., who some months since gave me assistance in your pages, or some other reader, may give the references to the original sources of information which have eluded my persistent search:—

"Mirari in trunco, quod in fructu non teneas. *S. Hieron.*"—P. 6.

"Ἐβρίτα φέρεται καὶ σπουδὴ προαιρέσεως, as John Patriarch of Constantinople [Jerusalem] said of Damascen. *In Vita.*"—P. 9.

"Joseph Scaliger would say he envied the learning of three men, T. Gaza, A. Politianus, and P. Mirandula. *In Opusc.*"—P. 85.

"Liturgia infelicissime ad Scotiam missa. *Selden.*"—P. 42.

"Selymus threatened to St. Peter's at Rome to stable his horses in the church."—P. 72.

"It was said of Friar Giles that the Pope had marred a painful clerk by making him a powerful Cardinal."—P. 96.

"The Historian says of Charles V.: 'Mane frequentior cum Deo quam cum hominibus sermo.' *Floris. Raimond. lib. i.*"—P. 101.

"In vetera via novam semitam querentes. *S. Hieron.*"—P. 108.

"Quæ vobis mentes recte quæ stare solebant?"—P. 63.

"The Historian said of Marius he led the army and the army led him."—P. 68.

"Tum votorum locus est quam nullus est spei. *Seneca.*"—P. 78.

"Tully said of a villain, 'Mortem quam non potuit optare obit.'"—P. 73.

"Post nubila Phœbus."—P. 72.

"The Historian said of the days of Nero, 'Alium horti alium thermæ trucidarunt.'"—P. 121.

"Erasmus' words, 'Mibi adeo est invisa discordia, ut veritas displiceat seditiosa.'"—P. 102.

I saw in Trinity College library, Cambridge, when collecting materials, many Common-place Books of the seventeenth century, such as Plume or Hacket might have compiled, with loose references or utterly destitute of even such hints.

Those who have had to verify quotations made by writers of that period will have a sympathy with me, knowing the extreme difficulty of the task.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ARTHUR POLE, eldest son of Sir Geoffrey Pole, and nephew of Cardinal Richard Pole (not their brother, as in Burke's *Extinct Peerage*, 3rd ed. p. 432), is said in Froude's *Hist. of Queen Eliz. i.* p. 428, to have married "a daughter of the Earl of Northumberland." The *Earls of Northumberland* in those days were Percies. There was for a brief interval John Dudley, Duke of Northumberland. But in neither Percy nor Dudley pedigree can I find this match.

J.

WEBB.—Can you give me any information respecting the parentage of Philip Carteret Webb, an antiquary of some note, who was born in the reign of King William III.?

MELETES.

Queries with Answers.

ELEANOR JAMES.—I have lately met with some printed broad-sheets, signed with this name. They are Addresses: To the King; To the Lords; To the Lords and Commons; Prayers for the Queen and Parliament; To Gentlemen Citizens, &c.,—all evidently the effusions of a well-meaning but rather odd and enthusiastic person, who seems to have been a character, and to have been charitably tolerated as such. She lived in the reigns of Charles II., James II., and William and Mary. She lectures them all in their turn, and all the world besides: was a zealous admirer of Dr. Sacheverell, "neither Popish nor Whiggish, not a drop of blood of either in her;" and very much given to fasting fourteen days and nights in order to avert, as she hoped, Divine Judgments upon the sins of the nation.

In one of these productions the following passage occurs:—

"I remember, in King Charles's Time, there was one Roswell a dissenting Minister. They had informed the King that he had preach'd Treason, and he was taken up and put into Prison, and the King was resolv'd he should die; but his Friends had made such Interest that the whole Court was against it; and the Duke of York and the Duke of Monmouth beg'd his Pardon, and the most part of the Lords; but the King was very angry with them, and would not hearken to any of them; and when they had try'd all Things, at last they came to me, and I went to the Prison to him, and he did confess that he did not say the Words that they alledg'd to his Charge; and I thought it was pity he should die, so I went to the King at night, with a Candle and Lanthorn; it was Eleven a Clock before I got there, for I think the next day he was to die; and when I came the King was in his Bed-chamber, and a Lord went in to tell him that Mrs. James was come to beg Roswell's Life; and I heard him say, 'Does Mrs. James come to beg Roswell's Life? then she shall have it,'—and yet I did not know the Man (i. e. Roswell), nor I never saw him but that time I went to

LAWRENCE CROSS.—Is anything known of this miniature painter; when, and where he lived?

JAMES BECK.

[Is not this Lewis Crosse of whom Walpole tells us, in his *Anecdotes of Painters* (vol. ii. p. 636, ed. 1849 and 1862), that he painted several portraits in miniature in Queen Anne's time; and that he had a valuable collection of the works of Peter Oliver, Hoskins, and Cooper, &c., which collection was sold at his house, the sign of the Blue Anchor, in Henrietta Street, Covent Garden, Dec. 5, 1722; and Crosse died in October, 1724?]

Replies.

ST. AUGUSTINE AND THE MYSTERY OF THE BLESSED TRINITY.

(3rd S. vii. 499.)

A correspondent, A. T. T., professing to answer the query of H. C. respecting the Vision of St. Augustine, acknowledges that he has not "books, or any facilities" by him; and is, therefore, unable to "give dates and authorities" as he should wish. This is certainly much to be regretted, as he has been led into sadly erroneous statements in consequence. He says, contrary to every other account, that the incident is not told of St. Augustine; but he thinks that the saint relates it of "a learned convert to Christianity, who lived in the fifth or sixth century. His name was Alanus; and, from being born in an island, [he] was surnamed De Insula." Even if this were correct, St. Augustine could hardly have known anything of him, as he himself died in 430. But the truth is, that Alanus de Insula did not live till eight centuries after St. Augustine. He died about the year 1294; and seems to have obtained his surname not from having been born on an island, but at Lisle: so that his proper name was *Alain de Lisle*, which was latinised by Alanus de Insula. Of course, there can be no question of his having been a heathen at any time; and "the main facts," which A. T. T. professes to know to be such, must be altogether abandoned. F. C. H.

I see that, by mistake, the printer of my query on this subject in "N. & Q." has put "Dr. Stanley's *Sermons in the East*" as the source of my extract. I sent the query with that on "St. Agnes and her Lamb," and said that the book quoted was the same, viz. *Notes, Ecclesiological and Historical, on the Holy Days in the Calendar of the English Church*, republished from *The English Church Union Calendar*, 1864 (London: The Church Press Company, 1864). It was only in my query about "Abraham's Conversion" that I cited Dr. Stanley's *Sermons in the East*.

I should like to know where St. Augustine

"himself relates" the vision "as occurring to him." H. C.

After a diligent search I can find no trace whatever of this legend, either (1) in the genuine writings of St. Augustine, or (2) in those of Cæsarius of Arles and others, which have frequently been attributed to that father; or (3) in the elaborate life appended to the Benedictine edition of Augustine's works.

In reference to A. T. T.'s suggestion, I beg to observe, that it is just chronologically possible that St. Augustine might have related such a legend of a convert who lived in the fifth century, but not if Alanus lived in the sixth: seeing that the Bishop of Hippo, who was born Nov. 13, A.D. 354; died Aug. 28, A.D. 430. No such personage, however, as Alanus is mentioned in any of the works of St. Augustine, genuine or supposititious. H. W. T.

ALBINI BRITO.

(3rd S. vii. 497.)

As your correspondent, L. P., has suggested that I am satisfied that the armorial bearings of De Toden, otherwise D'Albini, have been at last ascertained, I think I am obliged to say something. I had already pointed out that it was possible and probable that the family may have had two coats. It is known that great historical families in England used different coats at different times: not, in any case with which I am acquainted, "a fancy coat"; but sometimes the paternal coat, sometimes a maternal coat. But, I inquired, "whence comes the confusion, if it is a confusion, between De Albini and Trusbut?" I also asked, "Why do the coats assigned to De Toden and D'Albini stand 15 and 16 after other coats which came in before them?" (3rd S. v. 383.)

The friendly replies which appeared in "N. & Q." did not appear to satisfy their writers. I cannot say that they satisfied me. I think such cases as the Haddon glass, and the marshalling mentioned by WATERBOUDET (3rd S. vi. 255), show that marshalling is one of the details which has to be looked into a good deal more, if we wish to understand what our forefathers meant. I feel certain that our modern idea of marshalling does not interpret the heraldic works which they left behind them.

I do not write now to add any fresh conjectures, but I will make a note upon one or two details in L. P.'s obliging communication.

1. He says that "the chevrons do not stand alone in Albini's seal, but, &c. . . . not indeed within the shield, but, thirteenth century fashion, arranged around it." If we are to understand that L. P. connects the objects visible outside

shields with the contents of the shield, so as to be in some sense, "emblazoned with them," there will probably be some difficulty in accepting his statement without explanation. I say this with the knowledge, *e.g.*, that on the seal of Edward II. a castle appears on each side of his *throne*, and on the seal of Edward III. a fleur-de-lys in the same place, to mark, no doubt, the Castilian and French descents.

2. Strictly speaking the De Clares cannot be called "of the royal house." Richard de Clare, Earl of Hertford, m. Amicia, granddaughter of Robert Consul, illegitimate son of Henry I. His descendant, Gilbert de Clare, made a legitimate royal match by marrying Joan of Acres, daughter of Edward I. But their only son left no surviving issue. And Hugh le Despenser, marrying Eleanor de Clare, daughter of Gilbert de Clare and Joan of Acres, carried into his house and to his descendants the representation of the De Clares, whose name then ceased in history.

3. The inferences of L. P. are open to remark so widely, that I would rather not undertake the task of criticising them. But he will allow me to say, that he must not consider me to accept any, unless I distinctly say that I accept them.

There must be evidences at Belvoir which would give the true solution of these curious arrangements of the quarterings of the great lines centering in the house of Mannors. It is too much to expect that the Duke of Rutland should allow himself to be drawn into any such inquiry as has been raised in "N. & Q." But any persons who are permitted to inspect the evidences, and to make use of them for the purpose of historical inquiry, would confer a favour on many readers of "N. & Q." besides myself, by giving the result of their search as to arms. D. P.

Stuarts Lodge, Malvern Wells.

CALDERON'S "DAUGHTER OF THE AIR."

(3rd S. viii. 8.)

It is unnecessary to have recourse to Scandinavian mythology, or the sporting columns of *The Times*, for an explanation of this title of two of Calderon's finest dramas. The poet himself takes care to explain it in more than one passage. *The Daughter of the Air*, in the figurative oriental language of Calderon, simply means a *bird*, and is applied to Semiramis in direct reference both to her story and to her name. Diodorus mentions that Semiramis, having been when a child exposed by her mother, was miraculously protected and supported by doves; and that it was from that circumstance she derived her name, Semiramis meaning in the Syrian language a dove. Calderon extends the meaning of the word to birds in general; and thus, by a local image, he

imparts to his heroine the very nature of her first friends and protectors:—

"And as in the language of Syria," writes Calderon, "he who says 'bird,' says 'Semiramis,' that name has been given to me from my having been the Daughter of the Air and of the Birds, who are my instructors."—

"Y como en la lengua Siria,
Quien dijo pajar, dijo
Semiramis, este nombre
Me puso, por haber sido
Hija del aire y las aves,
Que son los tutores mios."

Hija del Aire, p. 1, Jornada 1.

Diodorus mentions that at her death Semiramis disappeared from the earth, and took her flight to heaven under the appearance of a dove. Calderon, at the conclusion of the second part of his *Hija del Aire*, does not adopt this story of her death; but seems to refer to it in the last words which he puts into the mouth of Semiramis:—

"Hija fui del aire, ya
En él hoy me desvanesco."

Hija del Aire, p. 2, Jornada 3.

Some of the foregoing references have been given with his usual accuracy by Schmidt, in his *Die Schauspiele Calderons dargestellt und erläutert*, p. 365. He considers that the epithet "The Daughter of the Air" not only figuratively expresses the name of Semiramis, but symbolizes her character:—

"Der Name Semiramis selbst bedeutet Taube, a. Wes-seling zu Diodor. ii. 4; nach Calderon Vogel im Allgemeinen. Die Vögel sind Symbol des Elements der Luft, und Sie ist Tochter der Luft, hochfliegend, aufgeblüht, und zerflattert, zuletzt spurlos und ungeliebt."

D. F. MAC-CARTHY.

Dublin.

DANIEL AND FLORIO, ETC.

(3rd S. viii. 4, 35, 40.)

The assertion contained in the last paragraph of my note on Daniel and Florio has been contested in a private communication, and is now contested in open court—so I must enter at once on my defence.

I ventured to assert that sir Francis Bacon and sir John Constable "were no otherwise brothers than as members of the honourable society of *Graves-Inne*." Now, they might have been brothers in point of consanguinity; or brothers by affinity, *alias* brothers-in-law; or brothers in the sense of associates. On each of these theories I submit some brief remarks:

1. I rely on the statement of Robert Stephens esquire, historiographer-royal, that sir Francis Bacon had only *one* brother; and we have seen that he died before 1612. No more need be said on that head. (*Letters of Bacon*, 1734, p. xxviii.)

2. It is admitted that Bacon "married Alice,

one of the daughters and co-heirs of Benedict Barnham esquire, alderman of London"; and that Constable married Dorothy, another daughter of the said alderman. (Birch, *Heads of illustrious persons*, 1747-52, I. 64 + *Calendar of State papers*, 1603-10, p. 400.) But the knights were no more brothers-in-law after they married than they were before—as witnesseth a learned writer on relationship, a master of arts in two famous universities, and a doctor of divinity:

"Now the affinity that ariseth unto me by my wife is easily computed thus:

My wives *consanguinei* or cousins are affines or allies to me, and are in the same degree of affinity to me, as they stand in degree of consanguinity to her.

And therefore my wives own father and mother are my father-in-law and mother-in-law, which to me is affinity in the first degree of consanguinity.

So my wives own brothers and sisters are my brothers-in-law and sisters-in-law, which is affinity in the second degree.

So my wives own uncles and aunts are my uncles-in-law and aunts-in-law, which is affinity in the third degree."—*The degrees of consanguinity, and affinity. Described and delineated.* By Robert Dixon, D.D. London, 1674. Sm. 8° p. 41.

3. It is certain that Constable was a member of *Grayes Inne* in 1608 (*Calendar*, as above). It is certain also that Bacon became a member soon after 1680, and that he dates thence as late as 1624. (*Letters of Bacon*, 1763, p. 369). It afforded *pleasant walks and the choicest society*. So wrote Howell in 1621. Men who occupy chambers in the same house, are busied in the same studies, and mess together, may be said to lead the life of brothers—but in what sense Bacon used the word *brother* in the dedication of 1612, no one can positively affirm. The tenor however of the dedication is in favour of *associate*. So also is the subscription, "Your loving brother and friend."

The laxity with which the terms of relationship were formerly used is rather perplexing. Hoskins of Hereford was the father of Ben. Jonson; Randolph, Marmion, Cartwright and others, were his sons! Various instances occur in the *Familiar Letters of Howell*, 1655. He addresses Ben. Jonson as "*Father Ben.*" and subscribes, "Your son"—"*Your son and servitor.*" He addresses Christopher Jones esquire, of Grayes Inne, as his "*Honoured father,*" and subscribes, "Your constant son to serve you J. H." As to *brother*, in the sense of *associate*, it is in daily use, and so are its equivalents all over Europe.

I shall conclude with an illustration in verse. Thus wrote the admired Randolph to the adoptive Ben:

"thou hast given me power to call
Phœbus himself my *grandire*; by this grant
Each sister of the nine is made my aunt."

BOLTON CORNEY.

VOLTAIRE: DIOCLETIAN.

(3rd S. vii. 496.)

I cite the following passages from a French biography of Voltaire:—

"C'est dans le courant de cette année (1760) que le lieutenant de police dit à Voltaire: 'Quoique vous écriviez, vous ne parviendrez pas à détruire la religion chrétienne?'—'C'est ce que nous verrons,' répondit-il."—(*Lettre de Voltaire à d'Alembert*, 20 Juin, 1760.)

"Un autre jour Voltaire dit: 'Je suis las d'entendre répéter que quinze hommes ont suffi pour établir le Christianisme, et j'ai envie de leur prouver qu'il n'en faut qu'un pour le détruire.'"—*Histoire de la Vie et des Ouvrages de Voltaire*, par L. Paillet-de-Warcy, 2 vols. 8vo, Paris, 1824. (Tom i. p. 172.)

On turning to the letter of Voltaire to which I am referred for the former of these passages, I find that what he actually *did* write was as follows:—

"Herauld disait un jour à l'un de ces frères: 'Vous ne détruirez par la religion chrétienne.'—'C'est ce que nous verrons,' dit l'autre."

No reference, it will be seen, is given for the second passage; but the fidelity with which the former is transcribed will enable the reader to form a judgment as to the correctness of the latter. I have cited it, as giving the sentiment ascribed to Voltaire in a French dress, and as evidence—*quantum valeat*—that he did make use of some such expression.

For my own part, I scarcely think it likely that this passage is to be found in the works of Voltaire; if the idea had entered his mind, his caution would hardly have permitted him to embody it in words. If to any of his correspondents, it would have been to some one of the members of the Holbachian confraternity; and even to them he wrote in very different terms; such, for instance, as the following:—

"C'est un bon arbre, disent les sociérats dévots, qui a produit de mauvais fruits; mais puisqu'il en a tant produit, ne mérite-t-il pas qu'on le jette au feu? Chauffez-vous-en donc, tant que vous pourrez, vous et vos amis. Vous pensez bien que je ne parle que de la superstition; car, pour la religion chrétienne, je la respecte et l'aime, comme vous."—*Lettre à d'Alembert*, 28 Nov. 1762.

"Plus nous sommes attachés à la sainte religion de notre Sauveur Jésus-Christ, plus nous devons abhorrer l'abominable usage qu'on fait tous les jours de sa divine loi."—*Au même*, Fev. 1762.

"Je vois avec douleur qu'on a une bibliothèque nombreuse contre la religion chrétienne, qu'on devrait respecter. Vous savez que je ne l'ai jamais attaquée, et que je la crois, comme vous, utile à l'Europe."—*A Damienville*, 14 Août, 1767.

There is a passage, however, in a letter to this latter friend, which reminds one somewhat of that under discussion, and may perchance be the parent of it:—

"Serait-il possible que cinq ou six hommes de mérite qui s'entendront ne réussissent pas après les exemples que nous avons de douze faquins qui ont n"
24 Juillet, 1760.

Goldsmith, a hundred years ago, in his beautiful paper on the supposed death of Voltaire (*Citizen of the World*, Letter XLIII.), showed us what manner of character of that great genius we were to look for "among the journalists and illiterate writers of the age"; it is singular to observe with what fidelity the shallow, dishonest herd have handed down the old tradition. In 1848 was published an 8vo volume, entitled, *A Course of Lectures on Infidelity, by Ministers of the Church of Scotland in Glasgow and Neighbourhood*. In Lecture III., by the Rev. John G. Lorimer, occurs the following passage:—

"But we must not wonder at his (Voltaire's) reckless moral madness,—at what he said or did against Revelation. His motto, or watchword against the Saviour of Men was, 'Crush the wretch!' This indicates a spirit which was ripe for any wickedness, however unprincipled. The man who was such an enemy to what he alleged were evil principles and precepts in the Scriptures, and who was the mortal foe of Christian ministers as the greatest criminals (*Hinc ille lacrymæ*, Mr. Lorimer?), was himself a shameless adulterer, who, with his abandoned mistress, meanly violated the confidence of his visitors by opening their letters. To use the language of Horne, 'His total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery, his cruelty, his profligacy, and his hypocrisy, will render him for ever the scorn, as his undoubted powers will be the wonder of mankind.' In the prospect of death he professedly recanted his infidelity, and confessed to a Roman Catholic priest, drove his infidel friends from him with withering execrations, and died in howling despair amid cries and exclamations which made all who heard—tremble." (!!!)

Enough, perhaps too much, has been already said, from the time of Barruel downward, as to the real meaning of the celebrated phrase, "*écrasez l'inf.* . . ." with which Voltaire, imitating Cato of old, and his *delenda est Carthago*, was wont to round off his letters to his friends of the *coterie*, in order that they and he should not lose sight of the great work, which he thought it their mission to accomplish. This work was unquestionably the abasement and destruction of superstition and fanaticism, whose dire effects he had seen and deplored in the malignant persecution of the Sirvens, and the infernal torments of Calas and La Barre. What other interpretation can be given of such passages as the following?—

"Je voudrais que vous écrasassiez l'inf. . . ; c'est là le grand point. Il faut la réduire à l'état où elle est en Angleterre; et nous viendrez à bout si vous voulez; c'est le plus grand service qu'on puisse rendre au genre humain."—*Lettre à d'Alembert*, 23 Juin. 1760.

"Poursuivez l'inf. . . ; je ne fais point de traité avec elle."—*A Damilaville*, 3 Nov. 1762.

"J'avoue que je ne sais rien qui déshonore plus mon pays que cette infame superstition, faite pour avilir la nature humaine."—*Au Roi de Prusse*, 29 Août, 1742.

"On réduira la superstition à faire le moindre mal qu'il soit possible."—*A Damilaville*, 21 Dec. 1763.

"Continuez, vous et vos confrères, à renverser le fan-

tôme hideux, ennemi de la philosophie, et persécuteur des philosophes."—*A d'Alembert*, 2 Dec. 1757.

"Criez partout, je vous en prie, pour le Calas, et contre le fanatisme, car c'est l'infame qui a fait leur malheur."—*Au même*, 15 Sep. 1762.

Now, is it not inconceivable, that, with or without examination of these passages, men can be found in the present day to pervert their obvious sense with such diabolical malignity?

With regard to the pillars erected to commemorate the persecution of Diocletian, and his alleged triumph over the Christian faith, I beg to refer FITZROPKINS to the *Inscriptiones Antiquæ* of Gruterus (p. 280), and the *Annales* of Cardinal Baronius (an. 304). He may also turn to "Choice Observations on Diocletian" in *Select and Choice Observations concerning all the Roman and Greek Emperors*, by Edward and Henry Leigh, M.A., 8vo, London, 1670, where he will find the following:—

"There was a Column (as a Trophy of Extinguishing the Christian Faith) erected to him with this inscription:

"Diocletiano . Cæs . Aug.

Galerio in Oriente

Adopt.

Superstitione Christi ubique deleta

Et cultu Deorum ubique propagato."

Page 363.

This inscription was at Clunia (now Corunna), in Spain, and, according to Gal. Baluzius, was also to be found at Nicomedia, the capital of Bithynia, and a favourite residence of Diocletian. It is also cited, together with the two following, in *Inscriptionum Antiquarum Sylloge*, &c., a Guil. Fleetwood, Coll. Regal. apud Cantab. Socio, 8vo, Lond. 1691:—

"Imp . Maximian . Hercul . Cæs . Aug . Constantio . in Occid . Cæs . effecto . et . Imp . Reip . longe . et . late . ancto . Diocletiano . Principi . invicto . et . uno . temp . Collega . effecto."

"Diocletianus . Jovius . et . Maximinian . Herculeus . Cæs . Augg . Amplificato . per . Orientem . et . Occidentem . Imp . Rom . et . nomine . Christianorum . deleto . qui . Rempub . evertebant."

These two latter appear also to have been at Clunia. Fleetwood appends the following note, which, as it appears of some importance, in referring either to him, or Gruter, I think your correspondent will like to see:—

"Si tanta tribus hisce Inscriptionibus quantam præ se ferunt, tribuenda est fides, Persecutio Diocletiana citius commoveri debuit quam A.D. 303; prima enim suadet, Christ. superstitionem eodem ferè tempore deletam esse quo Galerius Caesar factus erat, quod erat A.D. 293. Secunda inscriptio, eodem tempore quo prima facta est. Et cum tertia, in eodem loco, eodem sensu, et liodem ferè verbis posita est, diverso tempore factam non facile credo. Sed non hoc dico ad fidem aureo illo Lactantii libro amolendam (propter quem totus terrarum orbis gratias maximas doctissimo Baluzio in æternum debet), sed potius astruendam; nam quæ in illo libro reperta sunt, ut de hac Inscriptione multum hæream, faciunt.

Persecutio enim mota est A.D. 303 Kal. Mart., continuata est per annos octo, usque ad 311; at Diocletianus et Maximianus Herc. purpuram deposuere 305, nec illam unquam resumere Diocletianus, nec Augustus postea dici voluit. Ergo hæc Inscriptio facta est in anno 304, vel 305, et deletum est nomen Christianum in duobus annis; cum tamen sex sequentibus atrocissima sæviit persecutio. Sed et hæc et alia doctorum iudiciis præmitto. Vivet in æternum nomen Christianum, nec erit unquam, quod de Tyrannis ferocientibus et stolidis Christi sponsa metuat." —Fleetwood's *Sylloge*, p. 115.

I find two of the above inscriptions in another collection *Hortus (Variorum Inscriptionum, &c., à P. Ottone Aicher, Salisburgi, 1676-84)*, with the note appended, "Leguntur etiam Arevaci in columnis pluribus." Vide *Pars Prima*, p. 168.

WILLIAM BATES.

Birmingham.

The impious boast of Voltaire, inquired for by FITZHOPKINS, is quoted in the Abbé Barruel's *Memoires pour servir à l'Histoire du Jacobinisme* Chap. I. p. 6, as follows:—

"Je suis las de leur entendre répéter que douze hommes ont suffi pour établir le Christianisme; et j'ai envie de leur prouver qu'il n'en faut qu'un pour le détruire." —Condorcet, *Vie de Voltaire*, edit. de Kell.

There is another passage very similar in one of Voltaire's *Letters to D'Alembert*, of July 24, 1760:

"Seroit-il possible que cinq ou six hommes de mérite, qui s'entendroient, ne réussissent pas, après l'exemple de douze faquins qui ont réussi?"

This is plain enough, I should imagine, to remove all doubt of the diabolical spirit and meaning of Voltaire. F. C. II.

On March 11 there appeared a note from FITZHOPKINS, inquiring whether there was any evidence of a certain dialogue represented by Mr. Danzy Sheen to have passed between Voltaire on his death-bed and his doctor. On April 8 there appeared a communication from F. C. H., in which he gave it as his opinion that it was very likely that the dialogue referred to did occur. This expression of opinion I considered at the time to be highly valuable, as conveying an assurance that if any evidence of the dialogue existed it would be produced. Three months have since elapsed, but no further communication has been made. Under these circumstances I am led to conclude that there is no evidence to support the statement contained in the sermon of Mr. Danzy Sheen. MELETES.

DRAGON IN HERALDRY (3rd S. vii. 418, 449).—The angel of Edward IV. and the sovereign of George IV. furnish specimens of the dragon, but as these are conventional, like the unicorn, griffin, and other heraldic figures, we can only conjecture that such dragon was designed to represent the

crocodile, or the crocodile with some variations, perhaps partly from Cerberus. St. George and the dragon intended to be represented on the sovereign of George IV. is founded on the celebrity of a man who was perhaps once an unjust army contractor, but who became a defender of the faith, and was afterwards worshipped as a saint and martyr. His fame and popularity in Europe, and especially in England, proceeded from the crusades. (Gibbon, ch. xxiii. vol. iv. p. 125-9.) Hence, also, the dragon which he combated, and which typified St. Athanasius, who was deemed by the Arians to be a magician, although subsequently admitted as a saint. The Jews would carry away with them the tradition of this reptile of the Nile, and such of them as visited Egypt could not fail to know some of its habits. The inhabitants of Ombos, on the right bank of the Nile, not far from Assuan (Syene), worshipped the crocodile. Those of Dendera (Tentyra), on the opposite bank, persecuted and ate that animal. Hence Juvenal, an eyewitness, says,—

"Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Ombos et Tentyra."—(xv. 35.)

The horned *cerastes* was worshipped in Egypt, and a most venomous snake, the *naja haje*, was an emblem of Cneph (*δ ἀγαθὸς δαίμων*), the good deity (*Egypt. Antiq.* L. E. K., ii. 315, 318).

The dragon, דָּרָגָן, *tannim*, and serpent, שָׂרָפ, *nachash*, seem to be interchangeable terms in Scripture. (Comp. Ex. iv. 3, with vii. 9.) The word rendered *dragon*, however, which occurs twenty-nine times, sometimes translated erroneously *whale*, means generally the *crocodile*. So also does the word *leviathan*, which occurs in five places only (Job iii. 8; xli. 1; Ps. lxxiv. 14; civ. 26; Is. xxvii. 1). In one passage (Lam. iv. 3) *tannin* means jackals (also named נָע, *ee*), which are said to "draw out the breast," and "give suck to their young ones," being of kin to the Arabic ثَيْبَان, *thaenam*, wolf.

Many errors exist in modern as well as ancient natural history. The best reference on this subject (exclusive of heraldry) is Bochart, with notes by Rosenmüller (*Hierog.* II. iii. 14; vi. 13-15).

T. J. BUCKTON.

KAR, KER, COR (3rd S. vii. 336).—Not having observed any reply to the inquiry made by F. C. B. regarding the etymon of *Kar* as a constituent of many names of places in the Eisach Thal and elsewhere, I venture, though with some diffidence, to suggest the following:—

In the oldest dialects of Southern India, which are now proved to be of Turanian origin (taking that term in its generally accepted, though not fully admitted, sense, as referring to the earliest known races of central Asia), the word *kādu* means, 1, a tract of country, especially a wild uncultivated

region, a forest; 2, a village; 3, a place; 4, a limit, a boundary. In Rottler's *Tamil Dictionary* the last is given as the primary signification. It is a term constantly used in composition to signify wild, mountainous, &c. The Tamil *ḍ* in *kūḍu* is the hard, cerebral consonant, pronounced like *r*, and in the Telugu, Canarese, and other cognate dialects which have adopted the Sanscrit alphabets, it is actually replaced by the letter *r*, as in the words *Kīrūr*, the name of a town, quasi "Hilton" [Hill-town], "Wootton" [Wood-town]; *kār-kona*, "the bison," literally "wild ox;" *kār-allanu*, "wild ginger;" and hundreds of other words and names of places, trees, plants, or animals, &c. The inhabitants of most of the hill-tracts of Upper India, and of many parts of the Himalayas, as shown by Mr. B. H. Hodgson, still speak dialects derived from the same Turanian source, although surrounded by the modern Hindu races using Aryan languages; and it is not unreasonable to infer that the frequent recurrence of this particular term in the Eisach Thal, is due to the early settlement of some Turanian tribe during the progress westward of successive waves of population from the *officina gentium* in Central Asia.

W. F.

LIKE A BIRD, IN TWO PLACES AT ONCE (3rd S. vii. 459, 501.)—It is singular that none of your correspondents have referred to *Tom Jones* for the occurrence, and probably the origin of this phrase. It is many years since I saw the book, and I have it not at hand. But I well remember that an attorney wishes for the privilege so expressed in a very early part of the story, and is introduced towards the end as using the same language again.

W. P. P.

EPIGRAMS BY W. S. LANDOR (3rd S. vii. 419.) Several of these epigrams appeared in the *Atlas* about 1855 or 1856, Mr. Landor being then a frequent contributor to that paper. Among my autographs I find the following epigrams by the same hand:—

"LEADERS AND ASPIRANTS.

"Palmerston lies and gives the lie
With equal volubility.
The 'artful dodger,' little John,
Is scarcely match for Palmerston.
Who next? Jim Crow; he prigs our letters,
And trips up Freedom like his betters."

"ON JUDGE HALIBURTON.

"Once I would bid the man go hang;
From whom there came a word of slang;
Now pray I, tho' the slang rains thick
Across the Atlantic from *Sam Slick*.
Never may fall the slightest hurt on
The witty head of Haliburton,
Wherein methinks more wisdom lies
Than in the wisest of the wise."

PHILIP S. KING.

GIBBON'S AUTOBIOGRAPHY (3rd S. vii. 417, 483.)—Gervase Gibbon is, in the inscription on

the monument to his son-in-law, Sir John Lawrence, in Chelsea church, described as of Benenden (not Berenden, as the ingeniously incorrect Faulkner has it). Perhaps this may help Mr. Woodward to discover the locality of "The Pump."

WALTER RYE.

Chelsea.

HERBA BRITANNICA (3rd S. viii. 10.)—It is generally supposed that the *Herba Britannica*, or *Δαμασκόβιον* of the ancients was our Water Dock, or *Rumex Hydrolapathum*. Muntingius contends for this in his *Dissert. Hist. Med. de vera herba Britannica*, and the authority of Dioscorides is also alleged in its favour. If the Water Dock is not found to possess all the virtues which the ancients attributed to their *Herba Britannica*, it is still undoubtedly a very valuable plant; and from having witnessed remarkable proofs of its virtues, I am persuaded that it is not so highly esteemed, nor so much employed, as it deserves. It is particularly efficacious in scrofula, and glandular swellings in the neck. We must always remember, however, that modern science has exploded the supposed virtues of very many plants held in great esteem by our forefathers.

F. C. H.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 18.)—JAYDEE has made a mistake, through happy ignorance of the vulgar pronunciation of both words of John Bunyan's rhymes. It really is to be read thus:—

"Despondency, good man, is coming arter,
And so, also, is Much-afraid, his darter."

The sound is much harder than *ah-ter*, *dah-ter*—though not so hard as the Continental *r*. Q. Q.

DAY FOR MARRYING (3rd S. vii. 493.)—An old farmer in Norfolk told me that he was married on the 31st of December, that he might give the lie to the old saying, that no one was married without repenting before the year was out. B. B. B.

HUDIBRASTIC COUPLET (3rd S. vii. 445.)—An earlier edition of Ray's *Compleat History of the Rebellion*, &c. than that mentioned by your correspondent, A. B. MIDDLETON, was printed at York in 1749. There is internal evidence, I think, of this being the first edition of the work. The lines in question are of much the same style and merit as other rhymes which occur in this volume, and which make it probable that these were written by the author himself. F. B. B.

[We would remind F. B. that thirteen years before the publication of the first edition of Ray's *History of the Rebellion*, a parody on these very lines appeared in the *Grub Street Journal* of May 13, 1736:—

"The coiner that extends a rope,
To coin again can never hope;
But he that coins and gets away,
May live to coin another day."

I7de "N. & Q." 2nd S. vi. 161.]

MEDIEVAL CHURCHES IN ROMAN CAMPS (3rd S. vi. 37.)—The Cistercian Abbey of Cupar-Angus, Scotland, founded by King Malcolm the Maiden, 1164, was built within the boundaries of a Roman camp.—*vide Roy's Military Antiquities*, 133.

ANON.

COLLAR OF EDWARD IV. (3rd S. vii. 492.)—It is clear that the Collar conferred by King Edward IV. in 1471 on Domingo Gonzalez de Andia was not the Collar of the Garter, but that of the King's livery, viz. of the Roses and Suns. It was not unusual to confer this upon foreigners, often accompanied by a grant of armorial bearings; but perhaps the Spaniard who received this grant had coat-armour already. I do not recollect any other grant of a livery collar to be worn in inheritance; but probably there is no need to doubt that the document communicated by Lord Howden has been correctly translated in that respect.

JOHN GUTH NICHOLS.

The name of Gonzales de Andia does not occur in Sir Harris Nicolas's list of the Knights of the Garter, and I should rather think that the collar conferred upon him was something in the nature of what is now called a collar of S. S. I would, however, beg to inquire whether it was not unusual that the right to wear such a collar should be conferred on a man and his heirs? P. S. C.

THE REV. GEORGE RYE'S SERMON (3rd S. vii. 339.)—The second prophecy is taken from Lycophron:—

Αἰ, αἰ, τάλαινα θηλαῖων κεκαυμένη,
Καὶ πρόσθε μὲν πύκτωσιν οὐλαμπόροισι
Τριπτόρου λέοντος, ὃν ποτε γνάθοις
Τρίτωνος ἠμάλαψε κάρχαρος κύων
Ἐμπνοῦς δὲ δαιτὸς ἠπάτων φλοιδόμενος,
Τυφῶ λήθητος, ἀρλύγοις ἐπ' ἐσχάrais,
Χυήρεγγας ἐστάλαξε κωδείας, πέδιψ.

Cassundra, vv. 31-37, ed. Lipsius, 1788.

Of the last two verses Reichard says,—“Sane tropi valde duri et difficiles, sed amat hoc Lycophron.” I do not understand the passage, and I add two translations, which have not much helped me. The first is by Lord Royston.

“Ah, luckless nurse! enwrapped in ruddy flame,
Then, when the Lion, sprung from triple night,
Steered his dark pine across the Ægean wave,
And hid a host within her hollow womb:
Who fearless leaped into the caverned jaws
Of the sea-monster, through the black abyss
Cleaving his bloody way; whose shadowy locks,
Singed in the flameless furnace, wave no more.”

The second is from a “Specimen of a Translation of Lycophron,” vv. 1—138, in the *Classical Museum*, May, 1822, p. 123:—

“Ah, wretched Motherland! to flames devote;—
First by that Lion, sprung of three nights' joys,
Whose crowding squadrons left his galley's sides,
Rapine and death o'er all thy coasts to spread.

Him though the sea-dog's jaws serrate ingulfed,
And in his entrail-chambers captive held,
Till, cleft a passage through the monster's side,
He sprang to life again,—all unimpaired,
Save that amid the heats of that pent home
Were shed the cresting terrors of his mane.”

H. B. C.

U. U. Club.

TO CLEAR THE GLASS (3rd S. vii. 494.)—The following extract from a note describing the Earl of Essex's expedition to Cadiz, may help your correspondent to the meaning of this expression:—

“To inculcate discipline and subordination, and to impress the sacredness of their cause, Dr. Marbeck records that the Lord Admiral had service performed three times a day: in the morning, in the evening, and at bed time, at the clearing of the glasse.”—*Walton's Life of Donne*.

PAUL A JACOBSON.

PROVERBS PREVALENT IN ROSSENDALE (3rd S. viii. 7.)—The proverb “It's the *still* (quiet) sow that eats up the draff” is universally prevalent in Scotland, as is also another, sarcastically applied when one, eating of anything, begins to dispraise it—“As the sow fills, the draff sours.” The dialects of the Northern and Midland Counties of England seem identical with Scotch.

C. B.

Montrose.

THE TERM “PRETTY” (3rd S. viii. 7.)—De Quincy somewhere (qy. where?) tells a story of Coleridge gazing on a waterfall, and pondering in his mind what epithet would best describe its wondrous beauty. Presently come up a tourist and his wife, and the former immediately bursts forth with “That's sublime!” and Coleridge turns round and thanks him for having given him the one word wanting to describe the waterfall; but the wife jangles in with “Yes, it's very pretty,” and poor Coleridge turns away disgusted.

I once heard the story told by the editor of a leading literary journal with this alteration, the epithet was “magnificent”! Ever since that day I confess I have not thought much of his critical ability. To make Coleridge satisfied with “magnificent”—an epithet applied to jewels, to a horse, to a woman—the critic I suspect knew but little of Coleridge and his mind. BRIENTLING.

PARK OF ARTILLERY (3rd S. vii. 480.)—Your reply to the query “Park: How came the word Park to be applied to artillery?” as contained in your number, June 17, 1865, hardly satisfies me. I am aware of the signification of the word park, and also that artillery “parked” is occasionally surrounded with a rope. Some notion of the antiquity of the term park so applied, of which I am entirely ignorant, might assist us to a more definite solution. The idea which originally presented itself to me was, that the custom of protecting artillery, when halted, by surrounding it with obstacles of various descriptions, such as

killed in a skirmish at Muskham bridge near Newark, and buried in Winthorpe church—"cujus memorie (says Gervase) si pacem aliquando Deus dederit, monumentum voveo." There is, however, no trace of such a monument. In his notes on Lincoln Cathedral the cavalier's wrath breaks out in recording Dame Lucy Wray's epitaph (a Montagu of Northants): "This wretched epitaph was writ by that owle and changeling, Sir John Wray; however, the lady was a good woman." Sir John was a leading Parliamentarian. The monument was in the N.E. transept, and being cumbersome (with rail enclosure) was taken down in 1730. Holles' Notes are in the Lansdowne Collection, in the Addit. MSS. No. 6118. I find others referred to as "Darcy," 332, 529, &c.

LINDENSIS.

CLIMATE AND LANGUAGE (3rd S. viii. 26.)—The "theory" must be at least a century older than Dr. Arbuthnot, *Concerning the Effects of Air on Human Bodies*, 1733. In Milton's *Tractate of Education*, published at the request of Hartlib in 1644, and written, as its title avers, "above twenty years since," is to be found the following passage:—

"Their speech is to be fashion'd to a distinct and clear pronuntiation, as near as may be to the *Italian*, especially in the Vowels. For we *Englishmen*, being far Northerly, do not open our mouths in the cold air, wide enough to grace a Southern Tongue; but are observ'd by all other nations to speak exceeding close and inward; so that to smatter Latine with an English mouth, is as ill a hearing as Law-French."

'ΑΛΙΕΨ.

Dublin.

SHELVES AND TERRACES (3rd S. vii. 241, 308, 390, 362, 422, 463.)—A striking instance may be seen from the London and North Western Railway between Tring and Cheddington, looking westward. A gentleman travelling along the line told me some years ago, that it had puzzled Stephenson the engineer when making the railway, and that Stephenson told my informant he never could solve the problem of its origin to his satisfaction.

J. E. DAVIS.

Rownall, Leek.

OBJECTIVE (3rd S. vii. 474; viii. 16.)—The words *subjective* and *objective* are used in the following passage of Richard Baxter (1696), precisely in the modern or Coleridgean sense:—

"Whatever men may pretend, the *subjective* certainly cannot go beyond the *objective* evidence: for it is caused thereby as the print on the wax is caused by that on the seal."—Wordsworth's *Ecclesiastical Biography*, iv. 486, 3rd edit.

Baxter refers, in defence of this sentiment, to Hooker; who does not, I think, use these words.

I give this instance, because I happen to have it at hand; but I have no doubt that earlier instances might easily be produced: for the words, though they dropped out of use to a great extent

in the eighteenth century, are a part of our inheritance from the schoolmen. The definition, quoted in Johnson's *Dictionary* from Watts's *Logic*, would answer perfectly well for the modern usage.

It is perhaps worth while to refer to a note on the subject (the *object*, I ought perhaps to say,) in Sir W. Hamilton's *Discussions*, p. 5, 1st edit.

S. C.

BEEST (3rd S. vii. 458, 507.)—In Jamieson's *Scotch Dictionary*, I find—

"*Beist*, *Beistyn*: the first milk of a cow after she has calved.—*Scotch*."

"Anglo-Sax. *Beost*, *byst*; Teutonic *biest*, *biest-melch*, *id.* (colostrum). As this milk is in such a disordered state as to curdle when boiled, it is not improbable that it received this designation from Moeso-Gothic *Biests* = *fermentum*, q. in a state of fermentation."

"*Biest-cheese*: the first milk boiled to a thick consistence somewhat resembling new-made cheese."

In the Supplement to Jamieson's *Dictionary* there are given Mearns and Annandale, as districts where the words are in use. It is also used in Ayrshire. All being dairy districts, if not the chief dairy localities of Scotland. Besides *biestyn*-cheese there is a cake, or scone, made of the milk mixed with flour; which, being beaten into a batter, is afterwards heated, and approaches in appearance and taste somewhat to the pancake.

Biest-milch, and *Biest-butter*, are so named in Germany.

SETH WAIT.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 367, 425; viii. 37.)—As examples of this, the following Lancashire expressions I think are worth recording in the columns of "N. & Q.," viz. "To *beat* a fire;" i. e. to light or kindle a fire. "If he had as much *brass* in his pocket as he has in his face he would be a rich man." Here the word *brass* is used to express money and impudence.

H. FISHWICK.

BIBLIOGRAPHICAL QUERIES (3rd S. viii. 28.)—F. M. S. is informed that "*Menu de la Maison de la Roynie (Marie Stuart)*, fait par Mons. de Pinguillon, MDLXII.," was one of the privately printed historical works of Thomas Thomson, Advocate, Edinburgh, the Deputy-Clerk Register of Scotland, and President of the Bannatyne Club. It forms a thin volume in 4to, and was issued in 1824.

T. G. S.

Edinburgh.

MARKET HARBOROUGH (3rd S. vii. 441.)—I quite agree with the late John Cade Esq., of Gainford, Durham, who deduces the name of Harborough from a Roman road, which he calls Hare Street. Hare is the A.-S. *here*, an army, and Hare-street is the A.-S. *herestret*; Germ. *Heerstrasse*, a high, main, or military road. Harborough may, therefore, come from A.-S. *here*, an army, and A.-S. *buruh*, *burh*, or *burg*, a castle, a

town, and signify a fortified place situated on Hare-street. It may also be the same word as Harborough in Cold Harborough for Cold Harbour.

In the Kingdom of Hanover there is a town called Harburg, with an old castle.

J. C. HAHN, Ph. D.

Heidelberg.

THE CHARTERS OF HOLYROOD (3rd S. vii. 448.) The verb *herbergare* is a corruption of A.-S. verb *herberigan*, *hospitari*. In the passages quoted by G. I would translate *herbergare* by to harbour in, to inhabit. The other quotations referred to I have not seen.

J. C. HAHN, Ph. D.

Heidelberg.

SIR SAMUEL CLARKE (3rd S. viii. 28.)—Sir Samuel Clarke, Sheriff of London, was probably the ancestor of the present Sir Jervoise Clark Jervoise, M.P. for South Hants in the late parliament. Samuel Clarke, his son, married Mary Elizabeth, daughter of Thomas Jervoise of Herriard, Hants. (See Burke's *Peerage and Baronetage*).

The present baronet still possesses property in the neighbourhood of West Bromwich.

T. E. WINNINGTON.

"JOSEPH AND HIS BRETHREN" (3rd S. vii. 495.)—The author of this sacred drama, written in the form of a dialogue in seven parts, or acts, is Mr. J. F. Winks; it was printed by Winks & Son, Leicester, in 18mo, pp. 108. D. JONES.

42ND REGIMENT: "FREICUDAN DU," OR "BLACK WATCH" (3rd S. viii. 30.)—T. W. CLARKE may obtain all the information he requires by consulting Richard Cannon's *Historical Record* of this celebrated regiment (London, 1845). The Record contains an account of the formation of six companies of Highlanders in 1729. It also gives the names of the officers who received commissions, when the Companies were regimented in 1730: together with a succession of colonels, lieutenant-colonels, and majors, down to the year 1843.

Much interesting information may also be gleaned from "The Legends of the Black Watch," which first appeared in *Colburn's United Service Magazine* for December, 1856. GIBSON. Liverpool.

EDWARD DYER (3rd S. vii. 309; viii. 15.)—Many thanks to MR. SEREL for the information he has so kindly supplied me with. The following is an abstract of the commission:—

"Charles, Prince of Great Brittain, &c., Captain-General of the Associated Western Army which accompany the Petition for Peace, to Edward Dyer, Esquire, greeting. Whereas the Gentry, freeholders, and others of the Counties of Somerset, Dorset, &c., have resolved to become petitioners of the Lords and Commons of Parliament assembled at Westminster for speedily settling the peace of this kingdom, &c., and in case they cannot obtain so just a request, to settle the same by ye power of ye

sword, &c. Know ye, that we, in order to the aforesaid designe (we holding especial trust and confidence in your valour), do hereby appoint you to be a Colonel of a Regiment of Foote in that expedition. And for raising and completing y^r said Regiment, authorize and appoint you to list all men within the hundreds of Brent except Wrington and Bearington, and in the parishes of Rodney-stoke and Cheddar, and the tythings of Meare and Eggorfe (?) &c. and to make Captains &c. under you of the choicest gentlemen and persons of quality in those parts, &c. And if you know of any persons who will not list themselves, to certify it to us, &c. &c.

"In witness whereof we have signed &c., at Oxford this 27th day of Jan^y 1644.

"CHARLES P."

This commission has been preserved by the descendants of John Dyer of Langford (parish of Burrington) who died 1697, and who was probably the son of Edward Dyer. If this is the case, Edward Dyer of the Commission cannot be the same as Edward Dyer of Sharpham, as the latter had issue two daughters, heiresses. I think he must have belonged to a family established at Burrington or the neighbourhood. This I should be glad to ascertain. I believe that Sir Edward Dyer, Chancellor of the Garter (*temp. Eliz.*) possessed estates at Banwell, not far from Burrington. If I could be supplied me with further information, I should be most gratified. C. H. M.

P.S. I have a copy of the pedigree in Phelps' *History*.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SHARON TURNER'S EDWARD VI., MARY, AND ELIZABETH. 2 Vols. 3rd edition, 1835.

Wanted by Messrs. Henningham & Halls, 5, Mount Street, Grosvenor Square, W.

HOWLS ON THE DOCTRINE OF CHANCES. Last edition if possible.

Wanted by Mr. Henry Moody, Nottingham.

Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books.

W. S. J. will find not less than thirty-one articles on Collars of SS. in our First Series. See General Index to First Series of "N. & Q."

T. G. G. All baronets are now "of the United Kingdom." An originally created, they were either "of Ulster" or "of Nova Scotia." The armorial design of a Baronet of Ulster is the badge of Ulster, "Arms, a sinister hand, couped at the wrist, and appaunce gules." JAMES TOWNES is referred for a List of Prime Ministers to *Keyes's Dictionary of Dates*.

D. JONES. The imperfect volume is entitled, *England, Wales, Scotland, and Ireland, Described and Abridged with the Historical Relation of Things worthy of Memory from a far larger volume done by John Speed*. Lond. 1688, oblong 8vo.

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LONDON, SATURDAY, JULY 22, 1865.

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Notes.

SIR E. BRYDGES'S SONNET ON "ECHO AND SILENCE."

At the end of the recently published third volume of the *Life and Letters of Washington Irving*, edited by his nephew, will be found (I speak, by the way, of Bentley's edition, for in that published simultaneously by Bohn the matter does not exist) an interesting *Appendix* of "Narratives and Letters," derived from Mrs. Fuller, the Emily Foster, referred to in the preceding volume. This concludes with a sonnet, which this lady informs us was written by Irving in 1832, while in London, in her scrap-book; and it would appear that she is under the impression that it was the original composition of this most graceful writer. Now as there can be no doubt whatever that the sonnet in question is the production of a different pen, and we cannot believe for an instant that Irving would take credit for the composition of another, we are forced to the conclusion that Mrs. Fuller has laboured under a misapprehension as to the originality and value of her friend's contribution to her album, and that, taking *au pied de la lettre* a request for "anything from his pen," he simply wrote from recollection a few lines, the beauty of which had caused them to be present to his mind; and we are the more strongly convinced of this, as the lady adds that, at the very time, "he declared it was impossible

for him to be less in a writing mood." This sonnet, which, in elegance of expression, epigrammatic point, and condensation of imagery, might add a leaf to the chaplet of any author, is the production of Sir Egerton Brydges, and in claiming it for this elegant writer, it is singular that I am but doing that which he has had, on more than one occasion, to do for himself, so strong a tendency has this favourite child of his Muse to wander abroad from its rightful paternity. It was written, as he informs us, in his twentieth year, and was first published in his *Juvenile Poems*, printed in 1785. The little volume was reviewed by Maty in the same year, in the May number of his *Review*, and this sonnet was one of the specimens selected by him. Somehow it got into the collection of Sonnets edited by Coleridge at Bristol, and was there attributed to Henry Brooke, the author of *Gustavus Vasa*, "who died, an octogenarian, before it was written." Wordsworth thus spoke of it to a relative of the actual author, and on this account the latter, in his *Recollections of Foreign Travel* (2 vols. 8vo, 1825), was led "to set himself right with the public, as to a little poem which he did not desire to have wrested from him." He speaks of it as "his best Sonnet," and adds:—

"The present Lord Chief Justice of the King's Bench, my school-fellow, class-fellow, and earliest and most intimate friend, the confidential companion of all my juvenile studies, by whose severe and classical taste I was urged to correct it over and over again, till, by repeated labour, I brought it to its present form, will bear testimony, from his own personal knowledge, that it is mine. I happen, too, to possess the MS. of each successive shape which it took. Mr. Wordsworth, as soon as he was apprized of his mistake, has had the goodness to acknowledge the claim, in the kindest and most flattering manner; and Mr. Coleridge has promised to take the earliest opportunity of correcting his error. I confess that what Mr. W.'s partiality has said of this sonnet has made me anxious to retain the credit of it. It ought to be original, for it cost me intensity of thought to bring it into so narrow a shape. I drew the first idea from these words in a short poem of John Walters of Ruthen (who died about 1797), 'Echo and Silence, Sister-Maids.' All the rest of the conception, imagery and words, are exclusively my own. At that time I studied the manner of Collins with enthusiastic intenseness."—Vol. ii. p. 16.

Southey, too, in a letter to Sir Egerton, gives his testimony to the authorship and merits of the piece, saying, "I know not any poem in any language more beautifully imaginative than your sonnet on Echo and Silence;" and thus we see that its author had good reason to be jealous of his property in the little poem which the reader may now desire to see:—

"ON ECHO AND SILENCE."

"In eddying course when leaves began to fly,
And Autumn in his lap the store to strew,
As mid wild scenes I chanced the Muse to woo,
Thro' glens untrod, and woods that frown'd on high,
Two sleeping Nymphs with wonder mute I spy!—

And lo, she's gone!—in robe of dark green hue,
 'Twas ECHO from her sister SILENCE flew;
 For quick the hunter's horn resounded to the sky;
 In shade affrighted SILENCE melts away;
 Not so her sister!—hark, for onward still,
 With far-heard step she takes her list'ning way,
 Bounding from rock to rock, and hill to hill!
 Ah, mark the merry maid in mockful play,
 With thousand mimic tones the laughing forest fill."

Here the conception of Echo as a green-robed nymph, is original and striking, as opposed to the love-lorn maiden of classical fable, who had lost all external form and human semblance:—

"Vox manet; ossa ferunt lapidis traxisse figuram;
 Inde latet sylvis, nulloque in monte videtur,
 Omnibus auditur; sonus est qui vivit in illa."
 Ovid, *Metamorph.*, lib. iii.

The reader may chance to remember a stanza of Barry Cornwall:—

"But Echo from the rock and stone
 And seas earns back no second tone;
 And SILENCE pale, who hears alone
 Her voice divine,
 Absorbs it, like a sponge that's thrown
 On glorious wine!"

The Lord Chief Justice alluded to above was Charles Abbott, Lord Tentarden, to whose severe taste our author admits his obligations in the correction and polish of his sonnets generally.

Sir Egerton Brydges reprinted his *Juvenile Poems* in his very rare and interesting *Anglo-Genevan Journal*, published by him at Geneva, in 2 vols. 12mo, 1831. Of this work only fifty copies were printed, and I obtained mine—where I imagine it was alone to be obtained—in the beautiful little city of Beza and Rousseau, and through the kindness of M. Cherbuliez, the very intelligent *libraire-éditeur* of that city, who was intimately acquainted with Sir Egerton Brydges, and published several of his books. In Part II. of this work is reproduced the following extract:—

"From the *Spectator Weekly Paper* of Saturday,
 19 Feb. 1831.

"ARCHDEACON WRANGHAM.

"If the world at this moment can command attention for any other species of transfer than of funded securities, we will present them with an elegant little transfer from English into Latin, upon which no Chancellor of the Exchequer, present or future, will be able to pounce. It comes from a distinguished scholar, who, longer than any other man, keeps up the elegant tastes of youth and college; who contrives to adorn theological with classical pursuits, and who, amidst political strife and party contests, by the aid of kind feelings, bland manners, and high talents, preserves universal regard and respect. The original is a magical model of fancy, characteristic of the peculiarly refined and delicate tissue, spun from the brain of the contemplative printer of Lee Priory:—

"ECHO ET TACITURNITAS.

"Hæc arborum atque illæc ferebantur comæ,
 Autumnus et fruges sinu collegerat;
 Sylvestribus Musam in locis, per devios
 Calles vagus nemorumque noctem, dum sequor,

Somno graves Nymphas stupens video duas;
 Enque evolavit!—viridi amicta tegmine
 Echo soror, Taciturnitatem deserit.
 Venantium namque ivit ad cælum fragor,
 Umbrisque territa liquet Taciturnitas;
 Secus ac soror, properantibus quæ saltibus
 Rupeque per collesque pernix emicat,
 Audita longè, celere præcipitans iter,
 Jocosa jamque Virgo voces millies
 Imitata lætum replicat, audin? per nemus.

"F. W."

"Cestria, Januar. 1831."

These classical iambics will be read with some pleasure by the few "who keep up the elegant tastes of youth and college," and by these the following elegiacs, in which it is sought to express the same ideas, will not be devoid of interest:—

"ECHO ET SILENS.

"Cœperat Autumnus frondes dispergere latè
 Largaque de pleno fundera dona sinu:
 Tunc ego per sylvas liber, vacuusque vagabar,
 Adfuit et studiis Musa petita mea.
 Ecce! duas vidi cumbentes gramine Nymphas,
 Hæc Echo dicta est, Nympha sed illa SILENS!
 Classica mox resonant: tenues vaneſcit in auras
 Nympha Silens; Echo concita voce fugit,
 Atque pedes agitat celeres, lictæque sorore,
 Per juga, per sylvas, saxaque carpit iter:
 Dumque fugit ridens ludoque intentæ jocosa,
 Excitat auditos ingeminatque sonos.

"D. L."

The Sonnet has also been translated into Greek iambics, but I do not feel justified in claiming further space for their insertion.

WILLIAM BATES.

Birmingham.

NOTES FROM THE ISSUE ROLLS.—No. III.

Friday, 19 Oct. [1352]. To Engelbert Count de la Mark, son and heir of Arduif Count de la Mark, in money delivered to him, &c., 400 florenis of Florence annually, &c., which the Lord [King] conceded to the said Arduif, by his letters patent, as well for his good service to the Lord King, as for his homage and fidelity paid to the King, &c. 60l. (Mich. 27 Edw. III.)

Thomas Prior, valet of Philippa Queen of England, to whom the Lord King conceded xl marks per annum for the pleasing news which he brought to the said Lord King of the birth of Edward Prince of Wales. (*Ib.* and many others.)

Alianora Countess of Ormond, late the wife of Thomas de Dagworth, deceased. (*Ib.* and many others.)

Monday, 8 April [1353]. The expenses of the Duchess of Bretagne, residing in the Castle of Tykhill, 52l. 10s. (Pasch. 27 Edw. III.) [This was the Duchess Jeanne de Montfort, the heroine of Hennebow.]

To Philippa Queen of England, for the sustenance of the children of the Duke of Bretagne, in the custody of the said Queen, 100l. (*Ib.* This entry recurs periodically for many years.)

May. Radulphus Earl of Stafford, the King's Lieutenant in Aquitaine. (*Ib.*)

15 July. Henry, Duke of Lancaster, Lieutenant of the King in the Duchy of Aquitaine. (*Ib.*)

[From the Rolls for 44 Edw. III., which have been translated and published, I merely make the two following extracts, to inquire who is thus designated:—] The Lord de Leck, Knight, coming as envoy from the Duke of Albright.—Clasius del Haye, nuncio of the Duchess of Albright. (Mich. 44 Edw. III.)

30th May [1375]. The cerecloth of Edward I. renewed. (Pasch. 49 Edw. III.)

Sat. 31 May [1376]. To Geoffrey Chaucer, valet, to whom the Lord King assigned 20 marks per annum for his life, for the good service rendered by him to the said King, by his letters patent: this day, x marks, &c. 6l. 13s. 4d. To Philippa Chaucer, late one of the damsels of the chamber of Philippa, late Queen of England, to whom the King assigned x marks per annum for her life, &c. by the hands of the said Geoffrey, her husband, &c. 66s. 8d. (Pasch. 50 Edw. III.)

23 Sept. Domina d'Engoyne, and Domina de Luterell, invited to the funeral of Edward Prince of Wales. [Who were these ladies? The latter I presume to be identical with Elizabeth Luterell, to whom letters were sent Aug. 2, 1380.] (*Ib.*)

Thurs. 6 May [1378]. The Lord King in his chamber.—For mending a gold "ciphre." [Qu. what is this?] 5s.—For mending two clasps of St. George, 6s. 8d.—For gold "wyre" for two swords, 40s.—For mending a white bear of silver [is this a badge?] and a gold chaplet, 6s. 8d.—For mending a gold garter, 13s. 4d.—For mending a cross, one vase for holy water, one thurible [and other articles] for the King's chapel, 40d.—For mending a large gold circlet, and for a large pearl put in the said circlet, 26s. 8d.—For mending the gold buckles of garters, 40d.—For collars for greyhounds, with silver letters, 32s. 4d.—For a silver seal for the County of Chester, 8s. 2d.—For a great seal for North Wales, 60s. 9d.—For a great seal for South Wales, 69s. 1d. [With many other similar entries.] (Pasch. 1 Ric. II.)

May 6 [1379]. For John and Guy, sons of Charles de Blois to Sir Roger de Bello Campo, for their sustenance and clothing, 60l. (*Ib.* Pasch. 2 Ric. II.)

20 June. The cerecloth of Edward I. renewed. (*Ib.*)

16 July. The Lord King in his chamber, for two "ciphre" and two pitchers of silver gilt, bought of Nicholas Twyford, goldsmith, London, and delivered for the nuptials of Philip de Courtenay, Knight, and Anne de Wake his wife. 22l. 17s. 4d. (*Ib.*)

9 Dec. [1379]. To Geoffrey Chaucer, to whom the Lord King Edward, grandfather of the King, granted xx marks per annum, 6l. 13s. 4d.—To the

same Geoffrey, to whom the present Lord the King granted xx marks per annum for his life, for his good service to the said King, by letters patent for Michaelmas term last past. 6l. 13s. 4d. (*Ib.* Mich. 3 Ric. II.)

11 May [1380]. The executors of Guichard d'Angle, late Earl of Huntingdon, deceased. (*Ib.* Pasch. 3 Ric. II.)

15 June. Borzireogus de Siryne, Knight of the King of the Romans and Bohemia, coming as envoy to the Lord King from the King of the Romans and Bohemia, &c. [Concerning the King's marriage with Anne of Bohemia.]

Same day. Simon de Burleigh sent from the Lord King to the King of the Romans and Bohemia, on certain arduous and secret negotiations touching the Lord King. Master Robert Braybrooke, clerk, sent to the King of the Romans for negotiations of the said Lord King Bernardus Zedeletz, Knight, sent on a similar embassy, in the suite of the said Simon and Robert. (*Ib.*)

6 Mar. [1381]. To Geoffrey Chaucer, *Squire of the King*, by his own hands, assigned in payment of 22l. which the King commanded to be paid him, of his gift, in recompense for his journeys as well in the time of the King Edward, the King's grandfather [when he was] sent by the said grandfather to Mounstrell [Montreuil?] and Parys, in France, to treat of peace between the King and his Adversary of France, as in the time of the present King, by reason of the *contract of marriage between the Lord King and the daughter of his said Adversary of France*. 22l. (*Ib.*) [This entry is very perplexing. In 1381 the King was contracting marriage with Anne of Bohemia. When, then, did he treat for his marriage with a French princess? The intended bride could not be Isabelle, eldest daughter of Charles VI., who afterwards became his second wife, for she was not born in 1381. The only "daughter of the King's Adversary of France" whom this can have been, is Catherine, youngest sister of Charles VI., born Feb. 4, 1377; married Aug. 1386, her cousin Jean de Berry, Count of Montpensier, and died in Oct. 1388. She was only four years old in 1381; but no other French princess was unmarried at that time, or at any previous period subsequent to Richard's accession. Miss Strickland takes no notice of this embassy in her life of Anne of Bohemia.]

31 May. To Przemislaus, Duke of Theschenen [Saxony], Conrade de Kreyg, Master of the Court, and Peter de Wartenburg, Master of the Chamber of the Most Serene Prince and Lord, the Lord Wenceslaus, King of the Romans and Bohemia [these are called in the margin Procurators of the King of the Romans and Bohemia], 3000l. (*Ib.* Pasch. 4 Ric. II.)

9 July. The cerecloth of Edward I. renewed. (*Ib.*)

HERMENTRUDE.

THE GROWTH OF A MODERN MYTH.

The mode in which erroneous statements of fact creep into circulation and are perpetuated, is well exemplified by a recent inquiry in which "N. & Q." has unwittingly been the means of propagating error, which once having obtained currency, it may be very difficult to set right.

The age to which human life may attain has recently attracted much attention. One case in particular has been discussed in "N. & Q."—that of Mary Billinge, said to have reached the patriarchal period of 112 years.* This has been disproved by evidence which cannot be disputed, and her age reduced by twenty-one years. The mischief, however, had already been done. In a very thoughtful and well-written book recently published, entitled "*Man's Age in the World* by an Essex Rector," the following passage occurs at p. 147:—

"Abraham and Isaac both lived long lives, both perhaps inexactly recorded, as did Jacob, but not longer, under the blessing of God, than the human powers as they now exist."

To this is appended the following reference:—

"The utmost modern powers of man, authenticated, may be placed thus:—

"Thomas Parr,	A.D. 1635,	age 152.
Hy. Jenkins,	" 1670,	" 169.
Mary Billinge,	" 1863,	" 112.
Sarah Lee,	" 1864,	" 105."

Here Mary Billinge takes her place beside the venerable patriarchs who have figured so long before an admiring world; and since the error and its correction will circulate in different spheres, no doubt the record in the book will pass current as a well authenticated instance of extreme longevity in modern times. It is worthy of record as an instance of the mode in which error may innocently pass into circulation as undoubted fact, and I suspect that in reference to the subject of longevity, many recorded cases have no better foundation.

J. A. P.

Wavertree.

[This communication furnishes an additional proof that the series of PAPERS ON LONGEVITY, which we have in forward preparation, may be of good service in calling public attention to the fact, that most of the cases of alleged centenarianism rest upon no satisfactory evidence, and will not stand the test of thorough investigation. Our correspondent B., who dates from *The Athenæum Club*, is informed that the case of his military centenarian is under investigation, as indeed are several other instances which have recently been forwarded to us.

We take this opportunity of saying that we shall be greatly obliged by the communication of references to any contemporary notices of those well-known types of Human Longevity, HENRY JENKINS and THOMAS PARR. Of course we are in possession of all that is said of them in the *Philosophical Transactions*, and the authorities usually quoted.—Ed. "N. & Q."]

* "N. & Q." 3rd S. vii. 154. For satisfactory proof that the lady was born, not in 1751, but in 1773, see same vol. p. 508.

"MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND, 1714."

I promise to repeat only so much of what has already appeared in the pages of "N. & Q." as may be necessary to elucidate my present subject.

On June 4th, 1864, an article was published in the *London Review*, asserting, without any shadow of proof, that the treasonable book, of which the above is the short title, was written by Daniel Defoe. Having thus placed the innocent "author of *Robinson Crusoe*" in an imaginary pillory, the Reviewer pitilessly pelted him with abusive epithets, such as "baseness," "pretended," "rascality," &c. &c.; and derided, as hypocritical, his intensely pathetic "appeal to Honour and Justice," printed the following year, 1715.

In two following numbers of the *London Review*, a most able writer, using the appropriate signature of "A Lover of Honour and Justice," clearly proved that Defoe was not, and could not have been, the author of the *Memoirs concerning the Affairs of Scotland*.

In my first article on "Daniel Defoe and the *London Review*," in your columns, I did not follow the lines of argument already satisfactorily adopted by another, but endeavoured to show, by internal evidence, that no other than George Lockhart, of Carnworth, could possibly have written the book. I am compelled, in this instance, to the unsavoury practice of quoting myself. ("N. & Q." 3rd S. vii. 60):—

"What people told to Lockhart in his own house in the utmost secrecy—and his replies—are contained, apparently verbatim, in the *Memoirs*. The same may be said of the secret conversations (whilst travelling), between the Duke of Hamilton and Lockhart; and also, between the latter and Captain Straton."

With this, and other similar proof, and in the absence of all evidence against Defoe, I concluded that the authorship of the book in question was fully established. That I was right will appear from the following paragraph, which I have recently discovered in *Read's Journal* of Saturday, the 30th January, 1725:—

"On Tuesday night last, his Grace the Duke of Hamilton, and Mr. Lockhart, son of Mr. Lockhart, who wrote the *Memoirs of Scotland*, had the misfortune to quarrel about the said *Memoirs*, at his Grace the Duke of Wharton's House in Lincoln's-Inn-Fields, and did propose to fight a duel, as yesterday morning; but the same was prevented, Mr. Lockhart being put under arrest before day, by Colonel Howard, who was then upon the Prince's Guard at Leicester House, and had notice given him of what was intended, by a justice of the peace, who was present when the quarrel happen'd."

One could without difficulty believe that the public violation of the duke's confidence—which I pointed out six months ago in "N. & Q.," as a proof of Lockhart's authorship—was the cause of the quarrel above described. In any case it will be admitted that the authorship of these *Memoirs* is now settled.

W. LEE.

SECOND SIGHT.

The following instance of what I suppose would be termed Second Sight was related often in my hearing, and also written down for me by an intimate friend, of undoubted veracity, who was close to the spot at the time of its occurrence. This gentleman was the late Rev. Joseph Bowdon. He was on a visit on the 27th of September, 1809, at the house of his brother, at Radford, near Kidding-ton, in Oxfordshire. On that evening, the old shepherd in his brother's service, on returning from his work, at about five o'clock in the evening, saw a priest, the Rev. John Austin, walking in the garden where he usually did when he visited a brother priest, the Rev. Samuel Rock, at Radford, whose house adjoined that of the old shepherd. When the shepherd, whose name was John, came into his house, he said to his wife: "Hannah, so Mr. Austin is come." "No," she answered, "I have not seen him; he always calls upon me when he comes here." "Yes," said John, "he is come. I have just now seen him walking in the garden." He had scarcely spoken these words, when a man came up to the door on horseback anxiously inquiring for the Rev. Mr. Rock, who was not at home. They asked what he wanted of him, and he answered that the Rev. Mr. Austin was dying at Brailles, and wished to see Mr. Rock. Upon which John, the old shepherd, said — "No, that he is not; for he is walking in our garden, and saying his office." The man, however, rode off to Somerton, about seven miles distant, and finding Mr. Rock there, took him at once to Brailles, where he attended Mr. Austin, who died that night.

Of the facts of this case there can be no doubt. Two of the clergymen were well known to me, and were incapable of deception. Old John the shepherd was a plain honest countryman, without a particle of imagination or enthusiasm about him; and he had not the least idea of the affair being anything supernatural. Perhaps, however, it was intended as a serious warning to him; for he had disregarded the spiritual advice of the Rev. Mr. Austin, and never troubled himself about religion; and it was remarkable that shortly after this occurrence, he was thrown from a horse, and died without ever recovering his consciousness.

F. C. H.

MARRIAGES IN SCOTLAND. — There are several curious customs still used in Scotland in regard to marriages, especially in remote districts. The friends of the bridegroom assemble at his residence and proceed to that of the bride, where the clergyman meets them, and the ceremony is performed. They then proceed in procession, preceded by a fiddler, to the future residence of the young couple. All the young men present start off at full speed on foot or horseback, as the case

may be: and the one who first reaches the future home of the happy couple, is said to have won the broose, and is entitled to salute the bride on her arrival; and I believe originally was entitled to some refreshment out of the kail-pot prepared for the approaching party.

On the arrival of the bulk of the marriage party, a *farle* of oat cake (i. e. the quarter of a circle into which this is generally cut), is broken over the bride's head. Then the person in charge of the house presents her with a pair of tongs as the symbol of her future right to rule over the household. The latter custom is not, however, necessarily performed on the day of the marriage, if the maiden home of the bride is at a distance from her future residence, but on her first arrival thereat.

In some large towns, such as Edinburgh, the custom of throwing money to the crowd, as shown in Hogarth's plate of the marriage of the Industrious Apprentice, is still continued; with this difference, that it is not done by the bridegroom in person, but after the happy couple have driven off. As soon as they have departed, generally followed by a volley of old slippers and satin dancing shoes thrown after them for *luck*, the crowd raise the cry of "Poor oot" (Anglicè, "Pour out"), which is responded to by a shower of coppers from the windows—a proceeding which leads to an amusing scramble, in which I have seen members of the police force most actively assist, and carry off no small share of the *loot*.

Another curious custom is that of washing the bridegroom's feet on the evening before the marriage day, but this has now become almost obsolete.

GEORGE VERE IRVING.

FLY-LEAF INSCRIPTIONS, EPIGRAMS, ETC. — Written in a Prayer Book presented to a young lady: —

"Small is the token — fair,
Yet take the wish with which 'tis given:
If Power Supreme should grant my pray'r,
'Twill smooth thy upward path to Heaven."

The following is from the fly-leaf of an old book. It reminds me of the style of Quarles' *Emblems*, and would be no unsuitable motto for that curious work: —

"Reader, if thou away these truths wouldst bear,
The laws of living well be sure to hear:
With Learning store thy mind, cease not to learn;
Without it, Life from Death none can discern.
Thou mayst get good by it, but if that thou it scorn,
Thou mak'st thyself, not me that writes forlorn."

On ——— having attained his majority: —

"Your tender ranks, where looms yon aching void,
With tearful eye, ye beardless minors scan;
But not your joy, ye sapient sages, hide;
No common truth, the world hath gained a man!"

The following are by a gentleman, deceased, late of the legal profession at Bury, Lancashire;

whose many friends will have no difficulty in recognising him by the initials "R. T. G.":—

"EPIGRAM.

"Jack says that of Law common sense is the base,
And doubtless in that he is right;
Though certain am I, that in many a case,
The foundation is quite out of sight."

"A PUNNING VINDICATION.

"Hal's blamed for not leading a soberer life,
For spending his cash, and neglecting his wife;
Just list to the truth, and then judge for yourself,
If the man's not belied by some slanderous elf:
He, in love with a girl, went discreetly to court her,
Got married, and now scarce does aught but sup-
porter!"

T. N.

Bacup.

THE COW AND CALF. — I had frequently heard country folks affirm, that in separating a calf from its mother for the purpose of driving it to market, it should always be led *backwards* out of the stall, for then the mother would not be aware of her loss. I have recently heard another piece of "folk-lore" on the same point, which is entirely new to me. A small farmer, in giving his boy directions about removing a calf from the cow, a short time ago, told him to cut some of the hair from the calf's tail; and to put this into the cow's ear, and then she would not grieve after her calf. This direction was given not at all as a jest, but in all seriousness, and with perfect faith in its efficacy.

H. W. T.

PRAYING BY MACHINERY. —

"Every one, no matter how he is occupied, incessantly repeats the favourite invocation of the Deity: 'Om, Mane, Pudme, Om,'—the precise meaning of which is not explained. People of a little extra pretension to respectability, as the Nono (i. e. the Deputy) and his attendants, always carry about with them a little bundle of sacred books, and many of them have constantly in their hands a prayer drum: a little cylindrical box three or four inches long, and two or three in diameter, usually of copper, filled with rolls of paper on which prayers are written, and revolving on a handle about eight inches long. A rotary motion is given to the cylinder by the movement of the wrist, and it is kept spinning round by a small weight attached to it by a string. Larger drums of the same kind are placed at the entrance of monasteries; and as a person passes in, he gives a good sharp twist to one or more of these, which go on revolving prayers for a considerable time. In many places they are often made to revolve by means of little windmills, which is carrying mechanical contrivances for facilitating devotion about as far as it is possible to carry them. The custom in its origin, and as it prevails in Mongolia and Thibet, is not so wholly destitute as might be expected of a rational interpretation. The revolving drums are intended solely for the benefit of those who are unable to read; they are turned by the hand, and the process is regarded as efficacious only so long as the personal exertion of turning them is persevered in. In Spiti they are made to roll off prayers with the least possible exertion on the part of the worshippers, or with none at all."—*Christian Remembrancer*, No. CXXVIII., p. 373 (Egerton's "Tour through Spiti.")

E. H. A.

MARY WOLLSTONECRAFT GODWIN.—The following lines by Mr. Roscoe on this lady were "written from memory" on a blank leaf of my copy of her husband's *Memoir* of this injured woman, by the late Dr. Shepherd, the biographer of Poggio, and may be acceptable to some of the readers of "N. & Q.":—

"By the celebrated Mr. Roscoe on reading this work.

"Hard was thy fate in all the scenes of life,
As daughter, sister, mother, friend, and wife;
But harder still thy fate in death we own,
Thus mourn'd by Godwin with a heart of stone."

F. B.

Caton.

CURIOUS EPITAPH. —

"A stone was lately laid upon the grave of Captain Tully, with the following inscription, in one of the churches of Coventry:—

"Here lies the body of Captain Tully,
Who liv'd an hundred and five years fully;
And threescore years before, as mayor,
The sword of this city he did bear.
Nine of his wives do by him lie,
And so shall the tenth when she does die."

British Journal, Dec. 29, 1724, p. 5.

W. LEE.

Queries.

QUEEN ANNE AND CHARLES GERARD, SECOND
EARL OF MACCLESFIELD.

Miss Strickland, speaking of Queen Anne's proceedings immediately after her accession to the throne, says:—

"The queen, too, testified some of her hoarded antipathies: Charles Earl Macclesfield was discharged by her from all the rich offices and sinecures with which he had been loaded by her sister and her spouse. Her Majesty's reasons, according to his own quotation of her words, were 'because he had thrown blood in her father's face'—a startling metaphor, whereby Queen Anne indicated her remembrance that he was the chief instigator in the calumny that loaded her father with the death of Lord Essex, who destroyed himself in the Tower at the explosion of 'the Rye-house plot.'—*Lives of the Queens of England*, ed. 1865, vi. 216.

The following note is subjoined:—

"Lord Macclesfield was at that time entitled Lord Brandon; he had been banished for slaughtering a poor sentinel, who only did his duty by stopping him and another nobleman from entering the palace of Whitehall by the stairs that led from St. James's Park to the Long Gallery at a forbidden hour. The transaction was a cowardly one, for the two titled ruffians, setting upon the poor youth together, flung him over the balustrade, and broke his bones miserably on the pavement. For this detestable murder Lord Brandon was justly condemned to die, but his punishment was unwisely commuted by James II. to banishment. While in Holland, he became the author of the numerous attacks on King James, charging him with the death of Lord Essex, to which Queen Anne alluded. He returned as a patriot with the Prince of Orange; became a minister of state, and, when Earl of Macclesfield, enjoyed an immense share in the enormous grants which William III. bestowed on his

supporters."—*Trial of Lord Brandon for Murder*; Howell's *State Trials*.

Charles Gerard, the second Earl of Macclesfield, the nobleman referred to, died 5th Nov. 1701 (Luttrell's *Brief Historical Relation*, v. 106), four months before Queen Anne's accession, and therefore could not have been dismissed by her from any office.

My curiosity to know how this remarkable blunder could have arisen is enhanced by the reference "to his own quotation of her words."

The earl had a regiment of horse, and was lord lieutenant of Lancashire, Cheshire, Montgomery, Flint, Denbigh, Merioneth, and Anglesey, but I can learn nothing about his rich offices and sinecures. Assuredly he was not a minister of state.

I should like a little additional information about the trial of Lord Brandon for murder, especially as to the time at which it took place.

Sir John Reresby (*Memoirs*, 222), mentioning the pardon by James II. of Lord Brandon, after his conviction of treason says:—

"Which it must be owned was a great act of mercy in his majesty, this lord having been pardoned in the late reign (i.e. the reign of Charles II.) for breaking a boy's neck, when he was in his cups, of which being convicted, he was condemned as guilty of murder."

Hereupon Howell (*State Trials*, x. 1416), observes, "Of the trial for murder to which Reresby alludes, I know nothing more."

I do not believe that Lord Brandon was in Holland during the reign of James II. In September, 1688, he had a commission from that monarch to raise a regiment of horse, which was disbanded by the Prince of Orange in Jan. 1688-9. (Luttrell, i. 464, 495.) S. Y. R.

WHEN WAS THE BIBLE FIRST DIVIDED INTO VERSES?

It has been stated more than once that the first division of the Bible into verses occurred in the Greek Testament, printed by Stephens in 1551; and in the Latin version of the Old Testament by the same printer, in 1556. In the number of the *Quarterly Review* for April of this year, there is an article on "the great Printers Stephens;" in which the author, after mentioning the division into chapters, goes on to say:—

"The necessity of a smaller subdivision for exactitude of citation was more and more felt. The transition, a very simple one, from long to shortened sections, numbered in figures instead of noted by letters, was first made Robert Stephens in his Greek Testament of 1551; and extended to the Old Testament in his Latin Bible of 1556-7. . . . We learn the fact on the authority of his son, that this operation was the occupation of a tedious journey on horseback from Paris to Lyons."

Whether Stephens made a revision or re-adjustment of a division previously made—or whether,

as the reviewer states, that arrangement is the one which has been followed in Protestant versions, and also in Roman Bibles since the recension of the Vulgate under Clement VIII., in 1592—I have not at this moment the means beside me of verifying. But of this I am very certain, that it was not Robert Stephens who first made the division into verses, and that this operation had been performed at least a quarter of a century earlier than 1551. I have in my own library a Latin Bible, printed in 1527-28, in which the division into verses occurs—the verses being distinguished by numbers. The title of this Bible is as follows:—

"BIBLIA. Habes in hoc libro, prudens lector, utriusque instrumenti novam translationē editam a reverendo sacrę theologię doctore Sancte Pagnino luctuconcionatore apostolico Prędicatorii ordinis, etc., 1528."

The colophon is as follows:—

"¶ Veteris ac novi instrumenti nova translatio per reverendū sacrę theolo. docto. Sanctem Pagninū Lucen. nuper ædita explicit. Impressa est autem Lugduni per Antonium du Ry calcographum diligentissimū impensis Francisci Turchi et Dominici Berticinii Lucensium et Jacobi de Giuntis Bibliopolę civis Florentini. Anno dñi. 1527. Die vero xxix Januarii."

The Bible is printed in paragraphs, the numbering of the verses being on the margin, and the commencement of each verse being indicated by the prefix ¶. The numbering is different from that of our present version. For example, the first chapter of Matthew is divided into forty-nine verses instead of twenty-five, as at present; while the second chapter has only twelve verses instead of twenty-three, as in our copies. But the division appears to be exceedingly judicious. After Revelations there is an address by Pagninus, "Thomę Sartino Florentino;" and this is followed by the "Liber Interpretationum Nominum Hebraicorum," extending to sixty-nine folios. This, then, is the first edition of the Bible in which the text was divided into verses.

Pagninus was an Italian of the order of St. Dominic, illustrious for his skill in oriental and sacred literature. He was born at Lucca in 1463. He published several works, the principal of which was a Hebrew Lexicon; and died in 1537. The Bible which I have just described is said to agree more closely with the Hebrew text than any other Latin edition. Several privileges are prefixed to it: one of which is by Pope Adrian VI., prohibiting every one except Pagninus from publishing this edition. The Old Testament was finished in 1518, but the work did not appear till 1528. A. M.

BATHURST FAMILY.—1. What is the origin and explanation of the arms, crest, and motto as now borne by Lord Bathurst, and can any of your correspondents recommend me to probable sources of information on this point?

2. Lawrence Bathurst, said to have been of Bathurst, co. Sussex (near Battle), and to have been deprived of his estates in 1461 by Edward IV. for adherence to the cause of Henry VI. Can any one supply me with proof of this story, or recommend me to any probable sources whence I may gain the following information? (1) At what period the Bathursts were first settled at Bathurst (Bodherst or Botherst, &c.); (2) whether the acts of attainder of all persons so punished by Edward IV. are in existence in the House of Commons' Library or elsewhere; and, if so, whether the name of Lawrence Bathurst occurs amongst them?

3. Is there, or was there at any time, such a place as Batters in the Duchy of Luneburg? I am collecting materials for a History of the Bathurst family, and shall be grateful for any information on the subject. HENRY BATHURST.

8, West Cliff Terrace, Ramsgate.

BEATRICE OF COLOGNE, THIRD WIFE OF RICHARD, EARL OF CORNWALL.—Is anything known concerning this lady of a later date than her quarrel with her stepson in 1277, concerning which a document is printed in the *Fœdera* (ii. 87)? So far as I can hitherto ascertain, she completely disappears after this period. Did she die shortly after, or return to end her days in Germany? If the latter, did she ever marry again? Any information which may serve as a clue to the discovery of her further history is solicited by HERMENTRUE.

BOHUN.—Where can I find any information respecting John de Bohun, son of Humphrey, Earl of Hereford, who in 10 Edw. I. was deputed by his nephew Humphrey (who had succeeded to the earldom on the death of his grandfather) to attend the king in his absence, for the performance of the office of Constable of England? (See Dugdale's *Baronage*, vol. i. p. 182.) P. S. C.

GENEALOGICAL INFORMATION: T. R. BARLOW. It appears that Thomas Richard Barlow, of Lancashire, was married in Ireland about 1758 to Susannah, daughter of Thomas Loftus of Killian or Killyan, or Killinan, and possibly may have died there.

Can any reader of "N. & Q." say where the aforesaid T. R. B. lived in Lancashire before he was married, and anything further as to his parentage, &c.? ANON.

GENTILITY FOR FOUR HUNDRED YEARS.—In the *Westminster Review* (July, 1853,) it is stated that in the time of Louis XV. "no gentleman could be presented at court who could not prove gentility for 400 years." Where is the authority for this assertion to be found? There were surely many minions of the French court of that period who enjoyed this distinction without meeting so difficult a requirement. But might not *proofs* be taken as such at that court which would not have

been admitted in any other? This would be one way of settling the question. SP.

THE OLD MAIDS' SONG.—Having lately taken up my abode at Leamington Spa, and wishing to gather all possible information respecting it, I have been acquainted with the following most interesting fact—that this town contains six hundred spinsters of a certain age.

This recalls to my memory an old song, of which I remember nothing but the first verse, which runs as follows:—

"Threescore and ten of us poor Old Maids!
Threescore and ten of us, without a penny in our purse;
What will become of us? Poor old Maids!
We'll petition George the Third—Poor old Maids!
We'll petition George the Third, and our petition shall be heard."

In George III.'s time, seventy old maids seemed to be despairing; what would they say to the 600 at this famous Spa? Should any of your correspondents be able to supply the missing verses of the song above alluded to, it would very much oblige

ONE OF THE OLD MAIDS OF LEAMINGTON.

POST MORTEM INQUISITIONS.—I frequently find in genealogical writers such a sentence as the following:—

"This earl was found to be twenty years of age by the post mortem inquisition taken on the death of his father in such a year of Edward I."

Now the volumes bearing this title, published by the Record Commission, do not, so far as I have found, contain any of these chronological details, but are mere records of lands owned by various persons. Where, then, are the "Inquisitions" to be met with which do contain these particulars? HERMENTRUE.

"THE PURGATORY OF ST. PATRICK."—As one of the Dramas of Calderon is entitled *El Purgatorio de San Patricio*, can you inform me of the source whence the Spanish poet drew the materials of this admired drama? In 1627 Juan Perez de Montalvan, the biographer of Lope de Vega, published at Madrid a small octavo volume with the curious title of *Vida y Purgatorio de San Patricio*. A second edition appeared in 1655. Now in 1627 Calderon was probably only in his twenty-seventh year, and was serving as a soldier in Flanders. When he returned to Spain, Philip IV. attached him in 1630, to the Court, for the purpose of composing dramas to be represented in the royal theatres. Was it about this period that Calderon composed his *Purgatorio de San Patricio*? If so, does he refer to Montalvan's *Vida y Purgatorio de San Patricio*, or state whence he drew his materials? According to Alban Butler, in his *Life of St. Patrick* (March 17), St. Patrick's Purgatory is a cave in an island in the Lake Dearg, in the county of Donegal. Many superstitions seem to

have been connected with the place in 1497. There are, I believe, some curious legends told about a certain *Ludovico Enio*, who holds a prominent place in Calderon's Drama, and who is mentioned under other names by several ancient writers, who style him Owen, Oien, Owain, Eogan, Euennius, or Ennius. I have read the "Introduction" to the *Purgatory of St. Patrick*, by Denis Florence McCarthy, Esq., in his admirable translation of the "Dramas" of Calderon, London, 1853. But perhaps some of your correspondents may be able to throw some additional light on the subject. A work entitled *Essay on St. Patrick's Purgatory*, was published by Mr. Wright in 1844 (London), but I have never seen a copy of it, nor of Montalvan's work in Spanish.

Norwich.

J. DALTON.

QUARTERINGS. —

"Quarterings," says Edmonston, p. 182, "are not confined to the eldest son; on the contrary, all the other sons and daughters are intitled to bear the same tokens of such consanguinity."

Is not this a mistake, except in cases where a younger son receives as his share of the inheritance a portion of his father's estates, the arms for the families from which they descended being taken with them?

There are several examples of this latter rule of quartering, and in which the eldest brother also retained the quarterings for the dissevered estates.

SP.

RED FACINGS.—Can any of your readers inform me if red facings for infantry regiments in the English army were, at any time, a mark of disgrace? They were worn, if I mistake not, by the 41st when an invalid corps, and before they assumed the title of "The Welsh Regiment." They are also worn by three of the most distinguished fighting corps of the army at the present time.

The practice of cutting off the facings from the coats of a soldier, when "drummed out," has existed from time immemorial; and I have heard it asserted that red facings, although not now a mark of discredit, originated in one or two instances in the regiment wearing them having been deprived of its facings for misconduct in the field.

MILES PEDITUS.

SHROPSHIRE LEGEND OF WILL O' THE WISP.

—A curious version of a legend relative to this phenomenon is current in Shropshire. Can you or any one learned in such lore inform me if it is known in any other form, and how? —

In the days of St. Peter, that Apostle had occasion to travel it seems on horseback, and the badness of the roads cost his horse a shoe. Fortunately not far off worked a smith known as Will, who speedily relieved the Saint of any anxiety on his horse's account, in return for which St. Peter granted any wish that might occur as

being useful to him. William was old, had evidently enjoyed life, and had no objection to start again. His wish was granted, and a sad rake he proved. However, time brought him to his knees again, and departing this life, he "made tracks" for the lower regions; but meeting his majesty, was informed that he couldn't come in. He was too knowing, and couldn't say what might happen if he was let in. In short he was too bad even for him to speculate on. As he could not locate here, there was no help for it but to see what St. Peter would do for him; so he called on his old friend above; but St. Peter knew his man, and would not even wink at him, much less let him in. So poor Will had nothing else but to wander back to Nicholas, with the same success as before. Tired of this, he asked for a live coal, and getting one, has done nought else ever since but wander up and down deluding travellers to their death.

Such is the legend, altered in no important part from that in which I heard it a short time ago.

Query, whence is Wisp derived? OLIVER.

VIRGA ULNARIA.—In a charter of the reign of Edward I., the land therein granted is thus described: —

"Unam placeam terræ quæ extendit se in longitudine a terra, &c., usque ad, &c., et continet sexdecim *virgas domini regis ulnarias cum pollicibus interpositis*, in latitudine vero continet sex *virgas domini regis ulnarias cum pollicibus interpositis*."

What is the translation and exact measurement of the *virga ulnaria*, and what is the meaning of *pollicibus interpositis*? Again, in another charter of about the same date, land is thus described: —

"Terra vero per visum legalium virorum mensurata habet in fronte decem *virgas ulnarias cum pollice interposito et quarterium*; in posteriori parte novem *virgas ulnarias cum pollice interposito et tria quarteria et tres pollices*; in profunditate autem undecim *virgas ulnarias cum pollice interposito et dimidium duobus pollicibus minus*."

I have met with the same expression in numbers of charters from Edward I. to Henry VII., and should be very glad of an elucidation if any of your readers can help me. BENEDICTINE.

ARMS OF THE SEE OF WELLINGTON.—Can any reader of "N. & Q." tell me where to find a description of the arms of the see of Wellington, in New Zealand, which was founded in 1858?

SELBACH.

Queries with Answers.

NECROMANCY.—Why called *negro-mancy* and the *black art*? J. E. T.

[The change from "necromantia" (*νεκρομαντεία*) to "negromancia," "nigromancia," &c. took place in the middle ages, and it is not easy to say how or where the alteration began. In med. Latin we find *negromanticus*

for necromanticus, as well as nigromantia for necromantia, and nigromantici for necromantici; in Italian, negromanzia, nigromanzia; in Spanish and Portuguese, negromancia, nigromancia; in Romance, nigromancia ("n.e tota magica sciencia"). Moreover negromancien, negromant, nigromantie, are terms recognised by some French lexicographers, though apparently without full approval; and in old French we find the line—

"Tant savait d'art et de nigremanche."

In tracing the terms in question through the various languages of modern Europe, it will probably be remarked that in the first syllable *i* occurs far more frequently than *e*. It would appear that the first change was from *necro-* (or *νεκρο-*) to *negro-*; and that this subsequently became *nigro* from a supposed connection with the Latin *niger*. As the Latin form *nigromanticus* occurs only in one passage that has fallen under our observation, we here subjoin it, as preserved by Muratori, *Rer. Ital. Script.* xiv. 930: "Dehinc evigilans, et somnium quod viderat animadvertens, mane facto mox Astrologos, *Nigromanticos* quoque, et quosdam Magos . . . ut ad eum citius adventarent nuntium misit." (*Chronicon Brizianum* of Dr. J. Malvecius, begun about 1412.)

The term *necromancy* has not only its proper and literal signification, as implying divination by the aid of dead bodies or departed spirits, but is also used in a more general sense, to signify any kind of sorcery, witchcraft, or dealing with the devil. In common parlance, all such uncanny things are included in the "*black art*." Should the question be asked "*Why black?*" it might be answered, first, because of their unlawfulness and malignity; secondly, because they are supposed to be chiefly practised at night; and thirdly, because night has been also thought the time of *learning* them. "*Diabolus, a quo nigros libros noctibus discunt*" (cited by Du Cange). Indeed, the idea of blackness, as connected with arts magical, is of very early date, and may perhaps have exercised some influence in the verbal change from *necromantia* to *negromantia* and *nigromantia*. Thus "*μελα-νεία*" in med. Gr. was equivalent to magical arts or prestigitæ: *Μελανεία τινι χρησάμενος*.—Du Cange, *Gloss. Græc.*)

Hence also the more modern distinction between "*black magic*" and "*white magic*;" black being that which deals with the devil; white, that which by natural means produces surprising results, vulgo, conjuring tricks. So in Spanish, *Magia negra*, *magia blanca*; and again in French, *magie noire*, *magie blanche*.

The old English distinction between a "*black witch*" and a "*white witch*" is somewhat different: the black witch hostile and maleficent, the white beneficent and kind; but quite as much a witch as the other, as some of us have no need to be told.]

WALPOLE AND THE SCOTCH PEERS.—What is the full title of a pamphlet called *The Fatal Consequences of Ministerial Influence*, and who was the author? The copy before me wants the title-page, to compensate for which nearly all the

blanks left by the prudence of the author have been filled up by a contemporary hand, so that we may learn with whom, among the Scottish peers, Sir Robert Walpole's agents were successful or otherwise.

The Earl of Kincardine and Lord Elphinston make an honourable figure in the pamphlet; but many others quite the reverse, selling their votes at the election of the sixteen representative peers without any attempt at concealment. UNEDA. Philadelphia.

[This pamphlet is entitled, "*The Fatal Consequences of Ministerial Influence: or, the Difference between Royal Power and Ministerial Power truly stated. A Political Essay, occasioned by the Petition presented last Session of Parliament by Six Noble Peers of Scotland; and Addressed to the Noble, the Ancient, and the Rich Families of Great Britain. With an Appendix, containing copies of those Accounts of Illegal Practices at the last Election of P . . . s, which some N . . . le and others were ready to have given upon Oath, if required. London: Printed for A. Dodd, at the Peacock without Temple Bar, and sold by the Booksellers of London and Westminster. 1736.*" The name of the author must remain a query.]

PRIORY OF ST. DENYS.—Wanted, the date of the building of the Abbey [Priory] of St. Denis, on the banks of the river Itchyn, near Southampton; also, a short account of it.

W. CLARKE.

[We learn from Dugdale that "this house was built for Black Canons to the honour of St. Denys about the year 1124, by King Henry I., as may be gathered from the names of the subscribing witnesses to his charter of endowment, William Corboile, Archbishop of Canterbury, A.D. 1122, and William, Bishop of Winchester, ob. 1128. Speed ascribes the foundation to King Richard I." Tanner, from a MS. in the library of Corpus Christi College, Cambridge, says, "Here were a prior and nine religious at the dissolution." Their total revenues in the 26th Hen. VIII. amounted to 91l. 9s.; the net income of the house to 80l. 11s. 6d. per annum. The site was granted in the 30th Hen. VIII. to Francis Dawtrey. The ruins are only of small extent, and appear chiefly to have formed the west end of the priory church. Some of the possessions of this house were held by the tenure of arming a certain number of men for the defence of Southampton. For an engraving of the ruins, see *The Beauties of England and Wales*, vi. 120.]

GILES VAN TILBURG, JUN.—Can you give me any information as to Giles Tilburg, Flemish painter, but who painted in England during the latter end of the seventeenth century. At any rate he was in England in 1670. The smallest information as to his pictures, &c., would much oblige
A. D. G.

[Giles van Tilburg, the younger, was a son of an artist of the same names, born at Brussels in 1625, and was

first instructed by his father; but on the death of that painter he became a scholar of the younger Teniers, at the time when Francis Du Chatel studied under that master. He imitated the style of his last instructor with some success, and Teniers had sometimes the mortification of seeing the works of Tilburg preferred to his own. His pictures represent peasants regaling, and village feasts, which are ingeniously composed and vigorously coloured, though infinitely inferior to those of Teniers in the lightness and dexterity of his pencil, and in the clearness and purity of his colouring. The works of the younger Tilburg are held in considerable estimation in Flanders, where they are found in the best collections. *Vide* Bryan's *Dictionary of Engravers and Painters*, ii. 475, and Hobbes's *Picture Collector's Manual*, i. 439; ii. 292.]

SENILAC.—I frequently meet with the word *Senlac* as the name of a place that was the scene of a remarkable battle some centuries ago, but I have never been able to find any mention of this place in any dictionary, or any map. Will any of your correspondents help my ignorance? T. A.

[*Senlac* is supposed to be the modern Battel-Abbey, in Sussex, the spot where what is commonly called the Battle of Hastings was fought between Harold II. of England and William, Duke of Normandy, on October 14, 1066.]

Replies.

COLD HARBOUR.

(3rd S. vii. 302, 344, 407, 483.)

In reference to my "Remarks on the Origin of Cold Harbour," and in answer to the observations made upon this subject in the subsequent numbers of "N. & Q.," I beg to state that I have submitted my etymology of the above proper name to several English and German philologists, who perfectly agree me with as to the derivation of the word.

A few days ago I received a copy of the new edition of Webster's *Dictionary* just published, and was much pleased to find that the etymology of *harbour* given therein perfectly corresponds to that given by me in your paper. For the benefit of those of your readers who may not have this new edition at hand, I herewith transcribe the article "Harbor" verbatim:—

"Harbor, n. [O. Engl. herbour, herbergh, O. Fr. herberge, héberge, hauberge, f., and helberc, herbert, m., N. Fr. auberge, Pr. alberga, f., alberc, m., It. albergo, Sp. albergue, L. Lat. heriberga, heribergum, from O. H. G. heriberga, A.-S. hereberga, Icel. herbergi, a lodging for soldiers, a military station, from O. H. G. heri, hari, A. S. here, army, and O. H. G. bergan, N. H. G. bergen, A. S. beorgan, Goth. baigan, to shelter, protect; N. H. G., Dan., & Sev. herberge, D. herberg, an inn.] Written also harbour.

"1. A station for rest and entertainment; a place of security and comfort; a lodging; an asylum; a refuge; a shelter.

"For harbor at a thousand doors they knocked."

Dryden.

"2. A refuge for ships; a port or haven."

Webster's *Dictionary* being the authority for matters of this kind, I trust that this will be considered as a conclusive proof of the correctness of my derivation.

I now wish particularly to direct the attention of your readers to the fact that the ancient mansion Cold Harbour in London is called Cold Herbergh in a grant of Henry IV. (*Vide* Nares's *Glossary*, "Cold Harbour.") It is therefore evident that the word *harbour* in Cold Harbour is our common word *harbour*, originating in the A.-S. *hereberga*, and in the O. H. G. *heriberga*.

Moreover, as mentioned by me in my last, we find places in Germany called Kaltherberg up to the present day. I named three of them, and am now able to add, after having made further researches, that these places called Kaltherberg are scattered all over Germany, and are quite as numerous as the Cold Harbours in England. As to the expression Kaltherberg, no other signification can be applied to the word than that of a cold lodging, a cold retreat; and, as Kaltherberg and Cold Harbour (Kalt = Cold) are the same expression, I hope that those of your readers who at first differed from me in opinion will now see that our Cold Harbour was only a name for a cold abode, a cold retreat, brought over to England by our Saxon ancestors—Cold Harbour = Cold Station, Cold House, Cold Lodge.

In the preface to the new edition of Webster's *Dictionary*, the editor very correctly remarks that it is only within a very few years that the true principles on which the science of comparative philology rests have been suggested and confirmed, and that the methods have been determined by which future investigations may be successfully prosecuted,—I may further add, that this has been especially the case in England with comparative philology of the various Germanic dialects, and the reason why numerous Germanic words and expressions have often been erroneously referred to a Latin or some other source.

To conclude this *questio vexata*, which, I presume, will now be considered as settled, I will give the various forms of *harbour* from the A.-S. through the various stages of the English language as far as I have been able to collect them. *Hereberga*, A.-S.; *herbergh*, grant of Henry IV., and in Webster; *herborn*, "Legende of St. Julian"; *harbergh*, given in Nares's *Glossary*; *harborough* and *hambrough*, Spenser; *herborough*, Ben Jonson; *herbour*, given in Johnson and Webster; *harbour* and *harbor*, Mod. Eng. Cold Harbour is also sometimes written Cold Harborough.

J. C. HAHN, Ph. D.

Heidelberg.

P.S. In a work written by M. de Ladoucette,

shire, North Devonshire, East Middlesex, and Staffordshire Militia.

Rye.—6th Foot and East Devon Militia.

Chatham.—West Middlesex Militia.

Dartford.—52nd and 59th Regiments; Montgomeryshire, Northamptonshire, Yorkshire (East Riding), Anglesey, Carnarvonshire, and Rutlandshire Militia.

Blackheath.—North Hampshire, Hertfordshire, and York 2nd West Riding Militia.

Tiptrey Heath.—45th Regiment; Cambridge-shire, Cumberland, Huntingdonshire, East Norfolk, Oxfordshire, Warwickshire, Pembrokeshire, and Radnorshire Militia.

Danbury.—West Essex and East Kent Militia.

Tempeny Camp.—West Norfolk Militia.

Landguard Fort.—1st Company of Royal Lancashire Volunteers.

Finchley.—2nd and 18th foot, and South Hampshire Militia.

St. James's Park.—1st, 2nd (1st Battalion), and 3rd (2nd Battalion), Foot Guards.

Hyde Park.—1st Foot, 2nd Foot, and 18th Regiment; Hertfordshire, North and South Hants Militia;.

Museum Gardens.—West Riding, Yorkshire Militia, 2nd Battalion.

The foregoing List has never been printed.

THOMAS CARTER.

Horse Guards.

Your correspondent will find the information he seeks in Add. MS. Brit. Mus. No. 15,533.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ROGERS AND BYRON.

(2nd S. i. 253.)

Nine years ago your correspondent J. M. B. asks if Byron wrote the sarcastic lines upon Rogers, which appeared in *Fraser's Magazine*, No. xxxvii. 1833; and this query appears still unanswered. May I be permitted to reiterate the question? The lines began thus—

"Nose and chin would shame a knocker."

For my part, seeing that Byron apostrophises Rogers so highly in *English Bards*—

"And thou melodious Rogers! rise at last,
Recall the pleasing memory of the past," &c.,

and not only in the text of that poem, but in a footnote to those lines compares Rogers and upbell to his favourite Pope, I imagine it to slander. Can no one set the matter at rest? everywhere else praises Rogers. Witness dedication of the *Giaour*, his footnote in the of *Abydos*, &c. But beside the above re-ated query, I have one of my own to trouble ith, Rogers and Byron, and this is it:

In Byron's *Poems*, 1857, (ed. Murray), there are some verses said to have been written by Byron in a blank leaf of the *Pleasures of Memory*, commencing thus, and no doubt familiar to all:—

"Absent or present still to thee,
My friend, what magic spells belong," &c.,

and which lines were, I have no doubt, actually composed by the poet.

Now two literary friends of mine inform me that on a blank leaf of the *Pleasures of Memory*, Byron also wrote the following verses, and I am anxious to know if this is true, that is, if any of your correspondents can prove them to be Lord Byron's. For tristeness, they remind me of his poem—

"River that rollest by the ancient walls
Where dwells the lady of my love," &c.

and they otherwise appear to me characteristic of the noble poet. Here are the seventeen lines I allude to. I repeat from memory:—

"Pleasures of memory! oh, supremely blest,
And justly proud, beyond a poet's praise,
If the pure confines of thine hallowed breast
Contain, indeed, the subject of thy lays;
By me how envied, for to me,
The herald still of misery,

I hail her as the fiend to whom belong
The vulture's ravening beak, the raven's funeral song.

"She tells of time misspent, of comfort lost,
Of fair occasion gone for ever by,
Of hopes too fondly nursed, too rudely crossed,
Of many a wish, and many a fear to die.
For what besides the intuitive fear
Lest she survive detains me here?

What but the deep inherent pain,
Lest she beyond this life resume her reign,
And realise the Hell that priests and beldames feign."

And whilst still on Byron, who but he wrote the fine lines which I have seen in at all events one edition of his poems, but which are not included in the later ones?—

"Ah triumph sorrow, there is not one string," &c.

If he did not write that beautiful poem, to whom has it been traced? W. EASSIE.

MARCOLPHUS.

(3rd S. viii. 18.)

The story of the man who escaped hanging, because he could not find a tree to his liking, has several different versions in folk lore. It is told as one of the *Astucias de Bertoldo*, a favourite of Albuin, King of the Lombards, who held his court at Verona. Bertoldo was a rustic jester, whose wit was of the school of Eulenspiegel. His wise suggestions to the king, not to give too much power to women, had greatly offended the Queen Ipsicratia; who ordered his attendance, and placed two ferocious dogs in the antechamber. Bertoldo, suspecting this, took with him a hare, which he

turned loose, and the dogs pursued it. Some smart language followed, in which he had the advantage; but the queen ended it by tying him in a sack, and leaving him in charge of an alguazil. He persuaded the alguazil to change places, as he was brought in a sack to be married against his will to a rich and beautiful lady; and that, as she did not know his person, whoever might be in the sack would be the bridegroom. The queen in the morning, on opening the sack, ordered it to be tied up again and thrown into the river—which was done. Bertoldo escaped through the guards by putting on the queen's clothes, and on getting outside the walls took shelter in a brick-kiln. An old woman who saw him enter, and knew the clothes, reported that the queen was in the kiln. Finally, Bertoldo was brought before the king; and, after the usual encounter of wit, condemned to be hanged. He obtained the favour of choosing the tree:—

“El Rey no entendió lo metáfora de Bertoldo, y conduciéndole los ministros á un bosque mui frondoso y poblado de varios árboles, viendo que no habia árbol alguno que le gustase, le llevaron despues á otro cercano. Preguntaronle, ¿Si habia allí alguno que le agradase? No, por cierto respondió. ¿Pues cuál ha de ser? De todos estos ninguno, volvió á replicar. Le llevaron á otros muchos, y nunca pudieron hallar alguno que fuese á su gusto. Enfadados los ministros de viage tan dilatado, fatigados y cansados, y conociendo su astucia y gran picardía, le desataron y pusieron en libertad.”—P. 123.

The king sent for Bertoldo, and reconciled him to the queen. He became a favourite; had rooms assigned to him in the palace, but soon died of the rich food, and the refusal of the physicians to allow beans, garlic, and onions, which he knew would have cured him.

“Historia de la Vida, Hechos, y Astucias sutilisimas del Rustico Bertoldo, la de Bertoldino su hijo; y la de Cacaseno su Nieto.” Madrid, 1811. 12°. 1p. 376.

The second part contains the “simplezas” of Bertoldino, the son; and the wisdom of Marcolfa, the widow of Bertoldo. They are in the style of the German Schildburger, and our men of Gotham. Bernardino becomes sensible, marries, and has one son, Cacaseno; who is a feeble repetition of his father, brought to court by his grandmother at the order of the king and queen.

The book is rich in proverbial expressions, and the matter seems to be Spanish; but is “Traducida del Idioma Toscana por Don Juan Bartolomé, agente de la refaccion del serenísimo Señor Infante Cardenal,” etc. It abounds with engravings of the rudest sort. The stories are not unamusing, though overloaded with words; but to many is prefixed an “Alegoria” of great dulness. I take one of the shortest. Bertoldino being left in care of the poultry sits on the eggs of a hen, and breaks them:—

“Los hombres, bufones, músicos y farasantes reducen á algunos locos á un tan grande y deplorable estado, que

despues aunque caben y fomenten lo poco que les ha quedado, quedan hechos á lo ultimo una tortilla. La prudencia ó el juicio tarde ó nunca se recupera sino con solo un don puro particular del cielo que se la conceda para remediarse.”—P. 203.

Brunet gives an account of the Italian editions, from which it appears that *Bertoldino* is a supplement to *Bertoldo*, and *Cacaseno* a continuation by Camillo Scaliger (*M. du Libraire*, t. i. c. 820).
H. B. C.

U. U. Club.

TOASTS.

(3rd S. vii. 501.)

To many of the readers of “N. & Q.” the following list of toasts, extracted from Dean Ramsay's *Reminiscences of Scottish Life and Character*, may be interesting. Some of them are exclusively Scottish:—

“The land o' cakes (Scotland).

Mair freens and less need o' them.

Thumping luck and fat weans.

When we're gaun up the hill o' fortune, may we ne'er meet a frien' coming down.

May ne'er waur be amang us.

May the hinges of friendship never rust, or the wings of love lose a feather.

Here's to them that lo'es us, or lenns us a lift.

Here's health to the sick, stilts to the lame,

Claise to the back, and brose to the wame.

Here's health, wealth, wit, and meal.

The deil rock them in a creel,

That does us' wish us a' weel.

Horny hands and weather-beaten haffets (cheeks).

The rending o' rocks and the pu'in' down o' auld houses.

(The above two belong to the mason craft: the first implies a wish for plenty of work, and health to do it; the second, to erect new buildings and clear away old ones.)

May the winds o' adversity ne'er blaw open our door.

May poortith ne'er throw us in the dirt, or gowd in to the high saddle.*

May the mouse ne'er leave our meal-pock wi' the tear in its e'e.

Blvthe may we a' be

I'll may we never see.

Breeks and brochan (brose).

May we ne'er want a freend or a drappie to gie him.

Gude e'en to you a', an' tak' your nappy.

A willy-waught's a gude night cappy.

May we a' be canty an' cosy,

An' ilk hae a wife in his bosy.

A cosy but, and a canty ben,

To couthie (loving) women, and trusty men.

The ingle neuk wi' routh (plenty) o' bannocks and bairns.

Here's to him wha winna beguile ye.

Mair sense, and mair siller.

Horn, corn, wool, an' yarn. (Toast for agricultur-
dinner.)

For further information on this topic, the De
refers to a little work published at Edinburg

* May we never be cast down by adversity, or elevated by prosperity.

the year 1777, entitled *The Gentleman's New Bottle Companion*. But, before I close, allow me to cite another admirable toast from another part of the same work:—

"Miss Carnegie, of Craigo, well known and still remembered amongst the old Montrose ladies as an uncompromising Jacobite, had been vowing that she would drink King James and his son in a company of staunch Brunswickers, and being strongly dissuaded from any such foolish and dangerous attempt by some of her friends present, she answered them with a text of Scripture: 'The tongue no man can tame—James Third and Aucht; and drank off her glass!'"

GEORGE VICKERS.*

Shimpling, Bury St. Edmund's.

IS A THING ITSELF, OR SOMETHING ELSE?

(3rd S. vi. 161.)

"The question asked above is assumed by all the world as not merely to be settled without proof, but as actually incapable of demonstration?" So says PROFESSOR A. DE MORGAN, who clenches the assertion by adding: "I believe the world to be right." And both by assumption and reputation, the Professor is a mathematician. For the evidence that I am not drawing upon my imagination and making assertions without proof, I refer the reader to "N. & Q.," 3rd S. vi. Aug. 27, 1864.

Now it may be proved that mathematicians in general, and PROFESSOR A. DE MORGAN in particular, do that which is equivalent to making a thing to be not only itself, but something else besides.

The geometrical construction of a circle is a purely mechanical operation; and any geometer may produce equal parts of the same circle by drawing radii, and making the angles at the centre of the circle contained by any two of these radii equal. Conceive angles so constructed to be angles of 36°. Then, assuming $\pi = 3.1416$ (and, according to orthodox mathematicians, this is a very close approximation to its true arithmetical value,)

$$\frac{36^\circ \times \pi}{180 \times 60} = \frac{36^\circ \times 3.1416}{180 \times 60} = \frac{113.0976}{10800} = .010472$$

is the circular measure of an angle of 36°: that is, the arithmetical value of the circular measure of the angles produced as I have described. Now, let A and B represent the circular measure of two of these angles. Then: A and B represent equal lines (of which the arithmetical value is .010472), for if not, let B be some other line x, and by hypothesis, let x be equal to the natural sine of an angle of 36°. Then: because A=B and B=x, therefore, A=x. And x is a something not A. But, according to all our existing mathematical tables of natural sines (and these tables have been calculated by mathematicians), x=.010472, which makes A and x equal; that is, makes a circular measure and natural sine of an angle of 36° equal.

But the natural sine of an angle of 36° is not the same thing as the circular measure of that angle; and it follows of necessity, that mathematicians make a thing to be itself and something else besides; or, at any rate, do that which is equivalent to it, and equally absurd, make two lines of indisputably unequal length to be exactly of the same length.

PROFESSOR A. DE MORGAN has worked up his imagination into the belief, and in the article referred to has by vicious reasoning arrived at the conclusion, that Euclid was a mere reasoner in a circle, and no logician; and that "geometers are, and always have been, given to this vicious circle." The Professor advances as his proof, the reasoning of Euclid in the 18th and 19th propositions of his third book.

One of your correspondents, under the signature of GEOMETRICUS, in an article entitled "Euclid Illogical" (3rd S. vi. 373), has demolished the vicious reasoning of PROFESSOR A. DE MORGAN in a masterly style. The learned Professor has never dared to reply. Why not? Is it because he has made the discovery that any attempt to controvert the reasoning of his opponent would necessarily result in proving GEOMETRICUS to be the better logician? NAUTICUS.

ADVERBS IMPROPERLY USED.

(3rd S. vii. 152, 224, 363, 406, 426.)

I thus entitle this reply, because former queries and replies have been so entitled. But if A. A. will refer to pp. 224, 406, he will see that I do not, as he appears to suppose, affirm that adverbs in general are incorrectly used. I would merely make a distinction between the use of certain verbs with adjectives, and their use with adverbs; and to each usage I would attribute its own peculiar force. Some expressions I would condemn, not because in themselves radically incorrect, but because they cannot correctly bear the meaning which custom has attached to them. If I rightly understand A. A., he would make the distinction between adjective and adverb to be this: that while the adjective expresses a fact, the adverb imports into the sentence an element of doubt or uncertainty, or is at least inferior in strength to the adjective. This may seem to be borne out by the different meaning of the phrases—"He is sick"; "He is sickly": but I much question whether *sickly* is an adverb at all, for can we not say, "A sickly season"? And I would ask whether A. A. considers me justified in saying "I am wisely," "I am hungrily," &c., in order to signify that I am like one who is wise, hungry, &c., though not really so. If this force ever resided in the adverb, it is surely never recognised in classical English; and it is with classical English that we have to do. I quite agree with A. A.,

that "Your offer is fair" is one proposition, "I think you mean fairly" is another: that is, that the latter contains an element of doubt which the former does not. But *why* is it so? Surely any element of vagueness is due to the presence, not of the adverb, but of the word *mean*, which implies intention as opposed to fact. Let us compare "Your offer is fair," and "You offer fairly," and we shall not, I think, find the one expression a whit more vague than the other.

I suppose that there can be no doubt that the termination *-ly* = like, the Ang.-Sax. *-lic*, *-lig*. So the Greek has *ὡς*, *ὡς*, "as," and an adverbial termination *-ως*: and Ihre says (I quote from Jamieson's *Etymological Dictionary*):—

"Cognate dialects can scarcely have anything more like than *qualis*, and the term used by Ulphilas *quileiks*; *similis*, and Mœs.-G. *samaleiks*; *talis*, and Gothic *tholih*. Thus it appears what is the uniform meaning of the Latin termination in *-lis* [should he not rather have said in *-ilis*?], as *puerilis*, *virilis*; and which the Goths constantly express by *-lik*, *barustig*, *manlig*. Both indeed [and compare the German termination *-lich*] mark similitude to the noun with which they are joined, that is, what resembles a man, a boy."

But I would point out that all the examples adduced, both here and by A. A. from Bosworth, are adjectives, not adverbs—*manly*, *earthly*, for example. The termination *-lik*, *-ly*, added to a substantive, produces an adjective; but the adverbs in *-ly* are produced by the addition of that termination to adjectives. From *hal*, *heil* (whole), comes thus the adjective *holy*, Ang.-Sax. *halig*; and from *holy* is formed the adverb *holily*.

After all, the question is not about the radical meaning of the adverb, but whether in certain particular cases, whatever be its meaning, the adverb is or is not correctly used; and any rule based upon the meaning of adverbs in *-ly* is insufficient to answer this question, because it does not comprise a number of adverbs, such as *ill*, *well*, *fast*, &c., which do not end in *-ly*.

I am aware that in Holy Scripture "godly" and "ungodly" are used as adverbs: "All that will live godly," and "their ungodly [*adj.*] deeds which they have ungodly [*adv.*] committed;" but according to analogy, we should say *godlily*, *ungodlily*,—and the shorter form is but a contraction *euph. grat.* of the longer.

May I be allowed to refer P. S. C. (p. 487) to the distinction which (at p. 406) I have endeavoured to point out between two senses in which we employ the verb "to be"? I cannot agree with Bishop Bloomfield that, in the example cited, "finely" is the predicate; if by that expression he means that "is" is the mere *copula*. The true predicate is the existence, being, of the horse (expressed in the word *is*) qualified by the word "finely." The only limit which we can impose upon this use of the adverb is, I suppose, that furnished by good sense and good taste.

FABIUS OXONIENSIS.

CHARTULARY OF WHALLEY ABBEY (3rd S. vii. 376; viii. 36.)—The whole discussion in this matter arises from the erroneous use of the word *actionibus*. So far from being a cause of action, *factum* was a ground of defence, as is clearly shown by the following extract from the *Institutes of Justinian*, lib. iv. tit. xiii.:—

"*De Exceptionibus*. Sequitur ut de exceptionibus dispiciamus. Comparatæ autem sunt exceptiones defendorum eorum gratia cum quibus agitur. Sæpe enim accidit, ut licet ipsa persecutio, qua actor experitur, justa sit, tamen iniqua sit adversus eum quo agitur. § 1. Verbi gratia, si metu coactus, aut dolo inductus, aut errore lapsus, stipulanti Titio promissisti quod non debueras [promittere], palam est, jure civili te obligatum esse; et actio qua intenditur, dare te oportere, efficax est: sed iniquum est te condemnari. Ideoque datur tibi exceptio, quod metus causa, aut doli mali, aut *in factum*, composita ad impugnandam actionem."

GEORGE VERE IRVING.

SANCROFT (3rd S. v. 213, 200.)—I have not yet seen any answer to the queries of St. T. I am unable to speak positively, but I have reason to believe that the archbishop had only the six sisters named, and that one only of them (Frances) married. Her first husband was Anthony Grenling of Stradbroke, in Suffolk, gent. Her second, Giles Barrett of the same place, gent., but she had no issue by either. She died October 9, 1707, aged eighty-four, and was buried at Stradbroke. It does not appear that the archbishop had a sister named Catherine, but a niece was so-named, who died unmarried. The two nephews about whom St. T. inquires were probably the younger sons of his brother Thomas,—William, his steward, and Thomas, neither of whom were married. The family is now represented by the descendants of the eldest nephew, Francis Sancroft.

The pedigree which I possess does not contain the name of Hearn, which I have not met with in any of the wills of the family, nor does the name of Sarah appear in the parish registers. John Sancroft, an uncle of the archbishop, died in the East Indies, it is said; but it is not stated that he was married. Dr. William Sancroft, the Master of Emmanuel, did marry, and had a son, but it is not supposed that his line continued. G. A. C.

MASSACHUSETTS STONE (3rd S. v. 208.)—This, I suppose, must be the Dighton Rock, of which a full account, illustrated by engravings, is to be found in the great work upon the American Aborigines, published by the government of the United States, and edited by the late Henry R. Schoolcraft. He held the inscription to have been made by the American Indians. UNEDA.

Philadelphia.

CHORUS: "ROMEO AND JULIET" (3rd S. viii. 20.)—The whole of the Chorus is a wordy play upon the untoward circumstances of the loves of two enemies, whose contrarieties seem to defy a union; yet, says our poet, desperate cases have desperate

remedies. "Those whom time means to meet, passion teaches to temper the extremities of the disease by as extreme (or unexpected) a sweet, culled from its opposites."

I do not know if A. H. K. C. L. will think this suggestive of a better afterthought of his own.

J. A. G.

ANONYMOUS HYMNS (3rd S. viii. 8.)—The hymn "Where high the heavenly temple stands,"

is No. 58 of the Paraphrases of Scripture sung in the sacred music of the church of Scotland, and was composed (with many others in the same collection) by the Rev. John Logan, minister of Leith, a short biographical account of whom will be found in the eighth edition of the *Encyclopædia Britannica*, vol. ix. p. 551. No. 57 of these paraphrases is another of the same passage of Scripture (Hebrews, iv. 14, *et seq.*), by Blair, the author of the *Grave*.

G.

Edinburgh.

AUTHORS OF HYMNS (3rd S. v. 280.)—The *Episcopal Recorder* of this city, published a few years ago some essays upon this subject. According to the writer, the hymn in our Prayer Book commencing—

"Christ, the Lord, is risen to day,
Sons of men and angels say,"

(which I presume is what is called "Jesus Christ is risen to-day" in the query), is by Charles Wesley. "Saviour, who thy flock art feeding" is by the Rev. Dr. Muhlenberg, of the Episcopal Church, a native of Pennsylvania, but for many years past a resident in the State of New York. He is the author of several other hymns, among which is that commencing "I would not live away," probably known in England.

UNEDA.

Philadelphia.

PETITION OF I (3rd S. v. 115.)—The pronunciation of *u* for *i* in such words as firm, virgin, virtue, &c., is at least as old as the time of Butler, in whose *Hudibras*, *virgin* is made to rhyme with *urging* (part I. canto i. lines 915-6). A clergyman of this city, distinguished for his careful pronunciation, gives to the *i* in the word *virgin* the same sound which it has in the first syllable of the word *irritate*, which no one thinks of calling *urritate*.

BAR-POINT.

Philadelphia.

LEADING APES IN HELL (3rd S. v. 341.)—A song commencing—

"Ah! no, no, I never will marry,
To live single and happy's my plan;
We had better lead monkeys for ever,
Than be tied to that thing called a man,"

professes to be a translation of a Spanish song, commencing—

"¡ Ah, no, no quiero casarme!"

but not having seen the words of the Spanish song

in full, I cannot say whether the idea of leading apes is in it. If so, it shows that it was not confined to England.

UNEDA.

Philadelphia.

SLAVERY PROHIBITED IN PENNSYLVANIA (3rd S. v. 480.)—The "Act of prevent the Importation of Negroes and Indians into this Province," was passed, not in 1711, but June 7, 1712, and "Recorded A. vol. ii. p. 46." (Peter Miller and Co.'s edition of the *Laws of Pennsylvania*, vol. i. p. 60.) On Feb. 20, 1713, at the Court at St. James's, the queen, upon the recommendation of the solicitor-general and with the advice of the privy council, was pleased to declare her disallowance and disapprobation of the above-mentioned act and fourteen other acts passed in Pennsylvania. (*Ibid.*, vol. i. pp. 51-2.)

UNEDA.

Philadelphia.

"BENE CŒPISSE EST DIMIDIUM FACTI" (3rd S. vii. 148.)—MR. L. MACKENZIE is informed that the maxim to which he refers was penned by Horace four hundred years before Ausonius, and runs in these words: "Dimidium facti qui cœpit habet."—*Epist.* i. 2, 40.

W. T. M.

Government House, Hongkong.

"PEREANT QUI ANTE NOS," ETC. (3rd S. vii. 141.)—MR. PINKERTON quotes as from St. Donatus, "Pereant illi qui ante nos nostra dixerunt," while the American writer Mr. J. R. LOWELL in the *Biglow Papers* ascribes the words to Austin (St. Augustin), and gives them thus—"Pereant qui ante nos nostra dixerint." The latter is the more grammatical form. Who is right as to the authorship?

W. T. M.

Government House, Hongkong.

FUN (3rd S. vii. 477.)—These lines from Spenser will, perhaps, help in getting at the meaning and derivation of the word *Fun*. In the *Shepherd's Calendar*, Thenot, speaking to Cuddy in "February," says, "Thou art a *fon* of thy love to boast." Again, in "April,"—"Siker I hold him for a greater *fon*." Evidently in these passages *fon* means fool; and *fun* means foolery of a harmless, or, if I may allow myself the phrase, of a mitigated kind. In the present day, the words *fool* and *foolery* seem to gain force as words of reproach, meaning more than mere negative stupidity, which is all that the word *fon* seems to convey in the above extracts from Spenser. Chaucer has *fonne* = to be foolish. *Fond*, even to this day, retains in many cases of its use, the sense of *foolish*. *Fun*, then, I suggest, is connected with and derived from *fonne* = fon, fond; and with the change of the vowel has acquired a gentler sound and meaning. I should, however, notice here, that I remember having noted this word before, as coming from a Gothic stem, *unna* = to please: but I am writing away from books of reference, and likely to be in error. The word *fun* must have

been in use, one might venture to say in general use, before 1724, as appears from these verses:—

"Don't mind me, though for all my rux and jokes,
Your bards may find us bloods good-natured folks."

PAUL A JACOBSON.

"CLOXTARF" (3rd S. iii. 111.)—This poem is by the Rev. Dr. Drummond, of Dublin. M. S.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 56.)—Q. Q. is in error in supposing that my mistake (if I have made one) occurred "through happy ignorance of vulgar pronunciation." For nearly forty years my occupation has brought me into almost daily contact with poor people from all parts of England, town and country; and there can hardly be a vulgarism or provincialism that I have not, at some time or other, encountered. It is the very fact of the word *after* being so frequently corrupted, especially in certain country districts, into *a'ter* (a as in German) that makes me believe that *daughter* (in like manner corrupted into *du'ter*) was once very extensively pronounced *dafter*. It is so written in Izaak Walton's will, as printed in the *Life of Ken*, by a Layman (1854, pt. i. p. 213, note):—"And I give to my son-in-law, Doctor Hawkins (whome I love as my owne son), and to my *dafter*, his wife," . . . The will is given at length in the Introduction to Major's edition of Walton's *Angler*, but with the spelling modernised.

JAYDEE.

THE DUCHESS D'ABRANTES (3rd S. viii. 28.)—In answer to a query contained in the last number of your valuable journal, I beg to say that the present Duchess d'Abrantès is the daughter of General Lepic. She married, in 1845, M. Adolphe d'Abrantès, second and only son of Marshal Junot. The celebrated Duchess d'Abrantes died in 1838.

GUSTAVE MASSON.

"DITES MOI OÙ, N'EN QUEL PAYS" (3rd S. viii. 30.)—The quotation referred to, is from Villon. I give the entire stanza:—

"Dites moy où, n'en quel pays,
Est Flora, la belle Romayne;
Archipiada, ne Thaïs,
Qui fut sa cousine germaine;
Echo, parlant, quand bruyt on maine,
Dessus rivière ou sus estan,
Qui beauté eut trop plus qu' humaine? . . .
Mais où sont les neiges d'autan?"*

Ballade des Dames du Temps jadis, edit.
Jannet, p. 62.

GUSTAVE MASSON.

Your correspondent is inquiring for the famous *rondeau* of Villon: "Où sont les neiges d'autan?" As this old French word is a contraction of *autre-an*, it ought not to be spelt with a *t*. Roquefort, under the head of "Autan," in his *Glossaire de la Langue Romane*, gives the following extract from the *rondeau*:—

* Of the last year, *ante annum*.

" Où est la reine
Qui commanda que Buridan
Fut jeté dans un sac en Seine?
Mais où sont les neiges d'autan?
La reine blanche comme un lys,
Qui chantait à voix de Syrene,—
Bertha au grand pied, Biétris, Alys,
Harembourgs qui tint le Mayne,
Et Jeanne, la bonne Lorraine,
Qu' Anglois brûlèrent à Rouen,—
Où sont ils, Vierge Souveraine?
Mais où sont les neiges d'autan?"

"La reine" is Jeanne of Burgundy, wife of Philippe V. of France; and "La reine blanche comme un lys," may possibly refer to Blanche, mother of St. Louis. "Berthe au grand pied," perhaps better known to most readers as "the beautiful Bertha, the spinner, the Queen of Helvetia," of Longfellow's *Courtship of Miles Standish*, is the wife of Pepin la Bref, and mother of Charlemagne. "Harembourgs" must be Ermengarde of Maine, the witch Countess of Anjou; while "Jeanne, la bonne Lorraine," is unmistakably the Maid of Orleans. But who are Biétris and Alys?

HERMENTAUBE.

CONY-GARTH (3rd S. viii. 48.)—Max Müller, in his second series on the *Science of Language*, says:—

"One word, however common, of our own dialect, if well examined and analysed, will teach us more than the most ingenious speculations on the nature of speech and the origin of roots."

"The stony rocks are a refuge for the coney." May not the three spots marked in the Ordnance Maps, of Wilts and Dorset, mean simply rabbit-warrens? The word *rabbit* not long since was discussed in "N. & Q.," without a clear elucidation of how it got into the English language. The derivation of *coney* is far less difficult to be found. *Lepus cuniculus* defines distinctly this little burrowing animal, i. e. a *miner* that bores into the clefts of rocks on the sea shore, and scratches out hiding places ("rabbits' holes") in the loose soil of the hills anywhere in land. The adjunct "Garth," especially in Scotland, merely expresses a piece of common ground. *Gar* is an abbreviation or corruption of *garth*. But the hill called "Conygore Hill," close to Stowerpaine, in Dorsetshire, requires some further explanation. It stands at no great distance from a British encampment called "Hod's Hill" (Hod's, Hood's, Odo's); and the strip of land between these two hills is the "Gore," just as the strip of land which runs along the road before the site of the Great Exhibition and Prince Albert's Museum, time immemorially has been denominated "Kensington Gore." These few simple remarks may perhaps supply your correspondent X. Y. Z. with all the information he requires.

QUEEN'S GARDENS.

Garth, a small field or close, is very common indeed in the north of England. We have con-

nected with farm-houses — cow-garths, goose-garths, stock-garths, turnip-garths, &c., &c.

J. WETHERELL.

BEST (3rd S. vii. 458, 507; viii. 59.)—I suspect that, in seeking for the origin of this word, there has been a good deal of that work which is well described by the Scotch saying: "Ganging faur about to find the nearest." Jamieson had the clue in his hand when he referred to "biest melch," but lost it when he went off into a state of "fermentation." Referring to that admirable work, *The Book of the Farm*, by Henry Stephens (Edinburgh, 1844), I find the following passages in reference to the term:—

"The milk that first comes from the cow after calving is of a thick consistency, and yellow colour, and is called *biestings*. It has the same coagulable properties as the yolk and white of an egg beat up. After three or four days the *biestings*" is followed by milk.—Vol. ii. p. 458.

"The young calf should get quit of the black and glutinous faeces that have been accumulating in its intestines during the latter period of its foetal existence, and there is no aperient better suited for the purpose than *biestings*."—P. 470.

It occurred to me that, as cattle are so often spoken of in the north as *beasts*, *biestings* was simply a diminutive thereof: the letter *l* having been dropped, and also the word *milk*. And on reference to *A Glossary of North Country Words*, by John Trotter Brockett, of Newcastle-on-Tyne, I found the following (vol. i. p. 30):—

"*Beastlings*, or *Beastings*: the thick milk given by the cow for a short time after calving. Sax. *bysting*."

"So may the first of all our fells be thine,
And both the *beestings* of our goats and kine."
Ben Johnson, *Hymn to Pan*.

The word, therefore, simply indicates the milk which Providence has provided for the food of *beastlings*, or calves, during the first three or four days after their birth.

I have not a Dutch dictionary at hand; but I strongly suspect that it was through the Low Countries—long famous as a dairy country, and whence we derived our famous breed of Clydesdale horses—that the term *beesting* reached Scotland. The similarity of the two languages is most striking. I recollect being told by an aged relative an anecdote of a Scotchman, a merchant in Edinburgh, having called upon a merchant in Amsterdam, and understanding from the servant that he was out, said in his broadest Scotch: "Gang an' fetch him,"—which was instantly understood and obeyed.

The following examples of Dutch words, taken from memory, clearly show the affinity of the two languages: *Haund shoon*, gloves; *Far keeker*, a telescope.

GEORGE VERE IRVING.

DRAGON IN HERALDRY (3rd S. viii. 55.)—Dragons were the commonest military ensigns of the Sclavonians. In the ancient Teutonic armies also,

there was one to every thousand men. The emperor M. Aurelius mentions* that his camp was surrounded by a German force of seventy-four dragons. Might not such forms have originated in accident? It would be easier to stuff cloth so as to represent a dragon than a veritable animal. Explanations are often very ingeniously made for cases of which accident was the parent. In a history of China which I have read, there is a question raised as to what animal or reptile was meant in the tradition of a very early emperor having at one of his great feasts eaten a dragon. The author immediately suggests the *cerastes*, or horned snake, as the nearest type of the *Chinese dragon*, quite forgetting that from the nature and attributes of the imperial dragon, he could never have been confounded with "vulgar terrestrial reptiles." The story referred to must have been mistranslated or incorrectly transmitted; or it might have been a figurative way of describing the sovereign's power. Moreover, it might have been satirical. The imperial dragon of China is a creature made on *Pythian* principles, the scales on his back amount exactly to the mystical and perfect number, 81, and with every other attribute of wisdom, knowledge, and power, he fails but in one respect—he is deaf: in short, he represents what may be called Destiny.

SP.

I am sorry to observe in the respectable pages of "N. & Q." the old falsehood of the infidel Gibbon revived respecting the person and character of St. George, particularly after the refutation of his assertions by Bishop Milner, so long ago. I recommend those who have been deceived by the base attempt of Gibbon to confound the glorious martyr St. George with the "infamous George of Cappadocia," as he himself styles him, to read Dr. Milner's—

"Historical and critical inquiry into the existence and character of St. George, patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the assertions of Edward Gibbon, Esq., ch. 23, *Hist. of Decline and Fall*, &c., and of certain other modern writers concerning this saint, are discussed; in a Letter to the Right Hon. George Earl of Leicester, President of the Antiquarian Society, by the Rev. J. Milner, F.S.A., 1792."

F. C. H.

LORD ASTON OF FORFAR (3rd S. vii. 475.)—Walter Hutchinson Aston, co. Forfar, in the peerage of Scotland, a clergyman of the Church of England; born Sept. 15, 1769; married, June 15, 1802, Elizabeth, daughter of the late Rev. Nathan Haines, D.D.; but (by her who died in 1833) had no issue. His lordship succeeded to the honours as ninth baron at the decease of his father, July 29, 1805; and died January 21, 1845.

Fuller, speaking of the Astons, says:—

"A more noble family, measuring on the level of flat and inadvantaged antiquity, is not to be met with: they

* Tertullian.

have ever borne a good respect to the Church and learned men."—*Vide Burke's Peerage and Baronetage*, 1848.

The late Lord Aston was of Christ Church, Oxford. He was curate to his father-in-law; and afterwards presented by his College to the perpetual curacy of Caversham, near Reading. An old friend of ours residing at the Priory there, which also belonged to the College, knew his lordship well. He always told us his lordship's father was a cook in some baronet's family. On succeeding to the title, he left Caversham, and lived in Cadogan Place. Her ladyship was a very singular person, and seldom to be seen.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

MITRES (3rd S. vii. 437, 488.)—In addition to the instances adduced by MR. WOODWARD of mitres introduced into the bearings of a bishop, I may mention the case of John Grandison, Bishop of Exeter, 1328 to 1370.

The arms of the family were Paly of six, argent and azure, on a bend gules three eagles displayed or. The bishop bore the same arms, except that one of the eagles was removed to make way for a mitre, so that the bend was charged with two eagles only, and a mitre between them. See Symonds's *Diary*, pp. 83, 84. P. S. C.

PASSAGE IN "OTHELLO," Act I. Sc. 1. (3rd S. vii. 453.)—Will not a very simple, almost obvious emendation, restore the sense of this perplexing passage?—

"A fellow, almost damn'd in a fair strife,
That never set a squadron in the field,
Nor the division of a battle knows
More than a spinster."

Here the unity of the idea is preserved throughout. *Str*, in sixteenth century handwriting, might easily be mistaken for *w*.

JOB J. B. WORKARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Promptorium Parvulorum sive Clericorum. Dictionarius Anglo-Latinus Princeps. Auctore Gulfrido Grammatico Dicto, ex Ordine Fratrum Predicatorum, Northfolciensi. Circa A.D. MCCCXLI. Olim ex officina Pynsoniana editum, nunc ab integro, Commentariolis subjectis, ad fidem Codicum recensit Albertus Way, A.M. Part III. (Printed for the Camden Society.)

We congratulate the Camden Society, no less than Mr. Way, on the completion of the important work which has for so many years engaged the attention of that accomplished scholar. A new edition of the First English and Latin Dictionary, for such is the *Promptorium*, is no small contribution to English Philology. Mr. Way describes it as "one of the most valuable linguistic monuments of its class to be found in any country;" and he

proceeds—"Whether we regard the *Promptorium Parvulorum* as an authentic record of the English language in the earlier half of the fifteenth century, as illustrative of the provincial dialects of East Anglia, or as explanatory of the numerous archaisms of a debased Latinity that pervades early chronicles and documents, its value can scarcely be too highly estimated. If, on the other hand, we take into consideration the curious evidence which it supplies to those who investigate the arts and manners of bygone times, it were difficult to point out any relic of learning at the period equally full of instruction, and of those suggestive details which claim the attention of students of mediæval literature and antiquities in the varied departments of archaeological research." And the work in its simple and original form fully justifies all that is here said of it. But edited as it is by Mr. Way, who has brought to bear upon it, not only his rich stores of philological knowledge, but that vast amount of curious learning illustrative of the manners, habits, customs, arts, costume, and daily life of our forefathers, in which he is unrivalled, the original value of the work is at least doubled. Mr. Way's preface contains a mass of materials illustrative of early English philological works such as has never before been presented to the reader; his notes turn to full account the information as to bygone habits which the *Promptorium* furnishes, and some carefully prepared indices enable the student to discover without difficulty the knowledge of which he is in search.

We have great pleasure in announcing that arrangements have been made for the sale of copies of the *Promptorium* to persons who are not members of *The Camden Society*. Gentlemen desirous of securing such copies must apply to Messrs. Nichols, 25, Parliament Street, Westminster.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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Wanted by Mr. Robert Hardwicke, 182, Piccadilly.

M. CHARLES BLANC, DE PARIS À VENISE, NOTES AU CAYEN. Paris, 1857.

VON TICHODI'S SKETCHES OF ALPINE NATURE. 1858.

Wanted by the Rev. J. Maskell, Tower Hill, London, E.C.

Notices to Correspondents.

W. R.'s query about *Funerals from Yvonne's* is scarcely suited to our columns. We presume that about all ancient cemeteries are attached to such establishments.

BONHAMIST. See *Richardson's Dictionary*, s. v., who quotes *Porteus's Sermons* as his authority.

AGRICOLA. The passage quoted in *Twenty-four Practical Discourses* is from *Flavius Arrianus*, de *Edictis Disertationibus*, lib. i. c. 14.

T. B. Declined with thanks. The document is left with our publisher.

T. See *Phaedrus*, Fab. lib. ii. fab. v. line 28, where the passage reads "*Mulo mihis alioq. meum traxit*."

ERRATA.—3rd S. viii. p. 39, col. i. line 45, for "in" read "in the"; col. ii. line 26, for "x" read "j."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Stationers.

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Notes.

KITTY FISHER.*

This celebrated courtesan was probably of German descent, for, although called usually "Fisher," yet on the best engravings of her portraits, as that by Fisher, after Sir Joshua Reynolds, she is called Kitty Fischer. Of her parentage we know nothing, but she seems in girlhood to have been of that occupation which is still fertile in the production of the frail sisterhood. One of the satires at the time of her celebrity says:—

"All that we can know of her
Is this—she was a milliner.
Her parentage so low and mean
Is hardly to be trac'd, I ween;
Say, has she wit—or has she sense?
No!—nothing but impertinence."

(Kitty's Stream, 1759.)

It is certain, judging from her portraits, that her beauty was not above prettiness, yet it is also certain that she was superlatively attractive. The same satire charges noblemen and gentlemen with neglecting their duty to England as statesmen and soldiers, and being—"Now turn'd dupes of Kitty Fisher."

Nor was the preceding the only satire upon the same subject, and all appearing within a few months of each other. Thus, in the March *Gentleman's Magazine* of 1760, are announced—

(* See "N. & Q." 1st S. viii. 440; 2nd S. iii. 848.)

"An Odd Letter on a most interesting subject, to Miss K. F—h—r." 6d. Williams.

"Miss K. F—'s Miscellany." 1s. Ranger. [This is in verse.]

"Elegy to K. F—h—r."

The full title of the satire I have quoted is—

"Kitty's Stream; or, the Noblemen turned Fishermen. A Comic Satire addressed to the Gentlemen in the interest of the celebrated Miss K—y F—r. By Rigdum Funidos," 1759.

It is a 4to pamphlet. A copy is in the British Museum, with a few notes by the Rev. J. Mitford and others.

Mr. Mitford says:—

"I have seen three different portraits of Kitty Fisher by Sir J. Reynolds. Two are engraved. One is at Field Marshal, Grovesnor's, Ararat House, Richmond, and one is gone to America."

There is also a miniature of her now among the miniatures exhibiting at the South Kensington Museum; and I have a small circular engraved miniature of her full face from some painting, of which I recognise no description.

Lieut.-Gen. Anthony George Martin, who died in May, 1800, at his house in Leicester Square, was, when a young man, considered by the ladies so handsome as to be called by them the "Military Cupid." He had the reputation of introducing Kitty Fisher into public life. His connection with her was broken off in consequence of his restricted means, he being then only an ensign, but she retained during life her partiality for him, and for his sake was always ready to quit the most wealthy and elevated of her admirers. (*Gent. Mag.* Aug. 1800.)

How well Kitty Fisher was known is further evidenced by Mrs. Cowley introducing her, for a special object, in *The Belle's Stratagem*. She is there called "Kitty Willis," and there is this thrust at her. Saville says, instructing her how to play her part, "Remember, Kitty, that the woman you are to personate is a woman of virtue." To which Kitty is represented as replying, "I am afraid I shall find that a difficult character."

Thus notorious, it is scarcely credible that Kitty should be admitted into respectable society, yet Madam D'Arblay states (*Memoirs*, i. 66)—"Bet Flint once took Kitty Fisher to see Dr. Johnson, but he was not at home, to his great regret." It is not surprising, therefore, that she was to be seen among the promenaders in Kensington Gardens, and renders probable this narrative of Horace Walpole's:—

"Orange girls at that time were invariably courtezans, and little Prince Frederick (1759), seeing Kitty pass, said to the Prince of Wales 'That's a Miss.' 'A Miss! are not all girls Misses?' 'Oh! but a particular sort of Miss—a Miss that sells oranges.' 'Is there any harm in selling oranges?' 'Oh! they are not such oranges as you buy; I believe they are a sort that my brother Edward buys!'"

Like the fast young ladies of the present day, Kitty was among the noted equestrians of the parks, and one satire has this title:—

"Horse and away to St. James's Park, on a Trip for the Nootide Air. Who rides fastest, Miss Kitty Fisher or her gay gallant?"

It is miserably printed, though said at the bottom of the page, for it is only a single one, "Written and printed at Strawberry Hill."

It merely relates that she was in a black riding habit, attended by "her officer and servant," cantering down the Green Park on a horse singularly marked: that she fell from her horse, and caused a great sensation among the fashionables; and this caused great disgust in a gentleman, who exclaimed "Who the devil would be modest when they may live in this state by prostitution! Why 'tis enough to debauch half the women in London." (*Satirical Tracts* in King's Lib.)

The time, however, had arrived when Kitty had an opportunity of forsaking the paths of vice, and she wisely accepted the opportunity for escape. Envy probably suggested many of the satires I have named, and their especial birth-year was 1750. They induced her to insert the following in the *Public Advertiser* of March 30 in that year:—

"To err is a blemish entailed upon mortality, and indiscretion seldom or never escapes without censure the more heavy, as the character is more remarkable; and doubled, nay, trebled by the world, if that character is marked by success: then malice shoots against it all her stings, and the snakes of envy are let loose. To the humane and generous heart then must the injured appeal, and certain relief will be found in impartial honour. Miss Fisher is forced to sue to that jurisdiction to protect her from the baseness of little scribblers and scurvy malevolence. She has been abused in public papers, exposed in print-shops, and, to wind up the whole, some wretches, mean, ignorant, and venal, would impose upon the public by daring to publish her memoirs. She hopes to prevent the success of their endeavours, by declaring that nothing of that sort has the slightest foundation in truth.

"C. FISHER."

This seems like a skirmishing to protect a retreat, for she soon after became the wife of John Norris, Esq., of Hemsted Manor, in the parish of Bennenden, Kent.

From that time she ceased to be a celebrity, and I find no other published notice of her than the bare mention by Hasted that she was buried at Bennenden.

I learned, through the kind attention of the vicar of that parish, the Rev. W. J. Edge, that there is in its churchyard a large low tomb, which is popularly regarded as "Kitty Fisher's." It is enclosed by an iron palisading, and of somewhat awkward access: but one of the parish school-boys surmounted the difficulties, and rendered legible this epitaph:—

"CATHERINE WYNNE. Born the 27th day of August, 1741, died the 7th day of February, 1788."*

* Who was this? It has been suggested that she

This, therefore, is not Kitty Fisher's tomb; and upon searching the register, "Kitty's" death is proved to have occurred twenty-one years previously. Mr. Edge has furnished me with this extract from the Bennenden register:—

"Burials, 1767.—March 23. Catherine Maria, Wife of Jno Norris, Junr, Esq."

I can remember fifty years ago a common exclamation among the elderlies was, "My eye, Kitty Fisher!" I fear no explanation of this survives.
G. W. J.

DEVONSHIRE HOUSEHOLD TALES.

It is of great importance that the household tales of England should be collected, as they have been collected in France, in Germany, in Russia, in Greece, in Scotland, &c.

Dr. Dasent, in his introduction to *The Norse Tales*, speaks of English household tales as a thing of the past, as though they were no more to be discovered. I am convinced that they are still told in out-of-the-way rural districts, but they are very difficult to obtain, as old people are shy of relating them. Von Hahn was twenty-seven years in the Levant, living among the people, without being able to obtain from them a single household tale. At last he offered to pay for those related to him, and with silver opened the women's mouths. By this means alone was he able to form his invaluable collection of Greek and Albanian popular tales. I think that the same means might be employed in England. An intelligent girl, in a national school, may also be made very useful in gathering materials.

Our antiquarian collectors of folk lore have hitherto searched for legends, superstitions, and charms: let them diligently seek out true household tales, and I am sure they will find them still existing.

I am now removed from my native county of Devonshire, where I know these tales may be picked up, and I have but a few which I was able to collect. Seeing before me no prospect of being able to continue my search for them, I contribute what I have to "N. & Q.," in hopes of setting others on the scent:—

I. THE ROSE TREE.

There was once upon a time a good man who had two children: a girl by a first wife, and a boy by the second. The girl was as white as milk, and her lips were like cherries. Her hair was like golden silk, and it hung to the ground. Her brother loved her dearly, but her wicked step-mother hated her. "Child," said the step-

might have been a daughter of Kitty Fisher's. In the parish register, Mr. Edge informs me, is this entry of the burial—"1768, Feb. 18. Catherine Wynn, buried in linen; 2l. 10s. paid."

mother one day, "go to the grocer's shop and buy me a pound of candles." She gave her the money; and the little girl went, bought the candles, and started on her return. There was a stile to cross. She put down the candles whilst she got over the stile. Up came a dog, and ran off with the candles.

She went back to the grocer's, and she got a second bunch. She came to the stile, set down the candles, and proceeded to climb over. Up came the dog, and ran off with the candles.

She went again to the grocer's, and she got a third bunch; and just the same event happened. Then she came to her step-mother crying: for she had spent all the money, and had lost three bunches of candles.

The step-mother was angry, but she pretended not to mind the loss. She said to the child: "Come lay thy head on my lap, that I may comb thy hair." So the little one laid her head in the woman's lap, who proceeded to comb the yellow silken hair. And when she combed, the hair fell over her knees, and rolled right down to the ground.

Then the step-mother hated her more for the beauty of her hair; so she said to her: "I cannot part thy hair on my knee, fetch a billet of wood." So she fetched it. Then said the step-mother: "I cannot part thy hair with a comb, fetch me an axe." So she fetched it.

"Now," said the wicked woman, "lay thy head down on the billet whilst I part thy hair."

Well! she laid her little golden head down without fear; and, whist! down came the axe, and it was off. So the mother wiped the axe and laughed.

Then she took the heart and the liver of the little girl, and she stewed them, and brought them into the house for supper. The husband tasted them, and shook his head. He said they tasted very strangely. She gave some to the little boy, but he would not eat. She tried to force him, but he refused; and ran out into the garden, and took up his little sister and put her in a box, and buried the box under a rose tree; and every day he went to the tree and wept, and wept, and wept, till his tears ran down on the box.

One day the rose tree flowered. It was spring. There among the flowers was a white bird; and it sang, and sang, and sang like an angel out of heaven. Away it flew, and it went to a cobbler's shop, and perched itself on a tree hard by; and this it sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love,
Sits below, and I sing up above,
Stick, stock, stone dead."*

* I think that these lines are not quite correct, a line seems to be wanting.

"Sing again that beautiful song," asked the shoemaker. "If you will first give me those little red shoes you are making." The cobbler gave the shoes, and the bird sang the song; then flew to a tree in front of a watchmaker's, and sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love
Sits below, and I sing up above.
Stick, stock, stone dead."

"Oh the beautiful song! sing it again, sweet bird," asked the watchmaker. "If you will give me first that gold watch and chain in your hand." The jeweller gave the watch and chain. The bird took it in one foot, the shoes in the other, and flew away after having repeated the song, to where three millers were picking a millstone. The bird perched on a tree, and sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love
Sits below, and I sing up above,
Stick!"

Then one of the men put down his tool, and looked up from his work:—

"Stock!"

Then the second miller's man, laid aside his tool, and looked up:—

"Stone!"

Then the third miller's man laid down his tool,* and looked up:—

"Dead!"

Then all three cried out with one voice: "Oh what a beautiful song! sing it, sweet bird, again." "If you will put the millstone round my neck," said the bird. The men complied with the bird's request, and away to the tree it flew with the millstone round its neck; and the red shoes in the grasp of one foot, and the gold watch and chain in the grasp of the other. It sang the song, and then flew home. It rattled the millstone against the eaves of the house, and the step-mother said: "It thunders." Then the little boy ran out to see the thunder, and down dropped the red shoes at his feet. It rattled the millstone against the eaves of the house once more, and the step-mother said again, "It thunders." Then the father ran out, and down fell the chain about his neck.

In ran father and son laughing and saying: "See! the thunder has brought us these fine things." Then the bird rattled the millstone against the eaves of the house a third time; and the step-mother said: "It thunders again, perhaps the thunder has brought something for me," and she ran out; but the moment she stepped outside the door, down fell the millstone on her head; and so she died.

This is the same story as the German tale of "The Juniper Tree," but it differs from it in many

particulars. In the German story the boy is killed, not the girl; and he is killed by the shutting down of the lid of a box on his neck, as he is looking at some apples. The father is not made to eat of the flesh either; though in the corresponding Greek tale, of Asterinos and the Pulja, the bad woman tries to make the sister eat of it. In the Greek story an apple tree grows out of the grave, and bears a golden talking apple, not a bird.

In the Hungarian tale (*Erdélyi Népmesék*, 5), "A mosolygó alma," the life of two princes is bound up with golden pear trees, which a step-mother hews down. From them goes forth a bird which lays two golden eggs, and out of these eggs come forth the princes unhurt.

The millstone occurs in many household tales as thunder.

I have no doubt that there is a mythological root to this curious story.

II. THE RIDDLE.

There was once a lady, very beautiful and well born. For some reason or other she was condemned to die a cruel death.

She pleaded her case, and her beauty and her great goodness touched the judges; and they so far relaxed their severity, as to promise that she should save her neck if she could propose a riddle which they could not answer in three days.

She was given a day to prepare. They came to her in her cell to know the riddle. She said:—

"Love I sit,
Love I stand;
Love I hold,
Fast in hand.
I see Love,
Love sees not me.
Riddle me that,
Or hanged I'll be."

The judges could not guess, so she was acquitted. Then she gave them the explanation. She had a dog called "Love." She had killed it, and with its skin had made socks for her shoes—on these she stood: gloves for her hands—and these she held; a seat for her chair—on that she sat. She looked at her gloves, and she saw Love; but Love saw her no more. S. BARING-GOULD.

INEDITED LETTER OF RANDLE COTGRAVE.

[We are indebted to the courtesy of MR. W. CAREW HAZLITT for the opportunity of printing in our columns the following interesting letter from Randle Cotgrave, the well-known author of the *French and English Dictionary*, to Mr. Beaulieu, who, as we learn from the superscription ("To my worthy friend Mr Beaulieu, Secretarie to The Lo. Ambassador of Great Brittain at Paris. These . . ."), was addressed to one well calculated

to assist him in the work on which he was then engaged. The first edition of Cotgrave's Dictionary, which is dedicated "to the Right Hon: and my very good Lord and Maister Sir William Cecil, Knight, Lord Burghley, and sonne and heire apparent unto the Earl of Exeter," and in which he thanks his Lordship for "so often dispensing with the ordinary attendance of an ordinary servant," contains no allusion to Cotgrave's obligations either to Monsieur Limery, or Monsieur Beaulieu.

The English ambassador at the court of France to whom M. Beaulieu was secretary, was, we presume, the well-known Sir Thomas Edmondes, as we find from Mrs. Green's *Calendar of State Papers*, 1611-1616, p. 415, that Chamberlain, in a letter to Carleton, dated December 21, 1616, says, "Sir Thomas Edmondes has arrived in London with his Frenchman, Beaulieu." Clement Edmondes, mentioned in the letter, afterwards Sir Clement Edmondes, was, we believe, his son.

There is appended to the letter a seal bearing the arms of Cotgrave: gules, a chevron indented ermine, between three bugle horns sable.]

"SIR—I have at severall times this month received from You two letters, and with them all the papers You had of mine from H to the end of O. The first 2 quieres in effect I lost, being past them before I had them; of the rest I shall make double use both in the gaine of the time I should have spent in re-collecting them and in respect of the light which You have given me by some of them: The rest which I cannot get interpreted here by your means (for I will account that help yours which your friends afford me) shall be preserved for a second edition, if God grant me health and time to publish it over again. About a weeke before Christmas I shall have need of my P; then they will serve me if they be well furnished; otherwise the sooner You send them the greater favour You shall doe me, that I may have time enough, before hand to communicate them with Mr Limery to whom I am in this business exceedingly beholden. Those of R I shall be able to spare a fortnight or three weeks longer. More I will not at this time trouble You with, for though I know your love would make You willing enough to bestow time on them, yet I must in good manners have respect both unto mine own small deservings of You and to your many much more weightie ymplements. The meanes You may have to send the first of this (if the partie be readie or should the condition fitt) will be by the youth of whom You writt unto me in your first. My lo. hath little occasion to use him as I ghesse both by the proportion of his familie at this time and by this that (reminding me in a late letter, to give You, from him, many thanks for those You have sent him; and to intreat You to accept of such an acknowledgment from one that living in a still barren and homely country hath little or no meanes to requite You) he made no mention of that youth. And therefore having dealt with all such my friends and acquaintants here as were likelie to be able to place him, I have at length obtayned from one of them thus much, that because our noblemen doe the more willinglie intertayne one whom they may see beforehand, if You please to send him, his dyet and lodging shall be freely allowed him untill he may be with some conveniencie provided for. And yt may be we shall not need to bestow him elsewhere; but that as my friends you and the youth agree. This gentleman, (that I may deal freely with you) is Mr. Clement Edmonds, who willed me not to name him."

unto you, and therefore I pray you take no notice of him at this time, but direct the youth unto me. For your Cachet Volant I thank You, and pray You to continue yt, though now I deserve it not, both because I have little time, but especially because I know that M^r Limery and others doe not suffer You to want any intelligence that the Season affords. And so in some haste I bid you farewell, as

"Your most affectionate
"frend and servant,
" 27 Nov. 1610. RAN. COTGRAVE."

BIMS.—The natives of Barbadoes call themselves "Bims," but for what reason I have never yet met one of those islanders who could tell me; and, therefore, I am at liberty, I suppose, to suggest the following explanation:

The mythical island of *Bimini*, and supposed locality of the Fountain of Youth, or rejuvenescence, was almost as much sought for by the adventurers of the fifteenth and sixteenth centuries, in the New World, as was "El Dorado."

Ponce de Leon failing to find it, stumbled upon *Florida* in 1512 (hence the name given to an American substitute for Eau de Cologne).

The Barbadians, with their noted partiality for their own little island, may have at an early period compared it to the fabulous Bimini, and adopted for themselves the name of *Bims*. SP.

THE HATHWAY FAMILY.—The following is copied from an old Latin Bible of the date of 1527. The style of writing is evidently of the period to which the document refers. Possibly it may allude to some branch of the family of Shakespeare's wife; though there is a slight difference in the spelling of the name, which, however, was a trifle in those days. And it is observable, that these Hathways resided in an adjoining county. At any rate, this scrap of family history may be interesting to some of your west-country readers:—

"Francis Hathway, married to Anne Austen the Thursday before St. Paul's day, An. Dom. 1629. To whom was borne their eldest sonne—

"1. Francis Hathway, July the xjth, An. Dom. 1631, being Munday betweene 12 and one of the clocke, but died at 12 at noon. Whose witnesses were M^r John Trotman, Henry Blagrove, and Elizabeth Hathway, one the Friday that next followed, in the Parish Church of Cam, in G^torshire.

"2. Robert Hathway was borne Feb. 3, An. Dom. 1632, being Sunday betweene two and three of y^e clocke in the morning; whose witnesses were M^r Anthony Hathway, M^r John Edwards, and his grandmother M^{rs} Mary Hathway; one y^e Sunday next following in y^e Parish Church of Cam, in G^torshire.

"3. Anne Hathway was borne May 4, A. D. 1634, being Sunday, a little after 9 in the afternoon; whose witnesses were Tho. Belcher, Elizabeth Edwards, Jane Blagrove; one y^e Thursday senight next following in Churcham Church, in G^torshire.

"4. Mary Hathway was borne the 22^d of November, 1635; being Sunday, about 5 of y^e clocke in y^e morning;

whose witnesses were her grandfather M^r Richard Hathway, M^{rs} Elizabeth Ashburne, M^{rs} Martha Smalwood; the Munday senight next following, being St. Andrew's day, at Churcham Church, in Glos^{ts}hire.

"5. Margaret Hathway was borne the 6th day of february, 1636; being Munday, about 8 of the clocke in the morning; whose witnesses were Rowland Greene, her aunt Mary Hathway, and Susanna Paine; on y^e Sunday following, in Churcham Church, in Gloucestershire.

"6. Sarah Hathway was borne Jan. 7, 1638; being Munday, about 9 of y^e clocke in the morning; and baptized, Jan. 13, in the p^rish church of Churcham; whose witnesses were M^{rs} Sarah Browne, M^{rs} Hesther Harris, and M^r John Browne of London.

"7. Child still borne, being a sonne."

J. S.

BURNING OF LIBRARIES.—It would greatly interest the lovers of literature to read some authentic particulars of the loss involved in the late lamentable fire at Messrs. Sotheby & Co.'s auction rooms. The Catalogue of Mr. Offor's matchless library is now before me: treasures that were to occupy eleven days' sale, and now nearly all destroyed! To-day I hear that Mr. Hartshorne's library perished at the same time; also a third collection, belonging to a nobleman. An enumeration of some of the choicer curiosities of these collections would be of great interest. Mr. Offor's collection of Bibles, Testaments, and Psalters was, I suppose, unequalled in the world. His *hobby* was Bunyan, and the "Bunyaniana" alone extended to 500 Lots. Mr. Hartshorne's collection, I should fear, contained many MS. treasures—charters, deeds, pedigrees, &c. Was such the case? I am sure it can benefit no one to hush up disasters such as these; and the readers of "N. & Q." would gladly see some authentic record of what has taken place. JAYDER.

TRUNDLE BEDS.—Mr. Halliwell gives a description of what trundle beds, or rather bedsteads, were, in a note to Sir Simonds D'Ewes's *Life* (vol. i. p. 86, edition of 1845), from which we may conclude that they are now obsolete in England. They are not so in this country. They are about a foot in height, and are used by young children sleeping in the same room with grown persons. Their legs being mounted on castors, they are rolled under the larger bedsteads when not in use. UNEDA.

Philadelphia.

THE ADMIRABLE CRICHTON.—The following notice of Crichton does not appear in Mr. Tytler's *Life of Crichton*. It occurs at p. 52 of "*Epitaphiorum Dialogi Septem*. Auctore Bartholomæo Burchelato, Tarvisino Physico. Ad illustriorem Tarvisii civiumque memoriam," 4to, Venice, 1583:—

"O felicem memoriam, quam certè admiror, cum ea retineas omnia, quæ tibi unquam, usquamve, ut audio, contigerit lectitare: neque istud admiror, ut impossibile sit omnium meminisse, quo divino munere, si usquam

alius nunc potitur juvenis ille Jacobus Critonius Scotus, quem Venetiis et Tarvisii, sicut alii ubique locorum, non semel sumus experti: cujus, præter alias plurimas, professio ea est celebris, se nullarum rerum, verborum, litterarum, operum, nullorum voluminum, quotquot innumera legerit, seu viderit, oblivione, neque hæsitazione vel minima detineri."

T. A. C.

Queries.

THE COUNTESS MARSHAL AND HER SONS.

Mary de Ros, second wife of Thomas of Brotherton, was married three times—to William de Braose, to Sir Ralph Cobham, and to Earl Thomas. At least so say all authorities—Sir Harris Nicolas (*Test. Vet.* i. 86), Speed (p. 564), Sandford (p. 200), and others. But of these three husbands, which respectively stood first, second, and third, is a point upon which few writers can agree. Burke gives them (p. 426) Braose, Thomas (not naming Cobham); Dugdale and Sir H. Nicolas—Braose, Thomas, Cobham; Speed—Cobham, Thomas, Braose; Morel—“Breuves,” Thomas (not naming Cobham.) In the MS. additions to Dugdale's *Baronage*, published in *Collectanea Topographica et Genealogica*, vi. 75, Dugdale more cautiously says that Mary, on her marriage with Braose, was widow, or afterwards wife, of Ralph de Cobham. Your correspondent B. seems to me to have proved conclusively from documentary evidence that the true order in which the three stand is, Cobham, Braose, Thomas (3rd S. iv. 198.)

But the children of the Countess Marshal are a far greater puzzle than her husbands. B. says, “Ralph died 19 Edw. II., his son and heir, John, being a year old.” Cobham, then, died in 1325-6, and John Cobham was born 1324-5. Mary, therefore, could not have married Braose before 1326, at the earliest. But Dugdale (MS. additions, *Coll. Top. et Gen.* vi. 75) tells me that the children of Braose and Mary were—1. Richard, who died *s. p. in or before 22 Edw. I.* [1203-4]; 2. Peter, who died 5 Edw. II. [1311-12], leaving a son Thomas, who was found heir of his grandmother Mary at her death; 3. William; 4. Margaret. B. states, from the *Inquisition for Norfolk*, that “John de Cobham was her son and heir.” There is surely some strange blunder here. The countess herself died in 1362; and if her eldest son were born in 1290 (supposing that he died in childhood), Mary must have been about ninety when she died, and above fifty at the birth of her son John Cobham, to say nothing of the backward chronology which makes the son of her first marriage about thirty-five years younger than the eldest child of her second alliance.

Again, by turning to Dugdale's original *Baronage* (i. 420) we find mention of William de Braose, son of John de Braose and Margaret, daughter of Llywelyn Prince of Wales. This William left at

his death a widow Mary, and two sons, William and Richard. William came to an agreement with “Mary his father's widow” respecting her dower lands. He left three sons—William, who left two daughters; Peter, who died childless; and Thomas, who died 35 Edw. III. [1361] having married Beatrice, daughter of Roger Mortimer. Now this Thomas is manifestly the same who, according to the same writer, was returned as Mary's heir, and who is also recorded to have married Beatrice Mortimer; therefore, “Mary his father's widow” must be the Countess Marshal. But proceed a little further, and Dugdale is found stating that “This Mary died in 19 Edw. II.” [1325-6] the date of death of her first husband, Sir Ralph Cobham. Moreover, the expression, “his father's widow,” seems tacitly to imply that she was not the mother of this William; and, if this be so, he must have been, not William the third son of Mary, but William the eldest son of De Braose by his first wife, Isabel de Clare. Therefore, Thomas his son being the grandson of Isabel, was *not* the grandson of Mary. How then came he to be returned her heir? and how were both he and John Cobham found her heirs?

Can the truth be disentangled from this Gordian knot?

A few words more concerning the Cobhams. Who was Ralph de Cobham? I find no mention of him in the pedigree of Cobham of Kent, either in Dugdale or Burke. Was he a Cobham of Sterborough? and, if so, was Eleanor Cobham, Duchess of Gloucester, a descendant of the Countess Marshal?

I find in various Issue Rolls mention of “John de Cobham, son of the Countess Marshal,” but none give any biographical particulars concerning him, except that on Oct. 13, 1363, certain lands were bought from him for the king, for which 100*l.* were paid. On the 20th of the same month, 36*l.* 13*s.* 4*d.*; and on the 6th of Nov. following, 73*l.* 6*s.* 8*d.* more. I at first imagined him to be identical with another of the same name, who appears on the Rolls under the various epithets of John Cobham, John Cobham, Knight, John de Cobbeham, Banneret, and John Lord of Cobbeham; but I now find that the latter must be the son of Henry de Cobbeham, who died in 1330, and he himself in 1407—“a very old man,” says Dugdale, quoting Thomas of Walsingham.

The latest notice which I have yet found of the John Cobham, who is distinguished as “the son of the Countess Marshal” occurs under the date of March 1, 1367 (Issue Roll, Mich. 41 Edw. III.)

HERMENTAUBE.

CHASSEURS IN THE ENGLISH ARMY.—Can any of the readers of “N. & Q.” furnish me with any information as to the two regiments of “Chasseurs,” which appear in the English army lists at

the end of the old French war—the Chasseurs Britanniques and York Chasseurs? or refer me to any work where information as to their equipment, uniform, &c., particularly those of the latter corps, may be found?
MILES PEDITUS.

DODD FAMILY.—Wanted some information regarding the arms and origin of the Northumbrian family of Dodd. It is frequently mentioned in old county histories as possessing considerable power and influence in the fifteenth or sixteenth centuries; and I am informed that some gentleman is contemplating writing a history of the family. Perhaps some of your correspondents could indicate where I may obtain any information.

J. DODD.

Edinburgh.

"THE ENGLISH MARCH" AND JOHN RUDD.—Where can I find information respecting "The English March," or about John Rudd, who presented the following petition; probably (judging from the handwriting) to Charles I.? Rudd was perhaps connected with Capt. Thomas Rudd, the engineer, who has been already inquired about in your pages (2nd S. viii. 496):—

"To the King's most excellent Majestie.

"The humble petition of John Rudd, one of your Majestie's drummes: Sheweth, That it formerly pleased your Majestie to give command 'The English Marche' should be practiced, and truly taught to be beaten in and throughout this Kingdome, whereby the severall Traine bandes might be furnished with able drummes. There is complaint made in sundrye places that such your Majesties directions cannot be observed, by reason there is want of skillfull persons to undertake that service, soe as the Traine bandes are unfurnished with understanding men, nether can your Majestie bee supplied with sufficient drummes (upon any occasion) unless some course be tymely settled to breed up men to perfection in this waye.

"Wherefore, the petitioner humbly beseecheth your Sacred Majestie, That yee wilbe graciouslie pleased to direct your Royall lettres to the severall Lordes Livetenautes of every Sheire within this Kingdome, whereby the petitioner and his sufficient Deputies (who will undertake the same) may have the teachinge of all such persons as are desirous to learne truly to beate the English March as your Majestie hath commanded, and the petitioner and his deputies shall stand to the voluntary curtesie of the Country to be rewarded for their paines and charges to be taken and expended in this service, And as in duty bound ever praye for your Majestie," &c.

J. B. THE ELDEST.

SUFFIX "-HAY," ETC.—In the westernmost part of Dorsetshire, but chiefly in Marshwood vale, are to be found several farms and hamlets named after their ancient possessors, with the suffix *-hay*: as Bewshin's-hay, Blundel's-hay, &c. Is this the same as the "haia" of the Domesday Book, i. e. a fenced enclosure?

It may also be found in the map of Devonshire, particularly between Axminster and Ottery; but here always in the plural, *-hays*, *-hayes*, or *-hayne*. The prefix is generally the name of a family that

once held the place; but sometimes otherwise, as Easthay, Hamhay, Millhays.

A. S. ELLIS.

Brompton.

HERALDIC QUERY.—There is a piece of mural sculpture built into the east end wall of the south aisle of Stroud parish church, that has excited much curiosity. It, or part of it, seems to have been originally an altar-piece or a monument, into the centre of which has subsequently been inserted a single large sculptured slab of a later style, and another man's work. There are slight traces of letters on both of the parts, but nothing intelligible. On the sinister end of the central slab is an esquire's helmet, and on the dexter side is a shield, with a coat of arms on it, both carved in high relief. The arms on the shield are three griffins rampant, looking towards the sinister side; but there is not, nor ever could have been, any chevron between them.

Part of this work is thought to be of early, and the other part of late, Elizabethan workmanship. In the hope of some clue to an explanation of it by the arms, I shall be greatly obliged if any correspondent of "N. & Q." will say to what family those arms belonged.

P. H. F.

Stroud, Gloucestershire.

JEWISH LETTERS.—Who was the writer of a book entitled—

"Jewish Letters: or, a Correspondence Philosophical, Historical, and Critical, betwixt a Jew and his Correspondents in different Parts. Tome III. Newcastle, 1741"?

I believe only one volume was ever given to the world. I have seen two copies of tome iii.; but I have never seen a copy of tome i. or ii.

E. A.

JOSEPH MABERLY.—This gentleman was author of the following work, published anonymously:—

"The Print Collector; an Introduction to the Knowledge necessary for forming a Collection of Ancient Prints, containing suggestions as to the Mode of commencing Collector. Remarks on the Ancient and Modern Practice of the Art, and a Catalogue *raisonné* of Books." Lond., 4to, 1844.

His collection of engravings was sold by auction by Messrs. Sotheby & Wilkinson in 1851, and realised 3500*l.*—a little less than the actual cost (*Art Journal*, 1851, p. 201). Further information respecting him is solicited, and the date of his death, will particularly oblige S. Y. R.

AGNES PEARSON.—Can you give me any information regarding Agnes Pearson, author of *The Illustrious Exile*, &c., a volume of poetry (printed at Birmingham), 1815?

R. I.

PLYMOUTH.—In the British Museum is an engraved plan of the Naval Hospital at Plymouth, built about 1758-64. The name of the engraver, and any other that may have been appended to it,

are cut away. I wish to know these names, and have been unable to find another impression of the plate. Has any collector of such prints a copy of it?—for I expect it has been issued as a print, and not in a work. WYATT PAPWORTH.

QUOTATION WANTED.—

"*Misteriis sacris repleat nos Bēa Johannis.*"

This line occurs on many mediæval bells in Devon. It is supposed to be a quotation. Can any learned reader of "N. & Q." assist in the inquiry and oblige H. T. ELLACOMBE.
Clyst St. George.

RALEIGH.—Can any correspondent oblige me with the arms of a family of Raleigh that lived at Beaudport, co. Devon, in the fourteenth century, and afterwards at Combraleigh in the same county? W. D. HOYLE.

ROBIN HOOD BALLAD.—In one part of that fine old ballad, entitled *A Lytell Geste of Robyn Hode*, where the brave outlaw is directing Little John, Scathelocke, and the Miller's son, to go and keep watch in the forest for "some unketil guest," this passage occurs:—

"And walke up to the Sayles,
And so to Watlynge-Strete."

This evidently cannot be the Watling Street properly so called; and Mr. Ritson (*vide* footnote, Allingham's *Ballad Book*) understands Erming Street to be here meant, though I am at a loss to know how the former name could ever have been applied to the latter road: since they commence at different places, and, after meeting at London, gradually diverge in different directions—Watling Street to the north-west, and Erming Street to the north by Lincoln and York. Robert of Gloucester, in his rhyming history, alludes to these old highways:—

"From the South into the North takith Erminge-strete,
From the East into the West goeth Ikeneld-strete,
From South-est to North-west, that is sum del grete,
From Dover into Chestre goeth Watlynge-strete.
From the South-west to North-est into Englonde ende,
Fosse men calleth thilke wey that by mony town doth wende."

How is this difficulty to be explained?

I wish also to ascertain the situation of "the Sayles;" and shall be greatly indebted to any reader of "N. & Q." who will give me the desired information, or refer me to some source from whence I may draw for myself. A. H. K. C. L.

"TROIS SAINTS DE GLACE."—It is an article of popular faith in some parts of the Continent, that a very marked depression of temperature takes place on the 11th, 12th, and 13th of May—days dedicated respectively to SS. Mammertus, Pancratius (Pancras), and Servatus; who have, in consequence, received the name of the "Trois

Saints de Glace." Does a similar superstition exist in this country? It appears to be a well-ascertained fact, that certain depressions of temperature, of sufficient importance to have attracted the attention of meteorologists, do take place in the month of May. They were attributed by Erman to the interposition of asteroids between the sun and the earth. M. Claire-Deville, however, in a paper read before the French Academy a few weeks back, says that the recorded temperatures show that the "Saints de Glace" sometimes bring cold, sometimes heat, and, in some years, that they have no influence whatever. R. B. PROSSER.

25, Southampton Buildings, W.C.

TURNERS OF HALBERTON, DEVON.—The arms of this family as recorded in the Heralds' Visitation of 1620, are—"A chevron ermine between three Fers-de-Moulin. On a chief argent, a lion passant; and for crest a lion passant, with a branch in his right paw." Similar arms to these are used by Sir Gregory Page Turner, the Turners of Warwickshire, and by Lord Winterton and others of the same name.

Will any one kindly inform me if these are branches of the same family, and which is the elder stock? DEVONIENSIS.

ARTHUR TYTON.—At p. 166, of Mr. Bartlett's *History of Wimbledon*, is the following passage:—

"Near the present site of Heathfield, on the northern boundary of the parish, was the residence of Arthur Tyton, Esq., solicitor of the Customs. He collected very valuable materials for a 'History of Surrey,' in compiling which, he spared neither time nor expense. He had an experienced draughtsman always in his service; and, accompanied by him, Mr. Tyton often made a tour in the country for a week or ten days, taking provisions with him. He collected in this way some beautiful sketches of churches and places of note. On Mr. Tyton's death, his MSS., as well as his fortune, came to his nephew Arthur Blackiston, Esq.; who sold the 'History of Surrey' for a trifling sum. It has never been published. Mr. Tyton lies buried in Merton churchyard."

As Mr. Bartlett does not give the *date* of Mr. Tyton's death, I presume he does not know it. Can the information be supplied by any of your correspondents? S. Y. R.

WRITTEN ROCKS.—I am about to visit the North of England, and I shall be greatly obliged if you or any of your correspondents will tell me exactly where to find the rocks which bear upon them certain mysterious inscriptions, which have been much discussed lately, and which are supposed to be prehistoric. I believe that they are to be found among the Cheviots, or at any rate some where in Northumberland; but I shall be glad of more precise information as to their whereabouts. I hope to make drawings of them, tracings, if that be possible. C. W. BARKLEY.
7, Foulton's Square, Chelsea.

Queries with Answers.

HOLKHAM MS. LIBRARY.—In the *Transactions of the Royal Society of Literature*, vol. ii. part II. p. 352, there is a notice of a MS. Library at Holkham, in Norfolk, in which it is stated that at the time the article was written a catalogue was in preparation. Can any one inform me if it was completed and published, and when? CLUTHA. Edinburgh.

[Mr. Edwards, in his *Memoirs of Libraries*, ii. 154, has furnished the following notices of the famed Holkham library: "Early in the last century, an accomplished member of a famous family, Thomas Coke, Lord Lovel, and (afterwards) Earl of Leicester, collected, during his lengthened travels on the Continent, and more particularly in Italy, a choice collection of MSS., on vellum, of the Latin classics, of Dante and Boccaccio, and of the mediæval Chroniclers; and also some valuable printed books. When they reached Holkham, some casualty seems to have prevented their proper arrangement. A century later, William Roscoe paid a visit to Holkham, and found himself in presence of a series of the finest MSS. he had ever beheld. The Classics belonged to the Italian revival. One of the many fine MSS. of Livy had been the gift of Cosmo, Pater Patriæ, to Alfonso, King of Naples. Another volume which he had eagerly disinterted contained a series of original drawings by Raffaele, of the architectural antiquities of Rome. Here lay the vivid historical and controversial MSS. of Paoli Sarpi; there, the elaborate treatise of Leonardo da Vinci on the movement of water, illustrated with drawings by his own hand.

"Roscoe undertook an elaborate descriptive catalogue, and carried it far towards completion. But he had under-estimated the amount of labour which such a work entails, and it ultimately had to be completed (in 1827) with the help of the eminent attainments in such matters of Sir Frederic Madden. 'I am now,' wrote Roscoe, at the date last-named, 'revising for the last time the Catalogue of the MSS. at Holkham, with Mr. Madden's numerous additions, which have more than doubled the size of the work, so that instead of being comprised in one or two quarto volumes, it appeared that if printed it would extend to five or six.' Sir Frederic Madden, it seems, dissuaded Mr. Coke from giving the work to the public by printing it. Although Roscoe doubtless regretted this conclusion, he bore emphatic testimony to 'the great learning, industry, and ability with which Mr. Madden had executed his task. It will make an inconceivable addition to the value of the manuscripts.' Amongst the English part of these manuscripts, are some important papers of Sir Edward Coke." Consult also the *Life of Roscoe*, ii. 86-95; 256-264; 370-373.

Mr. Edwards's account of the Holkham Catalogue, however, is not perfectly correct. The fact is, Mr. Roscoe only completed the *Italian* portion of it; the other classes were entirely described by Sir Frederic Madden. The *illustrative plates* for the work had been engraved, and it

was a great disappointment to Sir Frederic Madden that Mr. Coke should have altered his intention of printing the Catalogue. So far from Sir Frederic having "dissuaded Mr. Coke from giving the work to the public by printing it," he subsequently made a proposal to that gentleman to have the Catalogue printed at the expense of Mr. Henry G. Bohn (who had authorised the offer), but this proposal was also declined.]

"TO RUN AMUCK."—In a work recently published, *Adventures among the Dyaks of Borneo*, by Frederick Boyle, F.R.G.S., the meaning and origin of the above phrase are explained. At p. 18, *et seq.* he says:—

"Perhaps the most striking character of the Malay nature is the strange madness called 'amok.' . . . He snatches up the first weapon that meets his eye, and dashes to the nearest frequented spot, where he cuts and thrusts at every living thing until shot down like a mad animal. . . . An instance occurred some years ago of a sailor who ran 'amok' in a vessel in the harbour, and forced all the crew to jump overboard for their lives."

TRETANE.

["I have learned," says Malone, "that *a-mocca*, or *a-muck* (for so the word should be written) is used in the Malay language adverbially, as one word, and signifies, if we may so write, *killingly*." The epithet Indian which Dryden gives to the word *muck*, is clearly allusive of some eastern custom:—

"Frontless, and satire-proof, he scowrs the streets,
And runs an Indian *muck* at all he meets."

The Hind and Panther.

An illustration of this phrase will also be found in Sir George Staunton's *Embassy to China*, i. 264, where we read that "the slaves (at Batavia) when determined on revenge, often swallow, for the purpose of acquiring artificial courage, an extraordinary dose of opium, and soon becoming frantic, as well as desperate, not only stab the objects of their hate, but sally forth to attack, in like manner, every person they meet, till self-preservation renders it necessary to destroy them. They are said in that state to be *running a muck*, and instances of it are not more common among slaves, than among free natives of the country, who, in the anguish for losing their money, effects, and sometimes their families, at gaming, to which they are violently addicted, or under the pressure of some other passion, or misfortune, have recourse to the same remedy with the same fatal effects." For other illustrations of this Indian custom consult *The Gent. Mag.* xxxviii. 283, and the *European Mag.* xxxvii. 110.]

SCEPTER-BROAD.—

"1729, Oct. 25. Received of Jno. Wingfield, Esq^r. a *Sceptre-Broad*, as a legacy left me by M^{rs} Johanna Sleight, deceased; 1*l*. 5*s*.

"I say rec'd per W^m Wildeman."

What is this coin?

ESLIGH.

[The following notices of the sceptre pieces, temp. James I. occur in Martin Folkes's *English Gold Coins*, 4to, 1763, pp. 7, 8: "Sovereigns or units of crown gold, commonly called Sceptre pieces, at . . . ; with d . . .

NOTES AND QUERIES.

, British crowns, and half-crowns. Weight 154·8
Value 25s. 1d. farthing." Also, "Units, or
y-shilling pieces, commonly called Broad pieces,
e crowns or ten shilling pieces, and British crowns
e shilling pieces. Weight 140·5 grains. Value
9d. half-pennie. All these have the king's head
eat." George II. issued a proclamation, dated Feb.
1732-3, forbidding all persons in future to receive or
er, by tale, any of the gold coins of 25s. or 23s., com-
only called Broad pieces, or their half or quarter. The
ins thus prohibited, consisted properly of the sceptred
aits of crown gold of King James I., which weighing
riginally almost 154 grains, had been for a great while
current at 25s. each; of the laureat 20s. pieces of the
same king, and those of Charles I. and Charles II., which
having formerly weighed above 140 grains, had been
long current at 23s. each.—Folkes's *English Silver Coins*,
p. 133.]

HERVEY'S MEDITATIONS AND HARVEY'S SAUCE.
Can you oblige me with the epigram on the above,
of which the following are two lines? I believe
the last two, but am not sure, neither can I guar-
antee their accuracy:—

"The one is good for frying soles,
The other saves souls from frying."

A. COWPER.

Museum Street.

[This epigram, entitled "Grimm's Ghost," is by James
Smith, one of the authors of *The Rejected Addresses*. See
his *Miscellanies*, ii. 48, edit. 1840:—

"Two Harveys had a separate wish
To please in separate stations;
The one invented Sauce for fish,
The other Meditations.

"Each has his pungent powers applied
To aid the dead and dying:
That relishes a Sole when fried,
This saves a Soul from frying."

Harvey, the inventor of the sauce, kept the Black Dog
Inn at Bedford, about three miles beyond Hounslow,
where formerly the Four-in-Hand Club used to drive dull
care away at his famed *table d'hôte*. Harvey was much
esteemed and patronised by the late Sir Henry Peyton
and the "Whips" of his day. Byron in *Beppo* recom-
mends—

"The curious in fish sauce, before they cross
The sea, to bid their cook, or wife, or friend,
Walk or ride to the Strand, and buy in gross
Ketchup, Soy, Chili vinegar, and Harvey,
Or, by the Lord! a Lent will well nigh starve ye."

We have never been able to discover the date of Har-
vey's death.]

"ANIMALI PARLANTI."—In William Stuart
"on and condensation of Casti's
ento ii. stanza vi.:—

do not know the allusion in "Albracca's star;" per-
haps it is in the *Orlando*, but I do not think it is
in the *Gierusalemme*, with which I am moderately
familiar.

QUISQUIS.

[Webster, in the new edition of his valuable *Dictionary*
(p. 1546) seems to afford a clew to the allusion in the
passage quoted above. He says "Albracca is a castle of
Cathay to which Angelica, in Bojardo's *Orlando Inna-*
morato, retires in grief at being scorned and shunned by
Rinaldo, with whom she is deeply in love. Here she is
besieged by Agricane, King of Tartary, who resolves to
win her, notwithstanding her rejection of his suit."]

THE SCOTS OF IRELAND.—The Marquis of
Lothian, in his work on *The Confederate Secession*,
states the word Scotus formerly meant an Irish-
man as well as a native of Scotland. Ducange, in
his *Glossary*, quotes passages to the same effect
from Bede, Radulphus de Diceto, and other me-
dieval writers. Claudian in "I. Consulatum Sti-
lichonis" uses the words Caledonius, Scotus, and
Ierne. At what period were the Irish first called
Scoti, and how long did they retain that appel-
lation? THOMAS E. WINNINGTON.

Stanford Court, Worcester.

[The name *Scotia* does not appear to have been applied
to Ireland till about the end of the third century, from
which time to the beginning of the eleventh it continued
to indicate that country exclusively. The authorities
which show that *Scotia* was an island distinct from
Britain, and the same as Hibernia, or Erin, have
been collected by Camden (*Epist.* p. 360, edit. 1691, 4to),
and afford the fullest proof of his proposition.]

"CONVEYANCING."—Is there a Latin word for
"conveyancing"? D. M. M.

[For "conveyancing," as it implies the practice, business, or
profession of a conveyancer, there is no Latin word that
we can recommend. For "conveyancing" as it implies the
act of conveyance, or the legal transfer of property in any
single instance, we beg leave to recommend the Latin
word *Abalienatio*. *Alienatio* is also admissible. Law Latin
has such barbarisms as *conreiancia*, *conreio*, &c.]

Replies.

VOLTAIRE.

(3rd S. vii. 490; viii. 53.)

MR. BATES asks if it is not inconceivable that,
with or without examination of half a dozen pas-
sages cited by him from Voltaire's *Letters*, "men
can be found in the present day to pervert their
obvious sense with such diabolical malignity."
These passages are adduced by him to show that
the grand object of Voltaire and his associates
was only "the ab . . . and destruction of . . ."

often used by Voltaire in his letters, "écrasez l'infame." It is true that he did not confine its meaning to Christ and Christianity; but occasionally—as in the extracts referred to—employed it to designate what he chose to consider the superstitions and the fanaticism of religion; but it is also true, and easily proved, that the epithet was usually directed against Christ himself and his holy religion. He employed it also to mean things connected with Christianity, its mysteries, its morality, and its ministers. Now for the proofs:—

In writing to the Marquis D'Argence, March 2, 1763, he signed himself "Christoque," and in other letters he speaks of the "superstition Chriscôle:" meaning, in fact, everything connected with the worship of Christ. In his letter to Frederick II. of April 5, 1767, he congratulated him for being wise enough to know that for seven centuries, "la secte Chrétienne n'avoit jamais fait que du mal." In a letter to D'Alembert, June 20, 1760, he seeks to animate the zeal of his followers by reminding them of the answer he had given thirty years before to M. Herault, who told him he would never be able to destroy the Christian religion. His answer was: "C'est ce que nous verrons." Can any one doubt who was the grand object of Voltaire's attacks, when he adds what he wrote to D'Alembert, Sept. 23, 1763? He congratulates himself especially in that letter, that "à Genève, dans la ville de Calvin, il n'y a plus que quelques gredins qui croient en Consubstantiel." Yes: it was the Almighty himself against whom he directed his daring impiety. He wrote thus to D'Alembert: "Dans vingt ans, Dieu aura beau jeu." This blasphemous prediction he penned on the 25th of February, 1768. "God is not mocked," says the great Apostle: and on the 25th of February, 1778, twenty years after to a day, Voltaire was struck with that vomiting of blood, which brought him in a short time to his grave.

But were not all Voltaire's intimate friends, rivals, and enemies to Christianity? They could not have mistaken what he meant by *l'infame*, and they employed the same horrid expression in his own sense. Condorcet, indeed, declares positively that Voltaire had sworn "d'écraser le Christianisme" (*Vie de Voltaire*): and Mercier says, "d'écraser Jésus Christ" (*Lettres de Mercier*, No. 60). Frederick of Prussia employs the term in the same sense:—

"C'est à Bayle, votre précurseur et à vous sans doute que la gloire est due de cette révolution qui se fait dans les esprits. Mais disons la vérité: elle n'est pas complète: les dévots ont leur parti, et jamais on ne l'achevera que par une force majeure. C'est du gouvernement que doit partir la sentence qui écrasera la tête de l'infame."—*Lettre à Voltaire*, 1775.

Voltaire was the head of a deadly conspiracy against Christianity; and his secret instructions

to his associates continually inculcate zeal in pursuing their grand object:—

"Confondez l'infame le plus que vous pourrez" (*Lettre à D'Alembert*, Mai, 1761). "Je vous recommande l'infame" (*à Helvétius*, Mai 11, 1761). "Que les philosophes véritables fassent une confrérie, comme les Franc-maçons. . . . Mais chacun ne songe qu'à soi, et on oublie que le premier des devoirs est d'écraser l'infame" (*à D'Alembert*, 1761).

It cannot be truly said that the work contemplated was "unquestionably the abasement and destruction of superstition and fanaticism," that is, of certain things peculiar to the Catholic religion, which its enemies are fond of designating by those epithets: for we find Voltaire extending his attacks to every denomination of Christianity. He ridicules Calvinism as "les sottises de Jean Chauvin" (*Lett. à Damila*, Août 18, 1760). He announced the fall of the Church of England by extolling the deistical sentiments of Hume as "vérités Angloises" (*Au Mar. D'Argence*, Avril 28, 1760): and by writing to D'Alembert, that "dans Londres le Christ étoit baïlloué" (Sept. 28, 1763). Could there be a stronger proof of whom he meant by *l'infame*?

Indeed Voltaire, and his detestable associates rejoiced at their success in Protestant countries. He wrote to the King of Prussia, that England and Switzerland were full of men "qui haïssent et méprisent le Christianisme comme Julien l'apostat le haïssoit, le méprisoit" (Nov. 15, 1773). Again, to D'Alembert, "qu'il n'y avoit pas actuellement un Chrétien de Genève à Berne" (Fev. 8, 1776). And Frederick announced to Voltaire that they got on faster in Protestant countries: "Dans nos pays Protestans on va plus vite" (*Lettre* 143). Talk of superstition and fanaticism, were Catholics alone fools and fanatics in the eyes of Voltaire? Let him speak for himself. He declared that the Huguenots, or Calvinists, "n'étoient pas moins fous que les Sorbonni-queurs," ou les Catholiques; that they were even "fous à lier" (*Lett. à Marmont*, Août 21, 1767). Again he says, that he saw "rien de plus atrabilaire, et de plus féroce que les Huguenots" (*Au Marquis D'Argence de Dirac*, Mars 2, 1763).

Much more might be added to prove that the real meaning of *l'infame*, in the mouths of Voltaire and his followers, was Christ, Christianity, and revealed religion in general. That they sometimes used it when declaiming against peculiarities of the Catholic religion, which they chose to call superstition and fanaticism, will not be denied; but the evidence of its primary and principal application is overwhelming. That Voltaire should have occasionally written in favour of Christianity, is not to be wondered at in a consummate hypocrite and professed liar, as he undoubtedly was. Witness his boasts of his orthodox faith, his going to mass, and receiving the Holy Communion, in his letters to the Countess D'Argental

in general, marking as they do the manners and prices of those times.

I also send them with a view to my obtaining information on one or two points underneath recorded:—

1611.		£	s.	d.
Thos. Green, the Bearward		0	6	8
William Kelsall, the Bearward		0	5	0
Bearward and Bullward at the Wakes, Bender's diet given them		0	15	0
Mr Carter, Quarter's Wage for Church and School		8	6	8
1613				
Paid John Wardle for saying service three weeks in the Chapel		0	18	4
To Cappe, Curate, 3 <i>l.</i> 15 <i>s.</i> per Quarter		3	15	0
Thorley, Schoolmaster		2	10	0
W ^m Hardern, to fetch Shelwerdine again with his Bears, 1 <i>s.</i> 8 <i>d.</i> at Whitsuntide, as then the Cooking was		0	1	8
He refused to come, and Brock the Bearward came, who was paid		0	6	8
Feaching the Bears to the Wakes, 1 <i>s.</i> more, 2 <i>s.</i> 6 <i>d.</i>		0	8	6
For fetching 2 more Bears, 1 <i>s.</i> ; Bearward, 15 <i>s.</i> 3 Gallons of Claret Wine at the Great Cock-fight, 9 <i>s.</i> ; the Warden Master, 3 <i>s.</i> 4 <i>d.</i>		0	12	4
To the Bearward at the same time		0	8	0
To Mr Thorley, Curate, his Quarter's Wage		3	0	0
Town Clerk's Wage, per Quarter		0	6	8
For the Earl of Essex when he went through the Town, White wine and Claret 2 gal.		0	5	4
Sugar, $\frac{1}{2}$ lb. 8 <i>d.</i> ; Sack a gal. 4 <i>s.</i> 8 <i>d.</i>		0	5	4
Meat and Beer for his Gentlemen		1	0	0
Lord Brian, a Gallon of Sack, and another of Claret		0	6	8
The Bells were now hung in horseleathern thongs.				
1615.				
Claret Wine bestowed on Sir J. Savage		0	17	10
Ordered a Bushel of Malt to be brewed against his next coming.				
Wine for the Communion, 6 Quarts		0	8	0
Bread for the same		0	0	6
[This is the first for that purpose.]				
Mr Cappe, Curate, his Quarter's Wage		7	10	0
[He is said to be the first that had orders in my MSS.]				
Griffin, Schoolmaster and Reader		5	0	0
I pass on now to—				
1621.				
To the Prince's Players		1	0	0
To the King's and Earl of Derby's		1	8	4
Lady Elizabeth's Players		0	10	0
Mr Kedman, the Preacher of God's Word and Schoolmaster, his Quarter		5	0	0
Thorley, the Reader, his Quarter		2	10	0
It is impossible to avoid noticing the frequent mention of money ^{was} for sporting purposes, as for the cocking, bear-baiting; and one cannot help wonder where the bears were supplied from to furnish a country place in these times, as the middle of the reign of King James I.				

One notes again the large quantity of wine ordered for the communion—viz. six quarts in 1615; and, again, the curate said in that year to be the *first* that had orders. Does this, then, lead to the supposition that those who officiated previously were laymen, and did so merely under a license from the bishop? In 1621 another title is again given, that of "Preacher of God's Word."

I append one or two queries. In 1611, What is the meaning of "Bender's diet" given to the bearward and bullward? In 1613, if the bells were hung in horseleathern thongs, how were they rung? And in 1621, who were the King's, Earl of Derby's, and Lady Elizabeth's Players alluded to?

The last item of a payment to the bearward was in 1663, when he received the sum of 1*l.* 8*s.*

OXFORDSHIRE.

"FIVE WOUNDS OF CHRIST."

(3rd S. viii. 48.)

"The Five Wounds of Christ. A Poem. From an Ancient Parchment Roll. By William Billing. Manchester: Printed by R. and W. Dean. MDCCLXXXIII."

The little book, of whose title-page the above is a copy, will be the one alluded to by your correspondent: it was printed for Mr. Wm. Yates of Manchester, the owner of the ancient parchment roll, and was edited by Mr. Wm. Bateman, of Derby. Only forty copies were struck off: the one lying before me is illustrated with very fine coloured drawings in fac-simile of the original. The poem itself is a very curious relic of devotional literature, and commences:—

"Cometh nere ye folkes temtyd I dreynes,
Wyth the drye dust of thys erthly galle;
Resorte anone wyth all your vyzynes,
To the V stremes flowen over alle.
With pecus payment for us in generall,
Make no delay who lyst en nere and drynke,
And fylle all your hertys up unto the brynke."

This is the proem; then follows lines to the Well of Mercy:—

"In the ryght hande pted so rewtfully; the Well of Pity—

Dygged in the ryght fote so pytably; the well of everlasting life—

Thorow lanced so fere w'yn my lordes syde; the well of grace—

In the Kynges left hand, set of jerusalem; the well of comfort—

Ffrst the lyfte fote boylyng of our most solesayne."

The whole concludes with the following exhortation:—

"At hygh name when the helle dothe tyll,
In mynde of crytye byttur passen;
Say then a pater lowde or style,
And in hym have thy contemplacyon"

"The greater number of the ancients reported these prodigies merely as hearsays; but what are we to think of St. Augustin, the most enlightened of the early Christians, who affirms that he saw, in the Lower Ethiopia, men who had but one eye in the middle of their foreheads, and to whom he was so happy as to preach the Gospel!"

Well may he add,—

"It is not easy to comprehend how he could contrive to catechise beings who certainly never existed in Lower Ethiopia, or any where else." (*Selections from M. Pauw, with Additions, by Daniel Webb, Esq., Bath, printed by R. Cruttwell, and sold by C. Dilly, Poultry, &c., 1795, p. 49.*)

Before we decide "what we are to think of" the saint who could tell such a monstrous deliberate lie as this, would it not be well to ascertain (as might be done, either positively or negatively, by the very ample Index to his works in the Benedictine edition), whether he ever did so, and if not, what could probably have deceived such a critic as Pauw into imagining that he had? Has any ancient writer attributed this assertion to St. Augustine?

PHILAETHES.

CLIMATE AND LANGUAGE (3rd S. viii. 27, 59).—The proof of the effect of climate in modifying speech, is most strikingly exhibited in the pronunciation of Hebrew by Jews of various nations: the pronunciation of Arabian, Spanish, and Italian Jews is soft and delicate, like pure Italian, without its deep intonation. By the Polish and German Jews the pronunciation of Hebrew is most harsh, unmusical, and even offensive to the ear. By the Chinese, Hebrew is converted into sing-song; more like the uncertain intervals of intonation among birds, but without their usually delicious melody. They pronounce the Hebrew word *Berishith*, and it is their nearest possible approximation, *Pe-ci-o-shit-ze*.

T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lancelot of the Laik: a Scottish Metrical Romance (about 1490—1500 A.D.). Re-edited, from a Manuscript in the Cambridge University Library, with an Introduction, Notes, and Glossarial Index, by the Rev. W. W. Skeat, M.A. (Early English Text Society.)

The poem, here re-edited by Mr. Skeat from a manuscript in the Cambridge University Library, is a loose paraphrase of not quite fourteen folios of the first of the three volumes of the French romance of *Lancelot du Lac*, as reprinted in Paris in 1513, in three volumes, thin folio, double-columned; but with a new Prologue, the author having set aside the French one, and afterwards translated and amplified that portion of the romance which narrates the invasion of Arthur's territory by "le roy de outre les marches nomme galchault" (in the English, *Gahlot*), and the defeat of the said king by Arthur and his allies. The work is incomplete, which is the more to be regretted as Mr. Skeat informs us that, "at the point where the extant portion of the poem ceases, the author

would appear to be just warming with his subject, and to be preparing for greater efforts." The poem was printed for the Maitland Club in 1839, under the editorship of the Rev. Joseph Stevenson; who, in his preface, stated that "it was printed with such errors of transcription as have crept into it by the carelessness of the scribe;" and others, as Mr. Skeat states, for which the transcriber was not responsible. The present edition will be very useful for philological purposes. The text is printed with great care—the more uncommon words are explained in the glossary; and, in the marginal abstract and in the notes, the editor has endeavoured to remove minor difficulties by explaining sentences of which the construction is peculiar, and words which are disguised by the spelling. Copious extracts from the French romance of *Lancelot du Lac*, and an Index of Names, gives completeness to this useful volume.

THE EXHIBITION OF NATIONAL PORTRAITS, proposed by Lord Derby and sanctioned by the Committee of Council for Education, has been ventilated (to use a phrase of the day) at an influential meeting of noblemen and gentlemen; and is obviously so well started, that its success may be considered certain. From the extent and variety of portraits, of which the loan has been already promised, it is clear that the Exhibition must be divided into two: the first to take place in 1886, and the second in the following year.

THE SURVEY OF JERUSALEM by the Royal Engineer from the Ordnance Survey, has been completed; and Henry James is about to publish, under the authority of the Lords of the Treasury, the plans, sections, &c., in which, as well as some photostereographic copies about 100 photographs of the most interesting places included within the area of the survey. It is impossible to over estimate the value and importance of this work.

Notices to Correspondents.

A. H. A. L. The title *Clarence* is derived from the honour of Clarence, the first Duke was Lionel Plantagenet, third son of Edward III. See "N. & Q." 1st S. viii. 565; ix. 221; x. 255.

W. P. The lines have been attributed to J. P. Kemble; but common "N. & Q." 1st S. iv. 21, 72, 394; vii. 192; and S. vii. 176; viii. 37.

CHARLES CROSS. The second edition of *Beaton's Political Index* published in 1758, in 2 vols. 8vo.

THOMAS. Newmarket; or, an Essay on the Turf, 2 vols. 1771. A parallel between the Newmarket races and the Olympic games, as satirized, after Swift's ironical strain of mock panegyric, on the extravagant attachment of fashionable circles to the diversion of the horse course.

J. WYTHFIELD. "To drink tobacco" was formerly a common phrase for smoking. See *Nares's Glossary* for several examples.

W. M. T. Mr. Mathias Turner in a communication to "N. & Q." 1st S. iii. 276, informs us "that the fact of Mr. Mathias being the author of *The Pursuits of Literature* was secretly made a secret by his friends after he went to Italy." Mr. Turner further stated, "that he would any time be happy to give a public demonstration of the fact by the production of the letters addressed to the Anonymous Author of *The Pursuits of Literature* accompanied in some cases with his own answers." (1.) *R. B. Charles's* (able to the twenty has been translated into English by W. St. John, and published at Brighton in small sheet 4to [1861].

EDWARD MARSHALL. There is an engraved portrait of Dr. John Thomas, successively Bishop of Peterborough, Salisbury, and Winchester, in the robes of the Garter, *Emery's Catalogue of Portraits*, p. 311. There was also another Dr. John Thomas, successively Bishop of Lincoln and Salisbury, ob. 1706. — Evans also had an engraved portrait of Col. Francis Hawker, 4to, 1660.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, AUGUST 5, 1865.

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DANIEL DEFOE, ON ASSASSINATION OF RULERS.

[SECOND ARTICLE.]

In the former ["N. & Q." 3rd S. viii. 21], I perhaps carried too far a desire to let Defoe speak for himself; and adverted only, in my introductory remarks, to the external circumstances which induced him to write on this subject. After reading his Letters in your columns, I think I ought to have premised,—that Applebee's *Original Weekly Journal*, in which they and the following appeared, was a Tory Paper,—that the arrangement between Defoe and the Government was, that he should "seem to be on that side," and should "rally the Whigs,"—and, with such qualification, I might then have reiterated my statement in p. 246 of your last volume,—"I have not found that he actually wrote in any Tory journal anything contrary to the liberal principles he had always professed." Defoe was a great constitutional patriot. No man could be more truly loyal than he was. Here, he is the same loyal patriot as ever, but we see him behind a Tory mask.

As a mere acquaintance, Defoe is now perhaps chiefly known by the distorted, and discoloured caricature of Mr. Walter Wilson, who has portrayed him as a bigoted, antichurch, radical Dissenter.

Those, however, who have thoroughly studied his writings know him to have been always a liberal Conservative in politics; and, although a Dissenter, yet a firm supporter of the Church of England. Moreover, few men have been throughout a long life so consistent in politics and religion. These Letters on Assassination of Rulers were written after he was sixty years of age; but all the same doctrines, opinions, and sentiments are to be found in his *Reviews*, and still earlier Essays.

Apologising for this long preface, the next Letter is from Applebee's *Journal*, December 30, 1721:—

"Sir,—I find you have given us two very pertinent Answers to the King-Killing Principles of the *London Journal*, and to their falling upon the Reverend Dr. Prideaux for censuring the Murtherers of Julius Caesar. Admit me, I entreat, to put in a Word or two upon that way of Writing, and of that known opinionated Writer, who would celebrate his Pen at this Time, by recommending the Murder of Princes, and the villainous Practice of Assassination, which Doctrine if it be receiv'd no Christian Prince can be safe, no, not in his Bed-chamber. It must be confess'd, that as this Writer is call'd a Whig, and a Commonwealth's Man, it is no great wonder that he is in favour of the King-Killing Doctrine; but that Hard of People had ordinarily more Policy than to profess openly the very Murthering Principle itself; they rather disguis'd themselves with a Mask of Moral Virtues, the better to conceal the hellish Liberty they took, and that they might put it in Practice with safety to themselves.

"But let us enquire into the knavish Disguise of their Writing in this *London Journal*, and you will find an evident contradiction between their Writings and their Designs; and, that what they aim at, and what they pretend, stand opposite to one another, as directly as the Evening and Morning, as Light and a Depravity of Light, which we call Darkness.

"They pretend to write against Rogues, but with the very Spirit of a Rogue; they justify the horrid Principle of Murthering Princes, and yet at the same time pretend to support the Authority of Princes.

"They write against Tyranny with a Spirit of Tyranny, condemning assum'd Power to Rule, and yet justify an assum'd Power to Kill and Destroy.

"They write against Persecution, with a Spirit of Persecution, for they tell us of the Superiority of Conscience; and yet, against all Conscience and Honour, prompt the World to commit Parricide and Murder, and to Assassinate their Rulers.

"They write against invading Liberty, and yet rob men of the liberty of professing just Principles, in opposition to Atheism, Deism, Free-Thinking, and Irreligion.

"They write with a pretence of Religion and Morality, and yet justify Self-Murder, the worst of all Immoralities, and inconsistent with the very essentials of Religion, namely, Resignation to the Will of Heaven.

"They write with a loud pretence of Obedience to lawful Princes, and yet give up the greatest Part of all Obedience, namely, the Obedience to the Laws of their Country.

"They plead for the Conduct of Brutus, Cassius, Cato, and Others, who, according to the brutal Notion of Liberty, took the Liberty to be their own Murtherers; having said something very faintly to excuse them, bringing it in as a corroborating Evidence, that the same People in these Christians Times do the same. Men in Fight defend a Town to the last Extremity.

of Murdering Princes? Wherefore do they applaud the Murderers? Wherefore do they justify the Assassination itself? And wherefore plead for the Liberty of doing such Actions, but to prepare the Minds of Men to relish the like Villainy, tho' it were to be practis'd upon the King, or upon any of his Ministers of State? Why the Justice of the Nation forbears to punish the Publishers of such dangerous Tenets as these, is best known to those who have the Power thereof in their Hands, and who best know when to strike: But it is the Duty, in the meantime, of every loyal subject to enter his Protestation against Murderers, against Men claiming Liberty for a Cloak to Licentiousness, and against Men publishing murderous Principles; and therefore (as before) you cannot do your Country better Service than to shew your Detestation of those Things, and more especially of the wicked knot of Men concern'd in propagating them. It is evident what these Men aim at, and that they are carrying on a Conspiracy against the Monarchy, and against the Government of Great Britain; and albeit the Conspirators are known to be Men of base Characters, and of vile Principles, meriting the Contempt of all good People; yet as we see nothing is more catching than an evil Example, so, I think, therefore nothing calls for more speedy correction: In evil Examples it is observ'd, that, like the Plague, the highest and best Person, whether for Quality or Character, is capable of receiving Infection from the contagious Breath of the meanest Beggar. Evil Examples are Infectious in the most intense Degree of Infection; for they infect the mind, corrupt and poison the Principles; and they do it in these Ages of Vice with but too much Success; and the Conspirators in the case before us are not ignorant thereof, and are the more adventurous in spreading their evil Morals and evil Principles in this Part of the World.

"It is true that the Conspirators are known to be Persons whose Names are Infamous, being Men whose practice has long been to sow Divisions and Disaffection among the People in Civil Matters, and profane and blasphemous Principles in religious Matters: Nay the Conspiracy itself is form'd to represent us to ourselves as born free from the Government, either of God or the King, spinning their Notions of personal Independency, which they call Liberty, to so fine a length as to bring Men to claim a Liberty to rebel against their Maker, and to murder their Sovereign.

"To this End, the Conspirators represent the most execrable Murderer of the gallantest Man who was at that Time in the World, and the boldest of all Assassinations, as a lawful Zeal arising from a Love of Liberty; and to support it the Conspirators run out into their old Republican Topicks of lawless Force, Tyranny, and the Abuse of Power, which Cæsar, they say, was guilty of: I shall finish my Letter with referring your Readers to the Judgment of our Saviour himself, concerning that very lawless Power of Julius Cæsar and the Conspirators; could they Blush for themselves, they may see their bloody King-Killing Principles condemn'd, and Obedience recommended, even to that lawless Force, which, they say, may be opposed with Force.

"Render to Cæsar the Things which be Cæsar's, are the Words of our Blessed Lord, who order'd his Disciples to pay Tribute for him: Now it is manifest, that all the Cæsars, whether Augustus, Nero, or Tiberius, or any of them, exercis'd the same lawless Force as did Julius, and founded their Empire upon the Ruins of the Roman Liberty, as he did, and therefore might as lawfully be assassinated and Murder'd; but notwithstanding all that, our Lord calls the Tribute Cæsar's Right, and, as such, causes it to be paid. Submitting in all things to the Government of those Tyrants, which these Conspirators say might lawfully be murder'd and assassinated by private Hands:

Let the Example of JESUS CHRIST, and, after him, of his Apostles and Servants, be opposed to the Tenets published by the Conspirators, and then let every indifferent Man judge whether they give us right Notions of Liberty, or whether they have not merited to be detested of all honest Men.

"Your Friend and Servant."

If we consider that when Defoe wrote these four Letters he had the responsibility of several other newspapers; and that in the latter part of the same year, and the beginning of 1722, there issued from his restless pen—within about four months—*Moll Flanders*, *The History of the Plague*, *Religious Courtship*, and *Colonel Jague*, we have strong proof that his loyal spirit was greatly excited by the treasonable doctrines against which he found time to write so much.

The same considerations will account for the repetitions, and evident want of time to correct his manuscript, particularly in the last Letter of the four.

Daniel Defoe was not a poet. In supposing himself so he was mistaken. He was fond of writing verse, and in that form his sentiments are invariably just, and clearly expressed. His lines are mostly rough, but often terse and forcible; and it has been well said that some of his poems constitute as fine doggerel as can be found in the English language. When his mind was much stirred upon political subjects his thoughts had a tendency to run into verse by way of climax; and, as the following is the only sonnet I know of his composition, I give it to your readers from the same newspaper as the last preceding letter:—

"Cæsar the Great, the Generous, the Brave,
Who conquer'd to set free, and fought to save;
Travers'd the World, subdued it by his Name,
And humb'd Empires bow'd beneath his Fame.
No man beyond his Mercy could offend,
A clement Enemy, a faithful Friend:
But who can vile Ingratitude dispute?
He fell a Sacrifice to Brutal Brute,
From whom our King-Destroyers take their Name;
Brutal their Crime, and Brutish is their Fame.
CÆSAR and CHARLES, two martyr'd Heroes, live,
Their Fame shall time and History survive:
While Cato's cowardice his Glory stains,
And nothing but his want of Fame remains."

With this I conclude, for the present, my contributions from the hitherto unknown writings of Daniel Defoe, feeling that "N. & Q." has done him ample justice for the injury attempted against his character and memory in the *London Review*.

W. LEE.

EARL OF LEICESTER'S LIBRARY.

Is there any account to be found relative to the library of this celebrated man? Many years ago I saw at a book sale, at Edinburgh, a copy of Littleton's *Tenures*; evidently bound at the time of publication, with the Earl's device, the bear and ragged staff, stamped on the side. It had

PLUME'S LIFE OF BISHOP HACKET: NEW EDITION.

In looking over this edition of an old biographical favourite, which I am glad to see republished in a portable size, I notice the following points which may deserve the attention of the editor.

Page 8. "Could not presently tell what countryman Mr. L. was." I do not think the Mr. L. referred to was "Hamon L'Estrange" as queried in the note to this passage. The L'Estranges (*extraneorum nobilis propago*) and their birthplace were well known, and Hamon L'Estrange, though a learned man, was scarcely, I submit, a scholar in the exact sense intended. "The great Hebrician and chronologer, Mr. Lively" (see p. 13), is more likely to have been the person meant.

Page 122. "Lord Lyttelton thus describes Hacket." This is clearly a mistake. The passage is not applicable, as will easily be seen on reading it attentively, to Hacket. It is the character of Bishop Hough. See Lord Lyttelton's *Works* (edit. 1774, 4to.)

Page 111 —

"He condemned not other churches that allowed it otherwise (to marry again after divorce, the other living), but preferred our own caution before them, and for this he wanted not many more reasons than were wrote in a hasty letter to a gentleman, his neighbour, and published (without leave) after his death, together with his own answer, but it is no credit to conquer the dead, says the old proverb."

On this passage of Plume the editor has no note, nor does he afterwards mention where this production of Hacket is to be found in enumerating his work, nor has it been noticed elsewhere that I am aware of. The bishop's remarks will be met with in a little book, entitled —

"The Case of Divorce and Remarriage thereupon, discussed by a Rev. Prelate of the Church of England and a private Gentleman, occasioned by the late Act of Parliament for the Divorce of the Lord Rosse." Lond. 1673, 12mo. (155 pp. inclusive of title-page, and address to reader.)

The first part to p. 49 is written by the private gentleman (Sir Charles Wolseley.) Then follow "Animadversions upon the foregoing Discourse" from p. 51 to p. 73 by the Rev. Prelate (Bishop Hacket), and the "Answer to the Animadversions" (by Sir C. W.) extends from p. 75 to the end of the book. It is a curious and interesting volume.

Note at bottom of p. 219 :—

"Page 151. He (Bishop Hacket) did not write *Christian Consolations*." (See *A. O. Fasti*, i. 368.) This is too positively stated. Anthony Wood I know attributes this work to Robert Hacket, but he speaks of a portrait of him prefixed to the book. Now it contains nothing of the kind. My impression is that Anthony was mistaken, and that the *Christian Consolations* is by the bishop.

In the lists attached to other works printed for the same publishers it is distinctly styled "Bishop Hacket's *Christian Consolations*." In vol. i. of Eden's edition of Jeremy Taylor's *Works* (8vo, 1854), p. vii. the editor observes :—

"The *Contemplations on the State of Man* and the *Christian Consolations* are both omitted from the present edition of Taylor's *Works*. The second is from the pen of Bishop Hacket, as was suggested to the editor by the Rev. James Brogden, and is now proved beyond dispute."

Are we never to see a republication of Bishop Hacket's *Sermons* and *Life of Williams*? It is a real disgrace to the age that these two most delightful old folios have not been reprinted.

JAS. CROSSLEY.

LIEUT.-GEN. WALSH'S TABLET.—In the year 1761 a tablet was erected in Westminster Abbey to the memory of Lieut.-General George Walsh, who was buried in the Abbey. The following copy of the contract, and also of the Dean and Chapter's charge for the funeral, may interest some of your readers :—

"Erected by Mr. Thomas Stephens of the parish of St. Paul's, Covent Garden, and agreement made with Richard Wilson, Esq. of the Parish of St. James's, Westminster: the tablet to be statuary marble; the cornice to be veined do.; the 'Trophys of War' and Tablet to be of statuary marble. To carve a crest and blazon the arms, and to cut an inscription, and pay the Dean and Chapter 10l. 10s. The whole to be done for 55l."

"Fees for the Funeral of Lieut.-General George Walsh, in the East Cloyster of Westminster Abbey.

	£	s.	d.
The Ground - - - - -	-	5	18 0
The Chantor - - - - -	-	0	5 0
Sacrista and Virgers - - - - -	-	0	13 4
4 Bellringers - - - - -	-	0	10 0
Clerk of the Works - - - - -	-	0	13 4
Mason - - - - -	-	0	5 0
6 Bearers - - - - -	-	0	15 0
Two porters - - - - -	-	0	7 6
Pall - - - - -	-	0	10 0
Leaden Coffin - - - - -	-	3	0 0
		12	17 2
Tolling the bell - - - - -	-	0	6 8
		12	24 0

"October 29th, 1761.

"Recd. then of Mr Stephenson the full content of the above Bill by me.

"Sd John Merest Recd to the Dean and Chapter of Westminster."

General Walsh was Colonel of the 49th Foot; he was a younger son of Richard Walsh of Ardagh House, co. Louth, Esq., and of an ancient Anglo-Irish family. There is extant a fine portrait of him by Sir Joshua Reynolds.

One of his brothers, Joseph Walsh, was a "Lieutenant in the regiment lately commanded by Colonel Allnutt." He made his will Oct. 3, 1708; administration, Dec. 15, 1709. In it he says his death was "really occasioned by some."

MAJOR GEN. JOHN DOWNING is stated, in a petition by his sons Alexander, Robert, and Francis to Charles II., to have lost his life and estate in his Majesty's cause. Can any person tell me in what battle or siege he was killed, or give me any particulars respecting him? FITZ.

SIR GODFREY KNELLER.—In Easter Term, 1 James II., William Mountague of St. Giles's-in-the-Fields, Esq., Dorothy Danvers of Chichester, spinster, and Godfrey Kneller of Westdeane, in the county of Sussex, Gent., were charged with enticing Jane, the wife of John Lewkenor, Esq., of Westdeane, to elope from her husband, and to live with Mountague in adultery. The indictment or information, which is curious, is given in Tremaine's *Placita Corona*, 200. Was the Godfrey Kneller there named the famous painter?

S. Y. R.

LIEUT. F. C. LAIRD: GEORGE HOWARD.—The following works were published under the name of George Howard, Esq.: *Lady Jane Grey and her Times*, Lond., 8vo, 1822; *Wolsey the Cardinal, and his Times*, Lond., 8vo, 1824. The real author is said to have been the late F. C. Laird, Lieut. R.N. (Lowndes's *Bibl. Man.*, ed. Bohn, 1127). I desire to know when he died, and what Christian names these initials represent.

S. Y. R.

MEYERS'S "LETTERS."—In *Letters and Essays*, by the late George Meyers, M.A., London, 1804, I have found some things which need references, and are sufficiently out of the way to induce me to ask for them. From a brief notice prefixed, it appears that the author was a young man from whom much was expected; but that his health failed, and he died at the age of twenty-seven. His friends thought what he had printed and left in manuscript worth collecting, in a volume of 228 pages.

"Widrington, who fought upon his stumps, was not to be compared with Cuniger, who held a ship by his teeth; Wall only ordered what Achilles did; and Pyrrhus is gravely recorded to have struck a mightier blow than ever was feigned of Ruggiero."—P. 116.

Cuniger? Wall? The blow?

"Mecenas advised Augustus to treat with the utmost severity all innovators in religion; not only that he might retain the favour of the gods whom he defended from insult, but because every change in religion tends to a change of laws, and produces plots and seditions which are likely to overthrow the monarchy."

From what history is this taken? J. M. R. Malvern.

JOHN RICE OF FURNIVAL'S INN.—*Placita Corona*, collected by Sir John Tremaine, Knight, Sergeant-at-Law, was published, Lond. fol. 1723. The work is stated on the title-page to have been digested and revised by the late Mr. John Rice of Furnival's Inn. Information respecting him is solicited.

S. Y. R.

SHERIFFS OF OXFORDSHIRE.—Who were sheriffs of Oxfordshire in the years 1642-5-7-8; 1655-7; 1659-65? The ordinary sources of information in the British Museum, Bodleian, and Sion College Libraries do not supply the names.

EDWARD MARSHALL.

PRINCE CHARLES EDWARD STUART.—Is there anything known of the portraits of Prince Charles Edward, which will identify one which I have as follows? There is a white rose in the bonnet, the tartan dress, with the orders of St. George and St. Andrew; half or three-quarters size, representing him as he would be about 1737.

EDW. MARSHALL.

SALMON AND APPRENTICES.—Your correspondent Mr. JOHN BOOTH, Jun., of Durham, has intimated (3rd S. vi. 13) that there are good grounds for questioning the superabundance of salmon in former times; and has indeed *proved*, that Severn, Wear, and Tweed salmon, were of considerable value in the fourteenth century. I take it, however, that the "salmon clause" of indentures is alleged of a much more recent period—and as another of your correspondents, MR. CUTHBERT BEDE, speaks (*Medley*, London, s. a. p. 78), apparently with more than a hearsay knowledge, of the existence of a stipulation in the indentures of Bridgnorth apprentices, "not more than half a century ago," limiting salmon dinners to "three times a-week"—I take the liberty of asking that gentleman to produce his proofs for the satisfaction of the many readers who are interested in the question.

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

TENNYSON'S POEM OF "THE CAPTAIN."—This poem appears for the first time in the recently-published selections from Tennyson (Moxon's *Miniature Poets*). Is it founded on any known historical incident, as the author seems to imply?

D. BLAIR.

Melbourne.

GARRISON ORDERS: ANDREW WILSON.—

"Edinburgh Castle, 16th August, 1822.

"The following Gentlemen Artists have been possessed of tickets of admission into the Castle, which they are to be permitted to retain at the gate for their future admission as suits their convenience—viz. Mr. David Wilkie, R.A.; Mr. Wm. Collins, R.A.; Mr. J. M. Turner, R.A.; Mr. Andrew Geddes, R.A.; Mr. Andrew Wilson.

"By Order of the Lt.-Governor.

(Signed) "J. S. LINDESEY.

"Brigade-Major.

"Act. Sert.-Major."

With reference to the foregoing copy of a document in the old order books in the castle, will any of your readers kindly say whether the last-mentioned gentleman was an R.A., and afford any information regarding him?

B. W. RAMSAY, Major.

Edinburgh.

"For with this is now concluded,
The historic legend told us
By Dionisius, the great Carthusian,
With Henricus Salteriensis,
Cesarius Heisterbachensis,
Matthew Paris, and Ranulphus,
Mombrius, Marolicus Siculus,
David Rothe, and the judicious
Pimate over all Hibernia,
Bellarmino, Beda, Serpi
Friar Dymas, Jacob Sotin,
Messingham, and in conclusion
The belief and pious feeling
Which have everywhere maintained it."

Mr. Macarthy acknowledges that he was doubtful of some of the more obscure names, and taking into consideration that he was trammelled by the necessities of rhyme, he has certainly made an admirable translation. I may, however, be pardoned for throwing a ray of light on the darker points. I need scarcely observe that Ranulphus is an allusion to Higden's *Polychronicon*: Mombrius was the author of *Della vita de Santi*, and the "judicious Pimate over all Hibernia" was Peter Lombard, author of *De Regno Hibernie*, *Sanctorum Insula*, *Commentarius*, who treats of St. Patrick's Purgatory in that work. Friar Dymas Serpi is a little known author on saintly subjects, and Jacob Sotin is better written in the original as Jacobo Solin, for if a comma had been placed between the two words, they would refer, as no doubt originally intended, to Jacobo, a Genoese dominican, who wrote a *Vita de S. Patricio*; and to the much better known author, Solinus, who particularly notices the Purgatory of St. Patrick in his curious work, *Della cosa maravigliosa del Mondo*.

As to the date of the *Purgatorio* we have pretty close evidence afforded by Hartzzenbuch, in his *Cronologia de las Comedias de Don Pedro Calderon*, published in Auribau's *Biblioteca de Autores Españoles*, who places the *Purgatorio* among some other dramas, *Escritas antes de 23 de Noviembre de 1635, en que el maestro Jose de Valdivieso firmó la aprobacion del primer tomo de Calderon, donde se hallan impresas*.

Henry, a Benedictine monk of the Abbey of Saltrey in Huntingdonshire, first broached the story of the Knight about the middle of the twelfth century. And Henry's legend was subsequently incorporated in that part of the history of Roger of Wendover which is generally, though erroneously, ascribed to Matthew of Paris. There are two English metrical MS. versions of Owaine, the Knight, one of which has been printed under the able editorship of the late Mr. Turnbull. There are three French MS. metrical versions of the same story in the British Museum, one of which, by Marie of France, the celebrated Anglo-Norman poetess, has been printed by M. Roquefort. See also Mr. Wright's valuable essay on *St. Patrick's Purgatory, and The Legends of Purgatory, Hell,*

and Paradise current during the Middle Ages. There are also a series of papers on the "Ancient, Mediæval, and Modern History of St. Patrick's Purgatory," written by Mr. W. Pinkerton and published in the fourth and fifth volumes of the *Ulster Journal of Archaeology*. There is yet a more popularly-written paper on the same subject, published in that most valuable miscellany, Chambers's *Book of Days* (vol. i. p. 725). To these I would refer Mr. DALTON for complete information, whence Calderon derived the sources of his drama.

See also the Dublin copy of the *Annals of Ulster* under the date A.D. 1497, where may be read as follows:—

"The Cave of St. Patrick's Purgatory in Lough Dearg was destroyed about the Festival of St. Patrick this year by the Guardian of Donegal, and by the representative of the Bishop in the Deanery of Lough Erne, by authority of the Pope, the people in general having understood from the History of the Knight and other old books, that this was not the Purgatory, which St. Patrick obtained from God, though the people in general were visiting it."

It was the inordinate rapacity and extortion of the clerical custodians of the Purgatory, particularly exhibited in the case of a Dutch mendicant friar, that induced Pope Alexander VI. to order the destruction of the place. The whole story of the Dutch friar, which is by no means unamusing, will be found in the *Acta Sanctorum* of the Bollandists (March 17.) It is most difficult, however, to root out ancient superstitions. Long after the Purgatory had been condemned by the Pope, the Office of St. Patrick, containing the following lines, continued to be chaunted:—

"Hic est Doctor benevolus,
Hibernicorum Apostolus,
Cui loca Purgatoria
Ostendit Dei Gratia."

Space will not permit me here to follow the history of St. Patrick's Purgatory further. It is still a place of pilgrimage, and seemingly a not unprofitable one to the parties concerned, the attendant priests paying no less than three hundred pounds per annum rent for the barren three roods of ground forming Station Island. This is amply repaid by charges for ferryage, masses, absolutions, &c.; the resort to the "Station" being so much a matter of traffic as to be advertised in a Belfast newspaper, in this present year of Grace, as follows:—

"LOUGH DERG."

THE STATION, AS IT IS USUALLY called, of the celebrated Sanctuary of Lough Derg, to which the Holy Apostolic See has annexed the fullest Plenary Indulgence, will open this year, with the sanction of the Most Rev. Dr. Donnelly, Lord Bishop of Clogher, on the 1st day of June, and close on the 15th of August.

"The JUBILEE MONTH marked out by his Lordship for the ISLAND, will be that between the 15th July and the close of the Station.

"April 22, 1865.

3874."

[* The copy of this advertisement is a printed cutting from a newspaper.—ED.]

Possibly there are more things in Heaven and Earth, and in Purgatory, too, than are dreamt of in MR. DALTON'S philosophy. Carleton, in his *Tales of the Irish Peasantry*, describes a pilgrimage he made to the "celebrated Sanctuary," and the payments and penances inflicted on him there. The penances consist principally in crawling over rough series of stones, called "saints' beds," on the bare knees. I have seen those penances performed, and I have also seen the Hindoo penances, termed hook-swinging, practised in Bengal, about which our missionary societies write and say so much. But I must confess that the Irish penance is ten times more painful and degrading to the devotee than the Indian one.

EXPERTO CREDE.

The old legend of the origin of St. Patrick's Purgatory runs thus:—

"St. Patrick went into Ireland and preached: but the people would not amend their lives. Then he spoke thus to our dear Lord God: 'Show me here some miraculous token, by which I may bring this people to reformation and repentance.' Then was a place made known to him by God; and God said to him: 'Go in there, and make a circle with thy staff.' Which when he had made, the ground within it sunk down; and a voice said to him: 'Patrick, behold here a miracle: this is a severe punisher: whoever of his own accord goes in here, will never suffer any other punishment.' This he proclaimed to the people, and many went in: and some came out again, and some remained there. And those who came out, told where they had been, and afterwards fell sick, and died happily."—*Passionael*, Lubeck, 1507.

This does not appear in any authenticated Life of St. Patrick; but it seems to have led to the commencement of the place called St. Patrick's Purgatory at Lough Derg in the eleventh century. The island on which it is placed is but an acre in size, and the Purgatory itself is a cave 16 feet long by 2½ broad. Though suppressed by the Pope, and demolished in 1497, this cave was afterwards restored. It is mentioned in a former article in "N. & Q." (1st S. viii. 178) that it was a second time suppressed by the Lords Justices of Ireland in 1633; but it was again resorted to as a place of pilgrimage, and continues to be so, in some degree, to the present day. F. C. H.

SECOND SIGHT.

(3rd S. viii. 65.)

Your correspondent, F. C. H., is evidently a man so amiable and worthy, so full of excellent lore, and so willing to communicate it, that none of your correspondents would desire to say anything that could possibly annoy him; but I must ask your permission to make one or two comments on his contribution in one of your late numbers under this title. And first as to "second sight." Do the facts stated constitute a case of second sight? By

"second sight," to use the words of Dr. Johnson, "things distant or future are perceived and seen as if they were present." Things "distant," that is things actually existing, but existing at a place distant from the pretended seer. In this case it does not appear that what the old shepherd stated that he saw, was the thing which actually existed. He thought he saw the priest, in his ordinary health, walking in a garden, and conning his breviary; instead of that being the case, the priest was lying ill a-bed and dying. It was clearly therefore not an instance of "second sight." What then was it? Returning home towards sunset about Michaelmas time, old John thought he saw, what he had probably seen on several previous occasions, the priest walking up and down in some sheltered shady alley in the garden, holding his book of offices before him. John's politeness would restrain him, under such circumstances, from over-curious or very particular observation, but that is what he thought he saw. It is clear from the state of things existing at the time that he could not have seen what he thought he saw. He was mistaken. Has nothing of the kind ever happened to any of us? Have we never mistaken a tree for a man; a bough shaken by the wind for a moving garment? If we have been thus mistaken, why not John? But the good writer of the paper in question never dreams of mistake. John "saw a priest"—of the facts there can be no doubt; the clergymen who were the writer's informants were incapable of deception. Grant it all. What more could the clergymen tell, than that John said he saw? They could not tell what he actually did see, or that he might not be mistaken in his assertions as to what he saw. John had not the least idea of the affair being anything supernatural. But your correspondent concludes it was so, and thinks that "perhaps" it was intended as a serious warning to him, and considers it "remarkable" that he died of an accident shortly after. Pray intreat your venerable correspondent to reconsider whether old John's idea of the affair was not the most rational. J. B.

This, in all parts of Ireland, is the well-known superstition (if I may be allowed the expression) of the *Fetch*, and which is the foundation of the sweetest and most touching poem in the English language, by Banim, in one of his exquisite novels. The Irish belief is, that when a person is about to expire, the ghost or spirit—if such can be so called, whilst the person is still in the flesh—of that person appears to some one at a distance from the place of residence of such person, and it would be physically impossible that he could be at the time. When I was a boy I] very remarkable case, which bears a semblance to that quoted above. In 1820

end of the county of Wexford, adjoining Wicklow, a gentleman of veracity asserted that, one evening, just at dusk, he saw a neighbouring gentleman walking rapidly towards a church yard, which was about four miles from where he resided. The observer made haste to overtake his friend, but failed, as the other ran out of his sight in a moment. On his way home he called at the house of his neighbour, and found to his horror that the man had died a short time before, after a few hours' illness; but at the time of the alleged apparition, the man was alive, so that it was his *fetch* that had been seen. This story was credited by high and low in the district, and created a vast sensation for a long time, and is still remembered in the locality. S. REDMOND.
Liverpool.

MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND, 1714.

(3rd S. viii. 64.)

Your correspondent, W. LEE, in his article upon this anonymous publication, remarks that, "In any case it will be admitted that the authorship of these *Memoirs* is now settled." This is a fact that none will dispute who are at all acquainted with Scottish history. Allow me to explain that in 1714 there appeared three, if not four, different editions of these memoirs, some of them said to have been "surreptitiously printed." However, one of them contained the following intimation:—

"The author's intention that these memoirs should not be published until after a considerable lapse of time was frustrated by his lending the manuscript to a particular friend, who (though under the strictest promise of secrecy) was so faithless and imprudent as to get it transcribed by a common mercenary scrivener at London, who in turn deceived his employer, and gave copies of it to others; and thus it was for the first time published in 1714."

The "third edition" contains "A Key" to the names of the characters mentioned therein, and "An Introduction, shewing the reason for publishing these memoirs at this juncture," which was afterwards discovered to have been written by Sir David Dalrymple, Advocate (*afterwards Lord Hailes*), one of the "*Squadron*," or Scotch Whig party.

In 1817 there was edited and published by Anthony Aulre of Hoveton, Norfolk, the brother-in-law of Charles Count Lockhart of Lee and Carnwath, a collection entitled *The Lockhart Papers*, in two volumes, 4to, consisting of a valuable and interesting series of documents pertaining to the history of Scotland from the year 1702 to 1745. In this work will be found reprinted the "Memoirs" with the author's name prefixed, "By George Lockhart, Esq., of Carnwath," and "An additional preface left for publication by the author, *never before printed*, in answer to the Introduction by Dalrymple. Now, after all this, I

humbly conceive that the authorship of these memoirs will not be hereafter disputed.

T. G. S.

Edinburgh.

[MR. LEE, in his article above referred to, mentions that "an able writer under the signature of 'A Lover of Honour and Justice,'" had replied in the *London Review* proving that Defoe was not the author of these *Memoirs*. In the controversy between that "writer" and the *Reviewer*, we think all the points stated above were elicited. However, we gladly insert this contribution in our own columns as a sequel confirmatory of what has already appeared therein. One slight correction is necessary: the third edition contains the Preface and Introduction (pp. xxx.), *Memoirs*, and an Appendix of eight leaves (pp. 420), and was "printed and sold by J. Baker, at the Black Boy in Pater-Noster Row, 1714." The "Key to the *Memoirs of the Affairs of Scotland*" is an entirely distinct publication of twenty-three pages, "Printed for J. Moor, in Cornhill, and sold by the Booksellers of London and Westminster, 1714. Price 6d." It may, therefore, be frequently included in any edition of the *Memoirs*.—ED.]

HERBA BRITANNICA.

(3rd S. viii. 10.)

It has been well observed that the vague descriptions of ancient writers render the attempt to identify the animals and plants mentioned in their works, "a gigantic system of guess work." The *Herba Britannica* forms no exception to the rule. Pliny, in his 25th Book, describes it in these words:—"Folia habet oblonga nigra, radicem nigram;" and his account of its virtues are in much the same terms as those of the pseudo-Apuleius. He says that it was found in the neighbourhood of the camp established by Cæsar Germanicus near the mouth of the Ems, and proved efficacious in counteracting the injurious effects on the teeth and joints produced by the water used by the soldiers. Lipsius thought the name derived from the locality: the marshy tracts "*haud procul Amisia flumine inter Lingam, Weddam, et Coërvordam*," being to this day called by the inhabitants "*Bretaniæ uligines, Britannoche heyde*." Heinrich Cannegieter, however, considers Lipsius unacquainted with circumstances indicated in the title of the following work:—"H. C. dissertatio de Brittenburgo, Matribus Brittiæ, Britannica Herba, Brittiæ Procopio memorata, Britannorumque antiquissimis per Galliam et Germaniam sedibus . . . *Hagæ-Comitum*, 1734, in 4to." In certain appended "*notæ atque observationes ad Abr. Muntingii V. C. dissertationem historico-medica de vera antiquorum herba Britannica*," Cannegieter also dissents from the identification of the plant given by Munting, the Dutch botanist, whose work with the above title was printed at Amsterdam in 1681, and again in 1698, 4to.

Munting considered it the *Hydrolapas niger* of ancient authors. This is a description of water-dock, possibly the grainless water-dock (*Rumex aquatica*) with which it has been identified by the modern writers, Sprengel and Desfontaines. Fee thought it the *Inula Britannica*, a kind of elecampane. It has also been considered a description of scurvy-grass (*Statice*) and the *Polygonum persicaria*. In addition to the writers mentioned in this article, your correspondent should consult the works of Du Molin, Fraas, Billerbeck, Lenz, and Dierbach, among the French and Germans who may possibly have essayed the identification of this particular plant. I know of no English writers who have devoted their special attention to this by no means unimportant subject, but trust that the Professor of Rural Economy at Oxford will eventually extend his researches, and follow up his recently published *Essay on the Trees and Shrubs of the Ancients*, by one on their plants and flowers.

A. CHALLSTETH.

1, Verulam Buildings, Grey's Inn.

CUE.

(3rd S. vii. 317, 427.)

The note of A. A. on this word escaped me, and as the author refers to my note, it calls for a rejoinder. He writes thus:

"It is your cue. The phrase is clearly not confined to the entrance of an actor, for every separate speech has its cue."

He cites no authority for this assertion, and seems to rely on Peter Quince and his associates—whom our poet has been pleased to exhibit as no better than a nest of ninnies. Now, I cannot admit the evidence of such witnesses. I must appeal to certain accredited writers of the seventeenth century, and have made such a choice, that they may be fitly described as the glossarial representatives of the metropolis and the two universities:

1. "*Antiloquy*. A term which stage-players use, by them called their cue."—Henry COCKERAM, *The English Dictionary*. The 11th edition. LONDON, 1658. Sm. 8°.

2. "q. A note of entrance for actors, because it is the first letter of *quando*—when, shewing when to enter and speak."—Charles BUTLER, M.A. *The English Grammar*. OXFORD, 1684. 4°.

3. "*Antiloquy*. The turn observed by stage-players in speaking their parts commonly called their cue."—John BUTLER, M.D. etc. *An English Expositour*. The 4th edition. CAMBRIDGE, 1667. 12°.

I attach peculiar importance to the testimony of Butler. He was the contemporary of Shakespeare; and, as an academic, might be familiar with plays. Wood records him as "an ingenious man, and well skilled in various sorts of learning." His works are in much request. Ob. 1647.

Hence it was my intention to withdraw, but a further examination of some early texts has led me

to the conviction that the word *cue*, in its technical sense, was never used in the time of Shakespeare except by clowns—the handicraft actors in the most lamentable comedy of Pyramus and Thisbe.

In the *Othello* of 1623, as published by Mr. Lionel Booth (*Tragedies*, p. 312), we read, "Were it my cue to fight"; but in the quarto of 1622, as edited by Steevens in 1768, we read, "Were it my *qu*. to fight."—In the *Hamlet* of 1623, as published by Mr. Booth, we read, "Had he the motive and the cue for passion" (*Tragedies*, p. 264); but in the *Hamlet* of 1611, as edited by Steevens, we read, "Had he the motive, and that for passion." In the *Lear* of 1623, as published by Mr. Booth, we read, "My cue is villainous melancholly" (*Tragedies*, p. 286); but in the *Lear* of 1608, as edited by Steevens, we read, "Mine is villainous melancholy." In the two latter cases, the Q or Qu must have been misread. The most explicit evidence could scarcely be more forcible.

BOLTON CORNEY.

WILLIAM MOLYNEUX'S MONUMENT.

(3rd S. vii. 417.)

William Molyneux was buried in the ancient church of St. Audoen, Dublin, in the vault of the Usher and Molyneux families, who, connected by marriages, were still more kindred by congenial pursuits and attainments. The monument was erected above this vault in the part of the church now roofless and fast passing on to ruin. The second Sir Capel Molyneux, Grand Nephew to Wm. Molyneux, visiting St. Audoen's a few years before his death, found the monument so dilapidated, and the epitaph so illegible, that he had it taken down and sent to a marble yard for repair. Illness and family afflictions visited the old gentleman soon after, and it is supposed the matter passed from his mind. At his death, in the same vault, the monument was noticed, and upon enquiry, ascertained the monument, Sir Capel's executor had been sent; but the proprietor, the property had passed through many hands, that the fate of the monument had remained a mystery. had not an old cutter, hearing the coming of the monument, come forward and working up a slab possibly there were the rubbish of the two or three ably bore port strange misad who revered family and country, should

Hudson Lowe, vol. i. p. 245. Now the pretended arrival of Caraboo, and her presentation by Sir Hudson Lowe to Napoleon, are placed in the summer of the next year, 1817. But the whole account is overdone, inconsistent, and full of absurdities. Who could believe that any amanuensis in the State Paper Office would so far commit himself, as to forward a letter from Sir H. Lowe to a newspaper? Or who could imagine that shrewd governor likely to be imposed upon by Caraboo, or that Napoleon, of all men, would be fascinated by so sorry an impostor? F. C. H.

TRUNDLE BEDS (3rd S. viii. 85.)—These, though perhaps less common than formerly, are by no means obsolete in England. I have seen them in Norfolk, very much corresponding with the description of UNEDA. I have admired them as ingenious and useful contrivances, and recommended the adoption of them in poor families straitened for room in their chambers. They are rolled under the regular bedsteads in the day time; and so leave more space in the room, and greater facility for moving about and working.

F. C. H.

TOASTS (3rd S. viii. 74.)—"Breeks and Brochan (brose)," is, I am afraid, one of the many inaccuracies which slightly detract from the value of Dean Ramsay's delightful brochure. In the above form the meaning could only be something similar to the more modern toast "A clean shirt and a guinea," but it wants terseness and point. The correct version undoubtedly is, "Breeks and Breacan," i. e. Breeches and Plaids, Lowlands and Highlands. The following toast, which I have heard frequently given at cattle-show dinners in the Southern Highlands, does not, to my recollection, occur in the Dean's collection:—

"Green hills and waters blue,
Grey plaids and tarry woo."

GEORGE VERE IRVING.

At an agricultural dinner:—

"May the labourer's thumb never touch bread."

Intelligible enough to any one who knows how Hodge deals with a two-inch stratum of pork, when he can get it. JOSEPH RIX, M.D.
St. Neots.

"GRÆCUM EST, NON LEGITUR" (3rd S. viii. 30.) The following anecdote will show, if not the origin of this saying, at least an occasion when it was popularly used. The story is taken from *Vita et Martyrium Edmundi Campiani Martyris Angli e Societate Jesu*, Auctore R. P. Paulo Bombino. Antverpiæ, 1618.

Campian was the first Jesuit who suffered death in England. In the year 1580 he was a prisoner in the Tower, awaiting his trial on the capital charge of being a Jesuit. Here he engaged in a public dispute on religion with Nowell, Day, and

a large circle of ministers. One quoted a passage from the Greek Testament, and handed the book to Campian; who, after a glance, laid it aside. Convinced that their adversary had betrayed his ignorance, the ministers taunted him with "trium in nostram inscitiam proverbium: 'Græcum est, non legitur.'" At a later stage of the dispute, Campian was able to show that he had learned something of Greek; and that the slight attention he gave the volume was attributable, not to ignorance but familiarity. S. J. H.

MARKET HARBOUROUGH (3rd S. vii. 441; viii. 59.)—In ancient documents and letters patent in my possession, relating to the united manors of Great Bowden and Market Harborough, and probably submitted to Mr. Nichols when writing their history, the name is spelt Herberbur', Harberbur', Haverberg, Haverbrowe, and Harborough.

Mr. Nichols proves the title of Harborough to Roman antiquity, but I am disinclined to adopt the conjecture of MR. J. C. HAHN.

An inspection of the early deeds and letters patent will be readily afforded to CLARICE.

H. M. VANE.

74, Eaton Place, S.W.

THOMAS DINELEY (3rd S. viii. 45.)—My satisfaction with MR. NICHOLS's interesting communication is mingled with regret that the *Notitia Cambro-Britannica* is for private circulation only. It is probable that some to whom, like myself, the work would be useful, will have no means of obtaining a copy.

The following remarks made fourteen years since, with reference to another work printed for private circulation, are apposite:—

"We had thought that the rage for exclusive printing had gone by, and that books produced at so large an expense as this work appears to have been, would no longer owe their principal value to such adventitious causes as have rendered even the most contemptible works objects of interest to those who prefer that which is scarce to that which is intrinsically good. This volume is of too much interest not to demand a much wider circulation."—*Art Journal*, 1851, p. 183.

I cannot forget that MR. NICHOLS has himself once offended in this kind. His *Literary Remains of Edward VI.* is a valuable and important work, which ought to have been made accessible to the public generally, for it is indispensable to the historical student. S. Y. R.

BEN JONSON (3rd S. viii. 27.)—A communication from your correspondent ERIC as above, states that he has reluctantly come to the conclusion that "Johnson" is the correct spelling of the poet's name; and that he has arrived at it from an inspection of a collection of *The Masques*, printed in 1617 and 1621, published in the author's lifetime, and some other works of his published after his death, in which the *J* appears.

Now we know that in those days orthography, especially of proper names, was not much attended to: and that a person often wrote his own name differently. But I have in my possession an edition of the poet's *Works*, published by himself in 1616, soon after his appointment as laureat, and which I believe is the first collected edition of his works.

In the title-page the name is without the *h*. In the six laudatory addresses to him by others, which immediately follow the title-page, the *h* is omitted from his name. In the dedications by the author himself, of his plays and poems, to Mr. Camden, The Inns of Court, The Court, Mr. Richard Martin, Lord Aubigny, The Universities, Sir Francis Stuart, Lady Wroth, and two to the Earl of Pembroke (ten altogether); the name representing his signature is also without the *h*.

These facts, coupled with the almost universal spelling of the name up to this day without the *h*, may induce ERIC to alter his opinion.

It may not be uninteresting to add, that to each of the plays is given a list of "The principal Comedians;" in two of which, namely, *Every Man in his Humour* and *Sejanus*, the name "Will Shakespeare" appears.

DRACO.

Exeter.

OBJECTIVE (3rd S. vii. 474; viii. 16.)—That what is termed the German idea of *objectivity* was known in England before the time of Coleridge, is clearly shown by a passage from Watts's *Logick*, quoted in Johnson's *Dictionary* under the word "OBJECTIVE":—

"Certainty, according to the schools, is distinguished into *objective* and *subjective*. *Objective* certainty is when the proposition is certainly true of itself: and *subjective*, when we are certain of the truth of it. The one is in things, the other in our minds."

The first edition of Watts's *Logick* appeared, I believe, in 1725.

MELETES.

JOHNSONIANA: "SOLUTION OF CONTINUITY" (3rd S. vii. 6, 42.)—The expression, "solution of continuity," is found in *The Questyonyary of Cyrurgyens*, translated from the French by Robert Copland, and printed in 1541:—

"The *solucyons of continuyte* be more dangerous in the lyver than in the mylt."—Sig. I. ij. recto.

It was a recognised English phrase in Bacon's time, and is used by him in his third Essay.

W. ALDIS WRIGHT.

Cambridge.

COUTANCES (3rd S. vii. 494; viii. 19, 37.)—There is no doubt that the islands of Guernsey and Jersey were formerly under the jurisdiction of the Bishop of Coutances. But the passage quoted from Fuller does not show how or when they were annexed to the Bishopric of Winchester. Can any of your correspondents supply the

deficiency? Upon these points the histories referred to by Mr. WALCOTT do not give any satisfactory information.

MELETES.

KAR, KER, COK (3rd S. vii. 336; viii. 55.)—The origin of this root is traced under the word *Tzar*, in "N. & Q." (1st S. viii. 226); and I am inclined to think correctly, as I have not seen it controverted.

T. J. BUCKTON.

"EXTREMES MEET" (3rd S. viii. 21, 70.)—Does not the following passage in Euripides contain an exactly synonymous expression to this short but pithy proverb, with one illustration out of many in the moral world, of extremes meeting? *Hecuba*, v. 846, where the Chorus give utterance to these sentiments:—

δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίπτει,
καὶ τὰς ἀναγκὰς οἱ νόμοι διόρισαν,
φίλους τίθεντες τοὺς τε πολεμιστάτους,
ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

A. H. K. C. L.

THE OLD MAIDS' SONG (3rd S. viii. 68.)—I have been haunted for years with the tune and scraps of this notable ballad as I can recollect. subjoin them, and should be as much pleased as your correspondent if any of your readers could supply the missing lines. I believe those which have written down are correct as far as the go:—

"Threescore and ten of us, poor old maidens!

Threescore and ten of us, poor old maidens!

Threescore and ten of us,

Without a penny in our purse,

Lame and blind, and what is worse,

Poor old maidens!

"We are of the Danish crew, poor old maidens!

We are of the Danish crew, poor old maidens!

We are of the Danish crew,

We are old and ugly too,

Dressed in yellow, pink, and blue,

Poor old maidens!

"We petitioned George the Third, poor old maidens!

We petitioned George the Third, poor old maidens!

We petitioned George the Third,

Our petition it was heard,

was preferred,

Poor old maidens!

"George the Third said we must rest, poor old maidens!

George the Third said we must rest, poor old maidens!

George the Third said we must rest,

Every thing was for the best,

Poor old maidens!

"We are of a willing mind, poor old maidens!

We are of a willing mind, poor old maidens!

We are of a willing mind,

Would young men but be so kind

As to help the lame and blind,

Poor old maidens!"

The tune is a most doleful one; and the song, when given out with due regard to the sentiment, and with perfect gravity, is absolutely irresistible, convulsing the audience with laughter. I suppose

that the allusion to the "Danish crew" means, that these unfortunate single ladies had red hair.

A. T.

A correspondent, who happily, is "NOT ONE OF THE OLD MAIDS," has favoured us with a different version of this mournful overture:—

"Threescore and ten of us,
Poor old maids!

Threescore and ten us,
Without a penny in our purse,
Something must be done for us,
Poor old maids.

"We'll petition George the Third,
Poor old maids;

We'll petition George the Third,
And our petition shall be heard;
Each must have a mate prepared,
Poor old maids.

"We all on crutches came,
Poor old maids;

We all on crutches came,
For some were blind and all were lame,
Hoping soon to change our name,
Poor old maids.

"George the Third unto them said,
Poor old maids—

George the Third unto them said—
'You've got a maggot in your head,'
And much he wished we all were dead,
Poor old maids.

"And when we turned to come away,
Poor old maids;

And when we turned to come away,
'Tis said that some were heard to say
They wished that they had stayed away,
Poor old maids."

Truth obliges me to say that the last two words altered from the original, as I used to hear when I was a child. It is thought those now are better suited to the propriety of the sting "Old Maids of Leamington."

CUDDY (3rd S. vii. 53.)—The similarity may be noted between this and the Hindustani word for ass, *guddha*. W. T. M.

"PEREANT QUI ANTE NOS" (3rd S. vii. 141; i. 77.)—Though I am not prepared to say where above phrase occurs in the works of St. Augustine, or whether he wrote them at all, they cannot from the writings of either of the Saints Donatus, honoured by the Catholic church, as neither those holy bishops is known to have left anytings, if we except a Rule for Nuns, drawn up St. Donatus of Besançon. F. C. H.

"BENE CŒPISSE EST DIMIDIUM FACTI" (3rd S. 148; viii. 77.)—W. T. M. writes from Hong-kong to inform MR. MACKENZIE, who is in doubt, that this maxim was "penned" by Horace "four hundred years before Ausonius." This is true, probably not in the sense intended by your respondent. The proverb, in its Greek form, καὶ ἡμισυ παρὸς, is used by Plato and by Aris-

totle (*Morals*, bk. i.; *Politics*, bk. v.); is quoted by Plutarch from Sophocles; by Suidas from one Marinus; and by Lucian is attributed to Hesiod. Thus we step back thrice "four hundred years before Ausonius." (See Erasmus.)

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

Lucian twice gives this proverb in substance, in his "Dream, or Life," as Ἀρχὴ δέ τοι ἡμισυ παρὸς, and again, in nearly the same words, in "Hermotimus," where he shows his belief in its then very ancient Greek origin, by ascribing it to Hesiod. His correctness, however, in thus ascribing it is questioned in an elaborate note upon the former instance of his use of the proverb (Hemsterhuis and Gesner's *Lucian*, p. 5, edit. 1743, Amsterd.). The note, however, seems to overlook the circumstance that the probability might be perhaps greater that Hesiod had in fact given this proverb, but in some work of his, in Lucian's time extant, since lost, than that Lucian should have misquoted some other proverb in Hesiod, or else mistaken it for this one. At all events, the note referred to seems, from its references, to establish a very respectable Greek antiquity for the proverb. Among others quoted, Polybius, who lived before Horace, and upwards of two thousand years ago, speaks of it as used by the ancients, οἱ μὲν γὰρ ἀρχαῖοι τὴν ἀρχὴν ἡμισυ τοῦ παρὸς εἶναι φάσκοντες.

J. KYNASTON EDWARDS.

SIR SAMUEL CLARKE (3rd S. viii. 28, 60.)—I have examined his will in the Prerogative Court without obtaining the information required, and from further researches I am doubtful if he is the Sir Samuel Clarke wanted, as I find that about 1675 the marriage with a daughter of Sir Samuel Clarke that I am endeavouring to trace took place, therefore it could not have been one of the family of Sir Samuel Clarke knighted in 1712. Can any one assist me in ascertaining what other merchant of this name resided in London in 1675. He was what was formerly termed a Turkey merchant. GEORGE PRIDEAUX.

Lusan House, Highbury New Park.

KILPECK (3rd S. vii. 476; viii. 39.)—I am obliged to MR. ALLEN for the information he has been so kind as to give in answer to my inquiry about Kilpeck. But when he speaks of the Pye family as having possessed the castle from the time of Henry I., I presume he only means that the Pyes were lineally descended from the original owners. If so descended, it must have been through a female line, and I would therefore to inquire what was the alliance that first brought the property into the Pye family. P. S.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 99) This is an old story, palmed off in certain old books, such as

Cronicarum, Nuremberge, 1493, where I have seen not only the pretended descriptions, but the same illustrated with the most extraordinary cuts. What St. Augustine has really said is as follows:

"Quaritur etiam utrum ex filiis Noe, vel potius ex illo uno homine, unde etiam ipsi extiterunt, propagata esse credendum sit quædam monstrosa hominum genera, quæ gentium narrat historia: sicut perhibentur quidam unum habere oculum in fronte media, &c."

The saint goes on to describe a variety of monsters, and then prudently concludes as follows:—

"Quapropter ut istam questionem pedetentim cauteque concludam: aut illa, quæ talia de quibusdam gentibus scripta sunt, omnino nulla sunt, aut si sunt, homines non sunt: aut ex Adam sunt, si homines sunt." (S. AUG. *de Civitate Dei*, l. xvi. cap. 8.)

Thus, instead of St. Augustine's affirming that he had seen these cyclopes, he merely relates what fabulous histories had reported of them in his time, and is very far from considering such accounts credible. F. C. H.

QUOTATIONS WANTED (3rd S. viii. 88.)—There is no reason to suppose the line to be a quotation. It is merely a jingling bell inscription in the usual style, of which very many examples could be easily quoted. But what does it mean? As given in "N. & Q." it runs thus:—

"Mysteriis sacris repleat nos *Dea* Johannis."

The only difficulty is about the penultimate word. I suspect that it has not been copied correctly, and recommend a revision. It has very often been my fortune to recover a right reading, by a similar recommendation, in bell and other inscriptions. But if *Dea* be the real letters, they may be contracted for *Decantata*, and thus the meaning of the line may be this:—

"May the praises of St. John fill us with holy mysteries" (or graces).

F. C. H.

"Que vobis mentes," etc. (3rd S. viii. 40), is from Ennius, and quoted in Cicero, *De Senectute*, 6, § 16.

P. J. F. GANTILLON.

ANONYMOUS HYMNS (3rd S. vii. 438, 487; viii. 8, 77.)—In answer to the inquiries of C. P. L. and R. L., allow me to add to the information already given by ST. SWITHIN the following notes:—

No. 4. of C. P. L.'s list is a translation of "Ex quo salus mortalium," in the Parisian Breviary.

No. 5 is altered from a hymn by G. H. S. in the *Penny Post*, vol. vi. No. 3.

No. 9 is not, I think, a translation of "Agnoscat omne seculum," as stated by ST. SWITHIN, but of "Exultat cor præcordiis," in the Sarum Breviary. The English words are by J. D. Chambers.

Of those respecting which R. L. inquires, No. 114 of the "Ancient and Modern" Collection is a translation of a Latin hymn beginning "Finitum sunt prælia," and 132, of "Ave, colenda Trinitas," in the *Anglo-Saxon Hymnarius*.

Of those the authorship of which KATINKA is desirous of knowing, No. 17 is by Faber, 53 by the Venerable Bede, 130 by Lyte, and 151 is altered by Logan from Dr. Watts. D. Y.

The communication of your usually well-informed correspondent G., Edinburgh, is only another evidence of how hard it is to kill a long-lived lie. He assigns the hymn—

"Where high the heavenly temple stands,"

to the Rev. John Logan; but since 1837, when Dr. Mackelvie issued his edition of the *Poems of Michael Bruce*, "with a Life of the Author from original sources," the appropriation by Logan of Bruce's MSS. has been held established; while in the edition of the *Works of Bruce* recently published by the Rev. A. B. Grosart of Kinross (Oliphant & Co., Edinburgh), the whole controversy has been re-argued and fresh evidence adduced of Bruce, not Logan, having been the author of the "Ode to the Cuckoo," and of the above and other eleven hymns. Let G. and all interested in a touching story, consult Mr. Grosart's beautiful volume. The evidence against Logan seems to us, in common with former correspondents of "N. & Q." overwhelming and incontrovertible.

SCOTTS.

Surely the Easter Hymn must be less known in America than here, or your correspondent UNEDA could scarcely have confused it with the entirely different (and I suspect more modern) hymn, "Christ the Lord is risen to-day." The authorship of the Easter Hymn appears to remain unknown.

While on this subject, allow me to add a "note" on the subject of the "Christmas Hymn." What is the Christmas Hymn? Call upon the "waits" in the southern counties of England to sing "the Christmas Hymn," and they will at once strike up—

"Hark! the herald angels sing,
Glory to the new-born King."

Make the same request in Lancashire or Yorkshire, and the unhesitating response will be—

"Christians, awake, salute the happy morn,
Whereon the Saviour of the world was born."

I should be glad to know if there be any Christmas Hymn among the American Episcopals, and what it is. Perhaps UNEDA could kindly gratify my curiosity on this point.

HERMENTRUDE.

TOWN CLERKS (3rd S. vii. 130, 191.)—The use of the surname only appears to be adopted by some foreigners. I believe that professors of German Universities occasionally use it. Thirteen years ago I observed its use in the United States Custom House of San Francisco, California.

J. M'C. B.

Hobart Town.

SURNAMES (3rd S. iv. 122; v. 443.)—Much information upon the origin of names will be found in the *History of the Names of Men, Nations, and Places in their Connection with the Progress of Civilisation*, from the French of Eusebius Salverte, by Rev. L. H. Mordacque, M.A., Oxon, London, 1864. 2 vols. 8vo. Also, in Mark Antony Lower's *Essay on Surnames*; in the *History of Christian Names* by Miss Yonge, 2 vols. 8vo, London, 1863, and in a similar work by Miss Sewell, (?) 1864. J. M'C. B.

Hobart Town.

DERWENTWATER FAMILY (3rd S. v. 402.)—About the year 1846, two brothers, or father and son, named Radclyffe, earned a poor, though honest livelihood, at "Whirlpool Reach," on the river Tamar between Launceston and George Town, Tasmania (then Van Diemen's Land), who were said to be the lineal male representatives of the Derwentwater family.

At the time that it was proposed to restore the "forfeited titles 1715 and 1745," these people were urged to return to England and prosecute their claims, but want of means deterred them.

J. M'C. B.

Hobart Town.

SYDNEY POSTAGE STAMPS (3rd S. iv. 384; v. 184.)—The first postage stamps issued in Australia were 1d., 2d. and 3d., bearing the representation of the Great Seal of the Colony of New South Wales. The penny stamp was affixed to newspapers, and was issued in January, 1850, and is much sought after by collectors. Subsequent stamp issues did not bear the same design. An engraving of the seal (as well as those of other colonies), will be found in plate 2 of the *History of the Colonies of the British Empire*, by Robert Montgomery Martin, ed. London, 1843, large 8vo. The seals are granted with the Charter of the Supreme Court, and are affixed to all grants of land. They are held by the Colonial (Chief) Secretary. See 4 George IV. chap. 96, passed 19 July, 1823. J. M'C. B.

Hobart Town.

GUILDFORD FAMILY (3rd S. vi. 455, 543.)—The Camden Society publications contain vol. li. *Pylgrimage of Sir Richard Guyldeford to the Holy Land*, A.D. 1506, ed. by Sir H. Ellis in 1851, in which is a pedigree of that family brought down to a late date, which may afford some information.

J. M'C. B.

Hobart Town.

CONYGGARTH (3rd S. viii. 48, 78.)—Coneygarth is another word for rabbit-warren, more usually written Coneygore, and -gore I take to be a corruption of garth (an inclosure.) In an Extent of the manor of Crowhurst, co. Sussex, taken 8 Edw. I., I find "et cunnygora valet p. ann. xxv.s." (*Gale's Regist. Honor of Richmond*, App. p. 44.)

And thus Gale in "Observations on the Appendix" (p. 257): "Connygora, Anglicè, a Connygree vel Conny-warren, cuniculorum vivarium."

It is often an isolated and intrenched hill, property that would be almost useless for other purposes, as at Portbury, county Somerset. The term seems to be confined to the south of England.

A. S. ELLIS.

Brompton.

LYON, LORD GLAMIS AND EARLS OF STRATHMORE (3rd S. viii. 48.)—If your correspondent H. could get access to the recently compiled history of the Lyons of Glamis and their estates (2 vols. MS., in the library at Glamis Castle, Forfarshire, based on the family charters), I think he would find all he inquires after.

A. J.

[Our correspondent H. may also consult a work entitled *Glamis, its History and Antiquities*, published by A. & C. Black, Edinburgh. The author of this work had access to the MS. in the library at Glamis Castle.—ED.]

EXPLANATIONS WANTED (3rd S. viii. 9.)—HERMENTRUDE is welcome to the following elucidations of her puzzling items of mediæval accounts:—

Armilausa is in Ducange as an article of dress, but not of female dress, as this seems to have been with its embroidery of harebells.

Barehides. Halliwell's *Glossary* and authorities there cited, a kind of covering for carts; lect' may be for *lecticâ*, a litter, not for *lecto*, a bed.

Four cloths of gold, or gilt? bawdekyn d'outremer. May not this last word be the true reading of doncrem?

Amarlat', probably one of the many forms of the Low Latin word corresponding to the English enamelled.

Ad calathio being false Latin, is probably a misreading.

Duas pelves æneas, two brazen basins, and one brazen chafer (*chauffour*).

Et pro duobus paribus lyntiaminum, and for two pairs of sheets. The spelling of linteamina is not uncommon. The c and t in the older handwriting are sometimes impossible to be distinguished from each other without an independent knowledge of the word intended.

Marpie, when extended, will be Marperie; so probably, through false spelling or misreading, for Maperie, napery. Mappa and nappa seem interchangeable. See Ducange, 175 ells of canvas.

Eighteen pairs of bracers (armour for the arms) of leather (cuir-bouilli).
One Male-saddle (for luggage or mails). See Halliwell under "Male-pillion."

Two pack-saddles, saddles for burdens (somes), or for sumpters (bêtes de somme).
Pro poudre should be pro ponder', for the weighing. What the articles of silver gilt, entitled scissage may be, I cannot say.

For the mending of my Lady's cup (ciphi not ciphre?).

And for the ruling of one skin of parchment (pgamen' not ptanem?) for noting music upon.

A "trussable collar" must be a travelling chest. See Halliwell, Trussingbed. C. S. P.

NEWTONS OF WHITBY (2nd S. xii. 237, 352, 444; 3rd S. i. 17, 97.) — The gamekeeper of Sir Hugh Cholmley, Lord of the Manor of Whitby, seized a greyhound belonging to Isaac Newton, gent., commonly called Captain Newton, and took it to Whitby Abbey, where it was hanged. The captain thereupon affixed to Whitby bridge a writing in the following terms: —

"He that sent for Captain Newton's Greyhound to Whitby Abbey, and since caused him to be hanged, is a base cowardly Rascal, and was not worthy of the Honour to be Topman to such a Dog. Whitby Men, beware of these People, who one Day may have no more Esteem for you than they now have for Dogs; you are advised by your assured Friend

"ISAAC NEWTON."

An information for a libel on Sir Hugh Cholmley was exhibited against Captain Newton in the Court of King's Bench, 1 James II. This is printed in Tremaine's *Placita Corona*, 69. The result of the proceeding is not there stated.

C. H. & THOMPSON COOPER.

Cambridge.

"LA CLONIRA DI G. MAGAGNATI" (3rd S. viii. 48.) — The new edition of Brunet's *Manuel*, &c. contains the following notice respecting Magagnati and his works: —

"MAGAGNATI (Girolamo), Capitoli Burleschi; aggrontati il giardiniero di Cesare Orsini. In *Norimbergh*, per Joseph Stamphier, 1642, in 12.

"Ce poëte était marchand de comestibles et paraît avoir eu une certaine célébrité. Ses lettres à Galilée ont été en partie imprimées.

"L'édition citée est rare, et un exemplaire rel. mar. citr. par Bodford a été vendu 7 liv. Libri, en 1859. Il est vrai qu'il était réuni à un opuscule non moins rare, et ayant également la rubrique de *Norimbergh*, 1642, sur son titre que le Catal. Libri, 1859, No. 1139, rapporte ainsi: —

"BOCARDILLO (Nicolo), *La Mercede, Stanze in lode della stanza della real villa di Madrid al molto illust. sig. Bartolomeo Boccaccio da Dentone*.

"On a dû même Gir. Magagnati, *La Vita di S. Longino martire cavaliere Mantovano, descritta in Verso Scioto* (Scioto, Vinegia, 1665, pet. in-4, et aussi, *La Chimera favola pastorale*, Vinegia, Pinelli, 1613, in-8, avec une gravure à chaque acte."

J. MACRAY.

Oxford.

POST MORTEM INQUISITIONS (3rd S. viii. 68.) — I fear HERMENTRUDE has no alternative but to consult the Inquisitions themselves. In Cooper's *Public Records*, i. 338, is this note: —

"Mr. Hunter (in his *South Yorkshire*, preface, vol. ii.) observes that the Commissioners of Public Records committed a fatal error by ordering that Calendars should be printed, and not that concise Abstracts of the Inquisitions themselves should be prepared for the press. The most curious and important information in every Inquisition, he alleges, is thus entirely withheld from the public, namely, the names and ages of the heirs."

Another note follows this, p. 339, alluding to a proposition of Sir Harris Nicolas for supplying this deficiency, as far at least as regards information respecting the heirs, by a work to be called *Heredum Calendarium*, containing their names and ages. This, however, although a most important one, would yet be but a partial remedy for the defects of the present Calendars, the findings in the Inquisitions giving, it appears, *very varied* information, and nothing short of the "Concise Abstracts," spoken of by Mr. Hunter, would fully meet the requirements of the case.

J. KYNASTON EDWARDS.

LORD ASTON OF FORFAR (3rd S. viii. 98.) — In a book published about thirty years since, professing to advocate the claims of a person named Alexander, who claimed the title of Earl of Stirling, it was stated that the then Lord Aston had been appointed by that designation a justice of the peace for Worcestershire, though his claim, like that of the claimant to the Earldom of Stirling, had been rejected at the election of the Scotch peers to parliament.

I know Standon, Herts, well, where the Astons formerly held the property which descended to them from the Sadliers. (See *Chancery*.) The story of the title descending on a man cook, and afterwards on a watchmaker, was current in a young youth.

J. H. I.

WILLIAM ITCHENER, D.D. (3rd S. vii. 450.) — He was rector of Christian Malford from 1705 to 17 when the living was vacated by his death.

Notices to Correspondents.

We are compelled to postpone our usual Notes on Books.

E. SANSOM is requested to say where a letter will reach him.

T. W. BAZZARD, M.D. *The practice of dressing Lay-Franchers in English Churches* has been discussed in "N. & Q." 1st S. vi. 284, 2. xl. 154, xii. 214, 234; and 3rd S. i. 132, 212. Consult also *Nelson's Rights of the Clergy*, p. 47, edit. 1779.

G. EDINBURGH. *Jencks's Remarks upon Cato, a Tragedy*, was published as a pamphlet in 1713, 4to.

CHARLES CROSS. The earliest edition we have been able to trace of *New History of England by Question and Answer* is the third, published in 1736. This edition is in English and French.

H. F. H. SALT on Walden. *The anonymous Life of Benn Nash*, two 1782, is the one to which.

SWANSON. *The Bulls of Unseley* is a corruption of the *Bulls of Ormsay*, an ancient Scottish famous for its bulls. It was here that Great Tom originated passed its anniversary.

R. ISLIPS. There are no dramatic pieces in *Hulbert's Wisdom*, and other Poems, 1818, & in *Sumer's Plagues of Egypt*, &c., 1831. *Publick's* Translations from the Greek, Latin, Italian, and French. *H. H. Hulbert*, is the author.

ZERRA. The New Monthly Magazine commenced January, 1814. A complete index not published in January, 1831.

QUINCY has published three articles on the *Symbol of the Sow* in our 1st S. ix. 102, 229, 230.

W. D. Six articles on the authorship of "*Dies Irae*" appeared in our 1st S. x. ii. 311, 312, 313.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or free by post, direct from the publisher, for 1s. 6d.

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LONDON, SATURDAY, AUGUST 12, 1865.

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Notes.

THE ASSASSINATION OF THE DUKE OF BUCKINGHAM; WITH SOME NEW FACTS FROM CONTEMPORARY SOURCES.

Relating in his *Life of Sir John Eliot*, the dramatic incidents attending the assassination of the Duke of Buckingham—and the description is a master-piece of graphic colouring and effect—Mr. Forster observes, in allusion to the research which distinguishes his account:—

"On the day preceding Felton's attack, there had been a mutiny among the seamen at Portsmouth, of which the stir had not yet subsided. For a remarkable notice of this mutiny, and of the part taken by the duke therein, see Rous's *Diary* (Camden Society, 1856), p. 27. The only other notice I have found of it is in an unpublished letter of Nethersole's respecting the murder, in which he says: 'At Portsmouth, the day before, a sailor was certainly killed in a kind of mutiny there; some say by a servant of the duke, others by his own hand.'"

Another notice would have been found by Mr. Forster in Sir Anthony Weldon's *Court of King Charles I.*, published by Sir Walter, then Mr. Scott, in his *Secret History of the Court of James I.* (p. 44. vol. ii.); and the quotation is valuable as adding another to the many instances which under-research has discovered of the substantial truth and accuracy of this vigorous old chronicler, whom, with some superficial writers on the time, it is the fashion, and a most unjust one, to vilify and depreciate.

The account which Rous's *Diary* gives from a letter of the captain of the guard, to whose custody Felton was committed after killing the duke, is very vivid and life-like:—

"The day before the duke was killed, being the 22nd of August, a sailor that had affronted him a seventhnight before was by a martial court condemned to die; after which, he being carried to our prison by myself with our whole guard, the sailors in great multitude drew together with cudgels and stones, and essayed with great fury to take him from us, insomuch that there fell out a great mutiny amongst us, so that I was enforced to let fly our muskets, though not with intent to kill (because I had no order), but we received blows with stones and cudgels, and had much to do to keep our prisoner. But the captains of the fleet came up to us and drew upon the sailors with great fury, and banged and slashed them dangerously, by which time the duke himself, with a great company on horseback, came fresh upon them too; where there were 200 swords drawn, and where the duke behaved himself very nobly and bravely, and drove all the sailors on the port point, and made them all fly on ship-board, wherein many were dangerously hurt, and two killed outright. He retired within the town again, and himself in person saw the first mutineer carried with a guard to the gibbet, where he was hanged by the hands of another mutinous sailor, who himself was saved for that good office. The other had not died if they had not mutinied, for the duchess had begged his life."

Ill paid, cozened into enterprises abhorrent to all the feelings of the time, and disgraced by his ignorance, obstinacy, and incapacity as British sailors had never been disgraced before, Buckingham's ruthless severity to his revolted followers is characteristic of the despotic temper that pervaded his career, and his gratuitous brutality in personally superintending the execution of the man who had merely "affronted him," and who could have had no part in the subsequent outbreak, confirms the account which Weldon gives of his remorseless nature, even to the last, and the all-pervading hate which attended him throughout England:—

"He did so stink in the nostrils of God and man, that God made one Felton his instrument to take such a monster (as he was indeed), from his longer domineering amongst men, by a blow as fearful as strange, after which he had not time to say Lord have mercy on him, a just judgment on him that forsook God to seek to the devil by witches and sorcerers in his life, one whereof was Doctor Lamb (who was his great defensive preserver as he thought him), whose fate it was to be brained by a shoemaker's last when he least looked for it; the other was stabbed the next morning after that night he had caused a fellow to be hanged (not suffering him to have that night's respite after his sentence and offence, whatever it was, to repent him of his sins), with this vow that he would neither eat nor drink until he saw him die. God in requital of his merciless cruelty would neither suffer him to eat nor drink before he died by that dismal stroke of a poor tenpenny knife of the said Felton's setting home."

In his account of the expedition to the Isle of Rhé and Rochelle, Mr. Forster has exposed and commented with deserved severity on the hollow and hypocritical nature of Buckingham's pi

sympathy with, and his treacherous betrayal of, the Huguenots. But what is to be thought of the morality of the frigid and outwardly decorous Charles who, with the full consciousness that Buckingham's licentious conduct in each kingdom had made his name a byword of equal infamy at Whitehall, in Paris, and at Madrid, selected him as the chosen champion of the Protestantism of England, and sent him forth as the representative of his own and his people's religious sympathy with the suffering professors of the reformed faith?—the duke, as he knew, for it was a public scandal, unblushingly proclaiming his adulterous passion for the Queen of France as his main object in the expedition, and publicly exhibiting her portrait in his cabin, surrounded with all the emblems accorded to the Virgin in the worship of the Church of Rome. "In spite of all the power and weight of France," said the haughty and audacious favourite at a banquet at Whitehall, alluding to the threat that his re-appearance at Paris would expose him to the dangers of assassination, "I will see her fair Queen again." And he acted with all the extravagance expressed in the boast.

"In his galley was exhibited a yellow and black banner, the colours of Anne of Austria, and her cipher was everywhere displayed with equal ostentation. The chief cabin was dedicated to her charms; it was draped with yellow silk damask; at one end *il y avait une espèce d'autel*, containing a life-size portrait of the Queen, shrouded by superb curtains of cloth of gold, before which golden candelabra were placed, holding lighted tapers of white wax."—*Tullemant des Reaux, Vie de Richelieu*, quoted by Miss Freer in her *Married Life of Anne of Austria*.

The charitable suggestion that a long course of unbridled power, and not less unbridled profligacy, had produced insanity in Buckingham, as his sudden affluence and elevation had engendered madness in his brother, Purbeck, is the only solution that can be offered in explanation of this almost incredible profanity and grossness. "The tardy hand of heavenly retribution" was but unworthily represented in the individual vengeance of Felton, but there can be little doubt—considering his manifold treasons against her fame and welfare—that had Buckingham evaded or survived the attack of his assassin, the long-defied justice of England would, at no distant period, have consigned him to the executioner, as it eventually did his royal patron and accomplice, the faithless and despotic Charles:

"The avenging Fates creep on with feet of wool,
But strike with iron hands to punish men."

C. R. H.

THE LAW MANUSCRIPTS

In some of the previous numbers of "N. & Q." I had occasion to make several communications relative to the celebrated Franciscan John Law, in which I endeavoured, contrary to the fashionable modern practice of genealogical embellish-

ment, to place his origin on something like a solid foundation. I have since been unable to carry the family from which he sprang further back than the individual, whose "business account" indicated his calling. But let it always be remembered that in his time trade was not in the Lowlands looked upon with that degree of contempt with which in more modern times it has been regarded, and that younger branches of good families often betook themselves to commercial traffic.

Recently I found in my library a singular catalogue, printed in the year 1724 at Edinburgh, 12mo, "of curious and valuable manuscripts" contained "in 101 volumes folio," which appeared from the title-page to have been the property of Mr. James Law of Bogie, and had been formed by "an express warrant and commission" of James VI. and his son Charles I. "for clearing the superiorities and revenues of the principality of Scotland."

This gentleman is described as "grandfather to John Law of Netherurd." On the title there is the following interesting statement:—

"In carrying on these laborious and expensive collections, the said Mr. James Law did contract great debts upon his own estate, by paying of servants, and by posting five several times to court, and staying there sometimes a whole year on his own charges expecting to be reimbursed and rewarded by his majesty, of which he had been frequently assured; but by reason of the difficulties of the times, and that king's misfortunes, was disappointed."

The volumes were to be sold by auction on July 16, 1724, in the West End of the Royal Exchange, Edinburgh: and were exposed to public view every Tuesday and Thursday, from June 1 to the time of auction, from 3 o'clock in the afternoon to 5.

The sale was advertised in the *Caledonian Mercury* of June 8, 1724; but nothing has been traced further, and the fate of the MSS. is a mystery. The first article was a volume containing "Charters in the Reigns of the Kings Alexander, William the Lyon, James II., and others."

The second is apparently the original confirmation of "King Malcolm and Margaret his spouse to the Abbey of Dunfermling of the lands therein contained. As also a confirmation of two infeftments granted to the Abbey of Haddington, together with the Gift of Q. Ada, fundatrix of the said monastery."

The way in which the catalogue, consisting of eight leaves, was recovered is curious. James Anderson, the editor of the *Diplomata Scotie*, had the management prior to his final departure for England of the affairs of Heriot's Hospital. By reason of this he had his place of business there, where he also superintended the affairs of the Duke and Duchess of Argyle, Sir Alexander Murray of Stanhope, Campbell of Calder or Caw-

dor, and other equally excellent clients. From his well known attachment to antiquities, he received from all quarters catalogues of book sales both in England and Scotland, copies of papers, original charters—and less valuable then, but now equally precious—funeral elegies, verses of all kinds, &c. &c.

These were all left in his office when he took his departure for London to attempt a satisfactory arrangement of his claim against government. He died there of a broken heart, and his *magnum opus* did not come before the world till after his death. The place where he kept his papers in the hospital continued to remain intact until some five-and-thirty years ago, when it happened that the accidental visit of one of the under-librarians of the Faculty of Advocates, led to the discovery of this miscellaneous and interesting collection of odds and ends. Dr. Irvine had his attention immediately called to the fact, and without delay application was successfully made to the governors of the hospital, and the Anderson Papers were transferred to the Faculty Library, where, so far as worth preserving, they were put in order and bound. Amongst other curious articles was the Catalogue of Law's MSS. in a perfect state, and one imperfect which Dr. Irvine gave me, and which I completed in MS. These copies are, I suspect, the only ones in existence.

That so large a collection should entirely disappear is singular enough. Some of your readers may nevertheless be able to throw light on the subject. There was an estate called Bogie in Fifeshire which came into the possession of the family of Wemyss, one of whom was created a baronet of Nova Scotia. The title, which was to heirs male whatsoever, still exists, but the lands have gone elsewhere.

It might be conjectured that the Financier's more remote ancestry might have been in this line, for as the Laird of Bogie embarrassed himself in forming the collections exposed to sale in 1724, it is by no means improbable that the junior branches of his family betook themselves to mercantile pursuits.

Nisbet derives the descent of the Laws of Bogie from Law of Lawbridge, in Galloway. He states that Bogness, the original name, was in the sheriffdom of Elgin. Possibly this might be so, and the Laws may have had no connection with the Fifeshire Bogie; but it is odd enough that at one period they were located in the south, and at another in the north, and that latterly the representative should have set himself down in Peebleshire as the Laird of Netherurd, an estate well known by that name at present.

All these speculations are of little moment, the principal thing being to find out the resting place of the manuscripts, if in existence. Anderson was much patronised by the two first Earls of Oxford,

and bought curious books both in print and manuscript for these accomplished noblemen. He also used to cater in a similar way for Lord Hay (Earl of Kinnoul), who formed a valuable library, which perhaps still exists. It is likely enough that he would communicate the intended sale to one or both of these peers. The first Earl of Oxford died in May, 1724, before the sale was advertised; but his son and his son-in-law (Kinnoul) continued collecting.

Can these MSS. form any part of the Harleian collection now in the British Museum? J. M.

JOHN WEEKS.

Over the entrance to the cloisters against the west wall of the south transept of Bristol Cathedral, is a marble tablet bearing a medallion portrait of this gentleman, who was the well known landlord of the Bush Hotel in this city towards the close of the last century. Beneath the portrait is the following inscription:—

"Sacred to the memory of Mr. John Weeks late of this city, who departed this life on the xviii. day of June in the year of our Lord MDCCCXIX. aged LXXIV. years. He was justly esteem'd for his Loyalty to his King, his Patriotism for his Country, and his Generosity to the Poor."

The situation of "The Bush" was opposite the Exchange until a few years ago, when it was transformed into offices, shops, &c. It still retains its ancient name of the "Bush" Chambers, and when a tavern under the management of Mr. Weeks, it was as much celebrated for the abundance of good cheer provided for its visitors, as the landlord was for the liberal and patriotic spirit with which he catered for the public. He succeeded Chatterton's friend, Matthew Mease (whose sister he married) as "mine host" of the "Bush," and it was in an office on the first floor of this building that the poet himself passed a portion of his apprenticeship; indeed, until his indentures were cancelled, and he proceeded to London.

Mr. Weeks had learned, as a corporal in the Bristol Volunteer Cavalry, to observe the strictest punctuality in his business, and visitors to the hotel were sure to have every attention paid to their wants by their obliging landlord. Of this there is upon record the following memorable instance. When Lord Rodney returned to England after his great triumph over the French fleet on April 12, 1782, he landed at Bristol, and proceeded to "the Bush," to refresh himself before pursuing his journey to London. On calling for his bill, he was told "There is nothing to pay—nothing for Lord Rodney to pay." Wishing to proceed at once to Bath, his lordship, stepping into a carriage, requested to be driven to that city with all the expedition possible. To this, the person who rode the leading horse, pulling out his watch, replied, "As your lordship said to the Gov-

error of Eustatia," (alluding to the time allowed for capitulation) "in an hour—in an hour, my lord." He reached Bath within the time specified, well pleased with the punctuality of the leader of the team, who had so expeditiously conveyed him to that city. On turning to compliment that functionary on his attention to his visitor, his lordship recognised in him none other than the patriotic landlord of "the Bush." * GEORGE PRYCE.

City Library, Bristol.

Shakspeariana.

SHAKESPEARE'S BIRTH-PLACE, MUSEUM, AND LIBRARY AT STRATFORD-UPON-AVON. — Having recently visited Shakespeare's birth-place to see what had been done by the care and enthusiasm of his tercentary admirers for the purpose of bringing together, in one most appropriate abiding-place, whatever could be collected in illustration of the poet's life and works, it was most gratifying and delightful to find so rich an assemblage of objects connected with the memory of the immortal dramatist. A *Brief Guide to the Shakespeare Museum and Library* was just published when I was there (July 12), "with notices of some of the chief objects of Shaksperian interest in the locality." The articles in the museum are described in this *Guide*, but there is no list of the books in the library, an omission which should be rectified in a new edition, more particularly as "Shaksperian books," it is stated in the *Guide*, "will be thankfully received for the use of the museum." But how can it be widely and at once known what books to send when there is no catalogue in general circulation of those already in possession? As visitors to Shakespeare's birth-place are drawn to it from all countries, and to every spot around it, this little *Guide* will prove a welcome companion to a locality now become more attractive than ever. J. MACRAY.

Oxford.

THE PRICES OF THE SHAKSPEARE QUARTOS. — The unexampled prices which have been recently obtained for copies of the early quarto editions of the plays of Shakspeare, and for some other plays of extreme rarity, must excite the curiosity of the public to ascertain what was the cost of such pieces at the time of publication. I shall therefore *expose* the small amount of my information on that point with the hope of receiving some additions to it.

In 1650 William Leake, of the Crown in Fleet-street, advertised *The merchant of Venice*, *Othello*, and seven other plays, without the prices; and in 1651 Humphrey Moseley, the publisher of many

* We regret not being able to find space for the glorious "Bill of Fare," provided by the spirited host of "The Bush," at the joyous season of Christmas.—Ed.

important works, advertised the first folio of Beaumont and Fletcher, and more than thirty separate plays, without the prices. In 1672 William Crook, of the Green Dragon without Temple-Bar, advertised *Vittoria Corombona*, or *the white devil*, quarto, price 1s., and *Loves Kingdom*, octavo, price 1s. So much for printed prices.

I must now have recourse to a manuscript authority. A copy of *A tricke to catch the old-one*, a comedy by Thomas Middleton, printed in 1606, has been entrusted to me by a friend of histrionic note. It contains two title-pages, and on each I observe, "*Johns Webbe, prælii. 4th*." The writing is very minute: the first specimen in secretary-hand, and the second in *lettres patées*. The latter specimen exactly corresponds with that set forth by John de Beau Chesne and John Baildon in 1570. I am confident the autographs are genuine; believe them to have been written at the time; and can testify that the volume which contains the play has been for many years in private hands.

BOLTON CORNER.

SHAKESPEAR FAMILY (3rd S. vii. 498). — Mr. Louch, of the firm of Reed, Louch, & Co., the present proprietors of the Rope Factory, Love Lane, Shadwell, has kindly favoured me with the following information, which I forward to you, hoping it may prove useful.

About thirty years since, the head of their house was Mr. Shakespear Reed, and the firm was styled Shakespear Reed & Co., Shakespear being Mr. Reed's Christian name, and not standing for another person, as T. C. N. has made it appear. Mr. Shakespear Reed died about 1835. He was the son of a Mr. Reed, a well-known dramatic author, but in no way connected with the poet's family.

A Mr. Shakespear, about fifty years ago carried on a rope manufactory in Love Lane, Shadwell, on a portion of the ground included in Messrs. Reed, Louch & Co.'s present more extended premises. Mr. Shakespear's residence was at or near Leytonstone.

Mr. W. Hylton Dyer Longstaff, of Newcastle, would most likely be able to give Lieut.-Col. J. D. Shakespear some useful information, as he (Mr. Louch) has reason to believe that he is well acquainted with the pedigree of the Shakespear family on account of some connection between Mr. Longstaff's family and that of the great poet. W. S. J.

The following entries respecting the family of a Thomas Shakspeare, innkeeper, are copied from the Parish Register of St. Mary Magdalene, Oxford. The volume from which they are taken commences in the year 1602, and is the earliest now remaining in the parish chest. In the days of Ant. A. Wood, the register for some thirty or forty years previous was in existence, as he has

preserved, in one of his MSS. [D. 5.] some extracts of marriages from 1574; baptisms from 1579; and burials from 1574 (with one entry of 1565), adding the following memorandum:—"Note that this register, which is in paper, and much decayed, I transcribed into Dutch paper, and bound it up at mine owne charge, and gave it to the parish, 1667." Unfortunately, neither the decayed original, nor the fair transcript, are now to be found among the parochial archives. The rolls of churchwardens' accounts commence (with an incomplete series) at the year 1561; a few extracts from some accounts of the Reformation period, which are now lost, are printed in Peshall's *History of Oxford*. For those of your readers who are curious in Christian and surnames, I may mention that a butcher, yclept "Adventuris Shirt," is twice commemorated in the register, while a boy was lately living in the parish who answers to the unique Christian name of Date:—

"Thomas Shaxspere, the sonne of Thomas Shaxspere, was baptized the xixth day of August, 1628.

Marie, the daughter of Thomas Shaxspere, was baptized the xvth daye of Aprill, 1630.

Elizabeth, the daughter of Thomas Shaxspere, was baptized the xxixth of June, 1632.

Robert, the sonne of Thomas Shaxspere, inkeper, was baptized Sept. the 24th, 1634.

Thomas Shaxspere, the sonne of Tho. Shaxspere, was buried the viith of Januarie, 1630.

Robert, the sone of Thomas Shaxspere, buried November the iijth, 1642.

Thomas Shaxspere, inkeper, buried No. the xth, 1642.

Ellinor Shaxspere was buried May the second, 1643."

W.D. MACRAY, Curate of St. Mary Magdalene, Oxford.

I extract the following paragraph from an able and amusing paper entitled "Life at the Workhouse," in *The Birmingham Daily Gazette*, July 24, 1865:—

"In leaving this wing of the building we passed through an old men's sick ward. An old fellow was calling loudly on 'Shakspeare!' He meant no invocation of the immortal bard. His exclamation will be intelligible when it is known that a 'mute, inglorious' Shakspeare is employed as a pauper-nurse at the workhouse."

The workhouse herein referred to is that of Birmingham. A Shakspearean student in this building is thus described:—

"Going into one of the rooms, we were accosted by a young man, who informed us that he was a very clever reciter, and begged that we would honour him by listening to him. We assented, and he forthwith struck an attitude, and with a tragical air began:—

" 'Man's life's a tragedy, from his mother's womb,

Wherefrom he enters the attiring room;

The country in which he lives, the theatre and the stage.

To be, or not to be, that's the question:

Oh that a man should put an enemy in his mouth

To steal away his brains.

Thus, like the gentle rain from heaven,

Conscience makes cowards of us all.

Whether 'tis nobler in the mind to suffer

The cricks and corns of flesh, and hair, too,

Or to take harms against our sea of troubles,

And, by proposing, hend them.

For in that sleep what dreams may come.

Must give us purse, with proud man's contumny.

Oh that we served God, as we serve kings:

When He himself a shay at us might take

With his bare bodkins!'

"Thus he went on, jumbling quotations together and making nonsense of the lines."

CUTHBERT BEDE.

"BLANKET OF THE DARK" (3rd S. vii. 52).—Had Shakespeare written either blankness or blankest, the subtle verbalists of the day would, I think, have laughed him out of retaining for the extreme of blackness a word derived from blanco, white. But I do not think that Shakespeare's own verbal subtlety would have allowed him to write either of these phrases. For my own part I cannot dissociate blanket from peep for any word yet proposed, and the word *pell* and the line—

"Pall thee in the dunnest smoke of hell"

appear to me to have led up to the expression—

"Peep through the blanket of the dark."

Just now also, while cutting the leaves of "N. & Q.," and reading Mr. JESSOPP's suggestion, a suggestion and query occurred to me which may be worth inquiring about. I have almost forgotten a book I saw but casually, but accompanying a religious poem or poems, founded, I think, on texts from the Song of Solomon, were emblematic pictures, doubtless most piously intended and accepted, but to our age pitifully ludicrous, and but for the text, blasphemous.*

In one the Deity is a potter at a potter's wheel fashioning the bust of a man; in another, illustrating chap. iii. v. 1 of the song, a figure risen from bed is seeking with a candle, while our Saviour (known by a glory) is lying hidden on the ground by the side of the bed, like a child playing at hide-and-seek. Others are as ludicrous, but one, illustrating some such text as, "My beloved had withdrawn himself, I sought him but could not find him" (chap. v. 6), is perhaps the most absurd of all. In it the human figure is on one side of a dividing curtain, and the Deity on the other as behind an arras; nor could I resist the idea that He was about to look through. The date of the book, a well-printed one, was 17—something, but the crude ideas involved in the

* The book above-named is "*Pia Desideria; or, Divine Addresses*. Written in Latine by Herm Hugo. Englished by Edm. Arwaker, M.A. Printed for Henry Bonwicke, at the Red Lion in St. Paul's Churchyard, 1702." It is the "Third Edition corrected" and illustrated with 47 copper-plates.

engravings seemed to me much older; and what I would inquire is, whether any engraving or emblem is known which might have suggested Shakespeare's phrase? At all events, such engravings prove that such materialistic similes did not appear to our forefathers in the same ludicrous light that they do to us. BENJ. EASY.

"HAMLET" (3rd S. vi. 410.)—It can hardly, I think, be doubted by any diligent reader of Shakespeare, and of the literature of his day, that the reading of A. E. B. in "N. & Q." 1st S. v. 210, is the true one:—

"*Astres* [star-meteors] with trains of fire and dews of blood;

Disastres [quasi dis-astres, dis-stars, something different from stars, that is blotches or spots] in the sun."

When, in *Antony and Cleopatra*, Shakespeare wrote—"To be called into a large *sphere* and not to be seen to *move* in't, are the holes where eyes should be which pitifully *disaster* the cheeks" (ii. 7)—he purposely chose disaster that the word-mongering fashion of the day might admire that happiness of choice which implied not merely to disfigure or do damage to, but to dis-astre, take the lustre or light out of the cheeks. If the reader will call up Gloster's face, or even look at a skull, he will at once understand all that Shakespeare meant to convey.

It is to be wished that some one would undertake the labour of piling instance upon instance (there are enough to put an Ossa on Pelion) until even the most running reader of our old literature should see two things—first, that it was the fashionable mania of Shakespeare's day to make the language more literate and more obscure to the profane vulgar by coining words and altering etymologies and meanings, even if the etymologies were like *mollis aer=mulier*. And, secondly, that the iteration of the same word in the same or in different senses, or of similar sounds, or the contrast of contrast words were among the most fashionable tricks of speaking. Even that acute critic Sidney Walker has collected (*Criticisms on Shakespeare*, vol. ii. art. xliii.) a host of passages where the repetitions are pronounced to be wrong, though the mere number of the instances show them to be mere mannerisms, not printers' errors. When—"To seek thy help by beneficial help" is allowed to be Shakespearian, then many a weary line will cease from being troubled.

BENJ. EASY.

PASSAGE IN "OTHELLO," Act I. Sc. 1 (3rd S. viii. 80.)—No, do not alter Shakespeare, and make him more obscure when unnecessary. I have never had a doubt about his meaning in this passage, which really seems clear enough. Iago wishes to show that Cassio's weakness goes beyond even that of a woman,—“A fellow” of so soft a character, that a similar disposition would

be “almost damned in a fair wife.” In fine, Cassio is so weak a creature, that had you a fair wife of that sort, you would condemn her. The very lines that follow shows Iago's intent in assimilating Cassio to a female:—

“Nor the division of a battle knows
More than a spinster.”

A.

Your second correspondent on this passage is undoubtedly right in his emendation, but not, I think, in insisting on unity of idea. The strife is not that of the battle-field, but of the election:—

“... But he, sir, had the election;
And I... must be be-lee'd and calm'd
By debtor and creditor, this counter-caster;
He, in good time, must his lieutenant be,
And I (God bless the mark!) his Moorship's ancient.”

Thus we have intelligible continuity:—

“And what was he? Forsooth...
A fellow [who would have been] almost damn'd
In a fair strife.”

BIBLIOTHECAR. CHETHAM.

THE OLD DANISH, OR OLD NORTHERN TONGUE.

The language spoken in the most ancient times in, and by him on his arrival (seventy years before Christ) in the North of Europe, was spread not only over Denmark, Norway, and Sweden, but over Northern Germany (Saxland), and over a part of England and Scotland. With the colonists from these countries it was also transplanted to Iceland, where the flourishing historic literature of the north was formed and developed. This language was called in all the northern lands, from the earliest ages down to the close of the thirteenth century, “the Donish tongue” (*Donisk tunga*), the appellation being derived from the river Don, in the vicinity of the Black Sea, from the borders of which river the Scandinavian tribes most probably came. It even bore the same appellation in Normandy; and Saxo Grammaticus, the famous Danish historian of the twelfth century, calls them “Vaeringer” in the life-guard of the Emperor of Constantinople, a body which was also strengthened by English free-lances, “Donish speaking men” (*Homines vocis Donicae*.) The name “Donish tongue” (*Donisk tunga*) is thus carried back to the immigration of the Aser, the name of Odin's followers, into the north. A vast multitude of passages in the old Northern or Icelandic writings testifies to the wide-spreading of this language, and of this its usual appellation. Such ones occur in the Icelandic law-books, *Gragas* of 1118, A.D., and *Jonsbok* of 1280, A.D. No one in Iceland could be empannelled in a jury unless he had spoken “Donish” from his infancy, or had at least been three years in the country.

The Icelandic priest, Eystein Argreinson (earlier a Norwegian friar), who, in 1360, wrote his famous poem *Lilja* (the lily) says therein:—

"The men of old, who understood the ancient and wise teachings of the pagan books, praised their great chieftains and dauntless sea kings in songs curiously composed in 'the Donish tongue' (*Donsk tunga*); much more than any of them am I bound to repay to the Almighty King of the firmament his grace towards me by singing from my heart a poem with loving words in the same speech, my mother tongue."

It is this tongue (*Donsk tunga*) in which are written the Runic inscriptions, and the literature written and still preserved in Iceland. At a later period this language or tongue was called "Norroent mal," i. e. the Northern speech; the word "norroent" signifying the north wind, and the word "mal" signifying speech. But instead of this we now employ the expression "Old Northern tongue," whereby we are reminded of the use of this tongue over the whole north, and whereby even the English nation gets its fair and due share in the northern language, and the invaluable literary performances therein produced.

PAUL C. SINDING.

Denmark.

MORTMAIN.—The following curious note deserves a niche in the pages of "N. & Q." Nicholas Clenardus wrote to the Abbot of Tonguloën:—

"I hear in Brabant and another the dominions of the Emperor without Spain, that it is impossible to have serfs, for they at once became freedmen, even against the lord's will."

Albero, Bishop of Liège, brother of Godfrey, Duke of Louvain, abolished within his diocese the service of mortmain. For of old, as the Chronicler of Liège states, when a husbandman died, his right hand was cut off and offered to his lord, to signify that his service was past. Albero utterly abolished this redemption within his own lands. (Molanus, lib. iii. c. xxxv.)

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SCENTING OF BOOKS.—The following extract from a description of Queen Elizabeth's Progresses points to a curious custom in bookbinding which prevailed during some part of the sixteenth century:—

"After one or two removes, she reached Audley End on the 26th of July, where, by arrangement, a deputation from the University of Cambridge waited on her. They had previously announced to Lord Burghley, their chancellor, their desire of doing so, wishing to hold a deputation before her, and to present her with a book; to which he assented, but added, 'that they must have regard that the book had no savour of spyke, which commonly bookbinders did seek to add to make their books savour well; for that her Majesty could not abide such a strong scent.'"

Did her Majesty's dislike to "such strong scents" put the custom wholly out of fashion?

GEORGE VICKERS.

Hartest, Suffolk.

CURIOUS NAMES.—Amongst the curious coincidences of names, or names and trades given in "N. & Q.," I have not noticed the following:—A few years since a Mr. Lemon was an orange merchant, I think in Thames Street; and Latimer & Ridley were in partnership as boot and shoemakers, in Bishopsgate Street, but they have recently removed into Leadenhall Street.

J. RICHARDSON.

ODD FELLOWS.—According to John Charles Hall, M.D., Grand Master of the Sheffield Provincial Grand Lodge of the Nottingham Imperial United Order of Odd Fellows, the body thus derived its name:—

"Fifty years ago it was so uncommon a thing for a working man to be provident, and look after his wife and children, and provide for a rainy day, that those sensible men who formed the Society probably called themselves 'Odd' Fellows to distinguish themselves from the common run who were not so provident."—*Vide Odd Fellowship, a Lecture*, p. 85.

• ST. SWITHIN.

INN SIGN.—The following is a copy of a poetical invitation on the sign of "The Beehive," an old inn at Abingdon, kept by William Honey:—

"Within this Hive we're all alive,
Good Liquor makes us funny;
If you are dry, step in and try
The flavour of our Honey."

ANAX.

Queries.

BATHURST FAMILY.*—1. George Bathurst of Howthorp, co. Northampton, married Eliz. Villiers, and died, 1656, having had thirteen sons—viz. George, Edward, John, James, Ralph, Henry, Henry, Lancelot, Thomas, Samuel, Moses, Joseph, and Benjamin. Six of these brothers are said to have been killed in the service of Charles I. in the Civil War. I can account for all but the following, whom I conclude to have been these six. Can any one tell me *when* or *where* they were killed (or died), *where* they are buried, or give me any information about them? Their names were George, James, Lancelot, Thomas, Samuel, and Joseph.

2. Of the above brothers, (1) John, a barrister, died 1656. (Query, was he ever married, and date of his birth?); (2) Henry died infant (when?); (3) Henry, Attorney-General of Munster, and Recorder of Cork. Query, ever married, and dates of birth and death.

3. Villiers Bathurst, Judge Advocate of the Navy, temp. Charles II., and Queen Anne.

* See also 3rd S. VIII. 67.

the above Samuel. Who was his mother, and when was he born? Was he ever married?

4. Sir Francis Bathurst, fifth bart. of Lechlade, co. Gloucester, emigrated to Georgia with General Oglethorpe, and died about 1738. Sir Lawrence, sixth bart., resided in Georgia. Can any one give me any information respecting him or any of his descendants?

5. Captain Walter Bathurst, Royal Navy, killed at Navarino. Who was he?

6. Lancelot Bathurst of Franks, co. Kent. Had he any brothers or sisters? HENRY BATHURST.

8, West Cliff, St. Laurence,
Isle of Thanet.

"BOOKE IN MEETER OF ROBIN CONSCIENCE."

This is reprinted from the copy in the Bodleian in Mr. Halliwell's *Contributions to Early English Literature*, 1849, 4to. There is a second copy in the collection of the Duke of Devonshire, or, more properly speaking, a fragment of one; it is of a different and older impression than the copy at Oxford. But the latter is defective in two places, at the commencement and in the middle: the title-page, however, being there. The Devonshire fragment supplies what is deficient in the other to the extent of the second *lacuna* about the middle of the poem, some half-dozen stanzas; but the beginning, which would be contained on the leaf following the title, is still a *desideratum*. Now, it is my intention to include this remarkable composition in the third volume of *Remains of the Early Popular Poetry of England*, of which a first instalment was published last summer but one, and if any of your correspondents could help me to the yet missing portion of the poem, he would render no inconsiderable service to me, and so, in a way, to literature.

W. CAREW HAZLITT.

Addison Road, Kensington.

PAUL BRANCHALETTI.—In Beckmann's *History of Inventions, Discoveries, and Origins* translated by William Johnston into English, there is an account of "Secret Poison," and in it is as follows:—

"It was remarked at Rome, by accident, that lemon juice and the seed of lemons are, in some measure, counterpoisons; and a physician named Paul Branchaletti, respecting whom I can find no information, wrote a book expressly on this antidote to these in pest."

I have referred to several Biographical Cyclopædies on the subject, but have found out nothing concerning this man. I should therefore feel exceedingly glad if you could give me some information concerning him. THOMAS T. DYER.

CARTHAGINIAN GALLEYS.—Can any one inform me as to the manner in which the Carthaginian galleys were managed? They are described as having six or more banks of oars; but as the oars of each bank must have been increased six or

seven feet, to allow it to pass the one beneath, the length would become too great to allow a man of ordinary height to row it.

MARCHMONT.

COLOURS OF FLOWERS.—Is it or is it not a law of Nature that flowers of the same species may have varieties of red and yellow, or red and blue, but not of blue and yellow, and not of red, blue, and yellow? Roses are red and yellow, but not blue; salvias are red and blue, but not yellow. I know of none which are blue and yellow, or which show blooms tinted with the three primitive colours. C. W. BARKLEY.

7, Paulton's Square, Chelsea.

CREAKING SOLES.—We are told that "*de minimis non curat lex*;" but if the law cares not for trifles, it is no reason why a philosopher should not. And if, as Shakspeare says—

"There was never yet philosopher,

That could endure the toothache patiently,"—

we need not be surprised if those, who are less than philosophers, be impatient of the householder's annoyance of *creaking boots and shoes*. Most of your readers will be familiar with this really vexatious betrayer of their comings and goings. In my case I have exhausted the appliances of saturation with water, neat's-foot oil, &c., in vain—"tamen usque recurrit," it returns as soon as the moisture is evaporated.

Tarquin, no doubt, put off his creaking boots when he took the peculiar strides described by Shakspeare. We shall not be suspected of having his purpose in view when saying, we should be glad to pass through the world with quiet paces; and as the artificers of this offending part of our dress possess no specific against the fault in question, I am induced to invite, through your widely-circulated medium, the communication of any means of permanently removing this, both to ourselves and all near us, very disagreeable accompaniment of our pedestrian action. O.

Sunderland.

ESKELBY IN YORKSHIRE.—In "*N. & Q.*" 3rd S. i. 408, occurs the following statement under the heading of "Leeming or Leming":—

"In the *British Record Commission*, vol. i. p. 203, is the inscription after death on the estate of Johannes de Lemming, A.D. 1366, who, among other properties, owned land at Eskelby in the parish of Burneston."

I presume the place alluded to is the village now called Exelby. Perhaps some of your readers can inform me if such is the case, about what date the change in the orthography of the name took place, and also from what it is derived? W. H.

HEALING.—I am curious to know to whom belong the quarterings in a shield at the bottom of a rare print I possess (by Loggan, after Flax-

Colonel Thomas Sanders, of Ireton, in
ity, one of old Noll's Ironsides:—

a chev. erm. betw. 3 bull's-heads cabossed, of
(*Sanders*.)

a double-headed eagle displayed sa. charged
rescutcheon or. (*Salomon?*)

a sword and sceptre in saltier. (*Collenden* of
or *Odworth?*)

3 lions passant in pale sa., armed and langued
 sinister canton point a crescent, for difference.

pale, gu. and erm. a saltier of the field counter-
(?)

3 eagles displayed gu. (*De Courcy?*)
rterly, arg. and gu. (*Say*, baron S. of Devon;
d 1313.)

3 snakes coiled [vert?]. (*Savernake?*)
out of a maunch erm. a dexter-hand holding a
s. (*Mohun*.)

a cross engrailed sa. (*Mohun*, of Boconnock,
all? or *Gifford?*)

ré az. and arg.; a fesse chequy arg. and gu.
(?)

two bends wavy or. (*Brieure*, baron B. of
e.)

pale or and vert. a lion ramp. gu. (*Marshall*,
mbroke.)

a bend lozengy or. (*Marshall*, ancient coat.)
3 chev. gu.; a label of 5 points azure. (*De*
rl of Pembroke, Hereford, &c.)

5. on a chief az. 3 crosses patée, fitchée, of the
troughbow, Earl of Pembroke.)

3 garbs arg. (*Macmorrough*, King of Leinster.)
a cross-flory arg.; over all on a bend azure 3
upped. of the second. (?)

a chev. betw. 3 owls argent; a mullet for dif-
(*Sleigh*, of Little-Ireton.)

1st quartering. (*Sanders* of Ireton.)

JOHN SLEIGH.

bridge, Bakewell.

FUNERAL CUSTOMS.—In the rural dis-
Ireland funeral processions always halt
roads whilst the psalm, "From the
(the *De profundis*) is said by a couple of
essionists; the psalm is repeated at the
nd when the latter is covered in, a spade
ovel are thrown across the top, the bearer
h the coffin had been carried is broken
nd the people depart after a silent prayer.
course refers to Roman Catholic funerals.
a custom known elsewhere, and what is
1?

S. REDMOND.

ool.

OCEAN CAVERN.—Can any one inform
re and when a poem, entitled "The Ocean
a Tale of the Tonga Isles," was published?
nber just four lines in the poem, which
e—

ere Tonga maids from infancy
ere taught to brave the swelling sea;
furl the sail, and wield the oar,
ad guide the bark from shore to shore."

is published in a pamphlet form, and I
between the years 1800 and 1820. Noto.

ST. MICHAEL'S, CROOKED LANE.—The church
of St. Michael, Crooked Lane, where the first Sir
John Leman was buried in 1632, has been taken
down. He had been Lord Mayor of London in
1616; and I possess his portrait in full robes. I
believe he was the founder of the family. Can
any one inform me what became of his and other
monuments when the church was taken down in
1831, for the construction of the new streets in
that neighbourhood?

G. O. L.

SILVER CUP.—I have an old silver cup, holding
rather more than a pint. In relief, on one side,
are four Amazons with bows and arrows ready to
shoot. On the other is a river in which three
crowned heads appear just above the water, and
four centaurs are on the bank. The beard of the
first is turned back, and flows over his shoulders;
his mouth is opened to an impassable width, and
the bow-string is drawn considerably beyond the
ear. These excesses are intentional, as the draw-
ing of the rest is good. Under the crowned heads,
respectively, are "A. D. O." I shall be obliged
by an explanation. Various implements and em-
blems of archery are engraved on other parts of
the cup, but badly done, and I have no doubt
subsequent to the reliefs.

G. O.

SPHINX STELLATUM.—The English hum-
ming-bird, or fly-bird, abounds more this year
than I have ever before known it to abound.
Instead of two or three in a season, I have them
daily, and often two or three together, in my
small garden in Somersetshire. I do not write,
however, so much to note this fact, as to query
the meaning of the Linnean name—*stellatum*,
"of the starred ones." The starred what? I do
not find, in any botanical book, the adjective
stellatus used in the feminine at all. In the neuter
plural I find it applied to the noun *folia*. It
would, nevertheless, seem that Linné had in-
tended to describe this sphinx as frequenting (as
in truth it does) star-shaped flowers (e. g. jas-
mine). Query, Is *corollarum* the substantive with
which *stellatum* agrees? Or what is the ety-
mology or meaning of the name? W. P. F.

THACKERAY'S SONG.—Can any one inform me
where to procure (or else kindly supply me with)
the curious sing-song music, to which poor Thack-
eray used to sing his inimitable verses, begin-
ning—

"There were three sailors in Bristol city?"

F. G. W.

"THEATRE D'AMOUR."—Is anything
a very rare and beautiful volume of
bearing this title? It is in imperial 8vo.
consists of twenty-eight v. finely
plates emblematic of love, but
from those of Otho Venius. The

inferior tape was from the Low Countries, persecutions of the sixteenth century. The rried on by a few foreign weavers, who kept ong themselves, and being of one trade, lan- dition, they of course became staunch fami- or, as Burns describes his twa dogs, "Unco ck together." Hence it is now said of per- ndly, "They are as thick as inkle-weavers."]

TE IN LONDON. — Mr. Timbs states f *London*, iii. 172), on the authority the bookseller of the Strand, that, in 2, Bonaparte resided for five weeks in et—one of the streets of York Build- here any contemporary evidence in his statement? U. O. N. r Club.

tion was asked in our 1st S. xi. 366, and, as ected, elicited no reply. In the year 1791 aer of Bonaparte was only just commencing, likely that he was personally seen by Ma- kseller, or any one else, in the streets of correspondent has overlooked the fact, that ho cuts us all up) has aptly entitled his ance of *London*.]

AND LANCASHIRE. — The family mansions of the Cheshire and Lan- res tried and acquitted at Manchester 694, on the information of Taaffe and Secretary of State, Trenchard, are Macaulay, who chronicles their trial, 19-23.

me cognizant of what must be well ee who take either an antiquarian or st in these countries supply the de- NOEL RADECLIFFE.

gentlemen who were tried at Manchester in were Caryl Lord Molyneux; Sir William Sir Rowland Stanley, Bart.; Sir Thomas William Dicconson, Esq.; Philip Lang- holomew Walmsley, Esq. of Dunkenhagh; m Blundell, of Crosby. See *The Jacobite chester* in 1694, edited by William Bea- he Chetham Society, 4to, 1853.]

TAUR NOT FABULOUS." — Will the orrespondent, kindly inform me who or of this work, published rather iddle of the last century, and de- prove the age"? CECIL.

ted satire on the vices of persons in high dward Young, the poet, and was printed cited much attention at the time of its d is said to have produced a marvellously the Court of the second George, and on influence, whose morals are generally ave been as dissolute and relaxed as those of Charles II.]

TRESHAM, THE GUNPOWDER CONSPIRATOR. — Is there any known portrait of Tresham? I do not find him mentioned in Granger or Bromley, but you have correspondents who are acquainted with the history of the Tresham family. Perhaps they could direct me to some unengraved picture.

JOHN BRUCE.

[Musgrave, in his *Adversaria* (Addit. MS. 5728), states that a picture of Francis Tresham is in Hendlip House, co. Worcester, the property of the Abingdona.]

DEUCE. — May not this inelegant word be derived from the Latin *Deus*, the pronunciation of the latter in the service of the Romish Church being not unlike *deuce*. I find that in the Italian language there is an interjection, *Domine!* which is translated in the dictionary I have, as *the deuce!*

CHARLES STEWART.

27, Highbury Place.

[The Portuguese say *diacho* for *diabo*, just as we say *deuce* for *devil*. May not *deuce* be from *diacho*? We owe many words to the Portuguese. Consult also an article on the origin of this word in our 2nd S. ii. 331.]

Replies.

MEN OF KENT AND KENTISH MEN.

(1st S. v. 321, 615; 3rd S. vii. 324, 423; viii. 92.)

Should this doughty discussion respecting Kentish Men and Men of Kent once establish itself in the columns of "N. & Q.," it will be no easy matter to get it out again; and, presuming that the pages of "N. & Q." were not originally designed to be made the arena of controversy, especially of controversy in its very nature interminable, I venture to suggest that the present controversy has precisely that character.

For how stands the case? The man of West Kent says to the man of East Kent, "I am the Man of Kent; you are only a Kentish Man." The man of East Kent politely replies, "Excuse me. You, on the contrary, are the mere Kentish Man; I am the true Man of Kent." Having lived many years in East Kent, and about as many more in West Kent, I can speak to both sides of this picture from personal knowledge. But hear your own correspondent, at p. 92. "The men of West Kent," he says, "are undoubtedly Men of Kent, while those of East Kent are only Kentish Men." Exactly so. But why? "Being *myself* a native of *that* division of the county" [*West Kent*], "I feel jealous of its rights and usages, which I am always prepared to defend." Your correspondent may rest assured that *East Kent* contains its hundreds and its thousands who feel equally "zealous for the rights and usages" of "*that* division of the county," who are equally prepared to do battle for them, and who have the strongest conviction that they, the East-enders, are the true

Men of Kent, while the West-enders are only Kentish Men.

No! says a third party; you are both wrong. It is "no question of East and West Kent" (see vii. 423). "I have always understood the Men of Kent to be those born in the *Wæald* of Kent." And why so? For the best of all possible reasons: he was born there himself.

Is it not fair, then, to ask the question, What prospect is there that adverse opinions, held on such highly satisfactory and conclusive grounds, can ever be reconciled by argument?

Permit me, however, in conclusion, to offer two suggestions. First, Is it not possible that the two appellations, Men of Kent, and Kentish men, were originally employed *indifferently*? In that case, the squabble for the exclusive possession of the former of these equivalents would be of later origin. Without pretending to have gone deeply into the subject, I venture to mention that I have noticed some things which seem decidedly to favour this view. The two appellations, in their original sense, were convertible.

Secondly, East Kent is plucky; so is West Kent; both, if need be, combative. Hence the idea just thrown out, as doing away with all grounds for a free fight, may prove equally unsavoury to one party and to the other. Why not bring the question, then, to a fair trial of manly skill? A cricket-match, a rifle-match, a match with great guns, might determine annually, triennially if preferred, to which party of competitors, up to the contest next ensuing, should belong a silver shield frosted with a WHITE HORSE, and bearing for a legend, MEN OF KENT.

SCHIN.

CHARTULARY OF WHALLEY ABBEY.

(3rd S. vii. 177, 376, 508; viii. 36.)

With regard to my query on the phrase *in factum*, as found in the Chartulary of Whalley Abbey, I have since discovered an elucidation: not indeed from Cowell, but from another source, which has satisfied me that the expression is correct. I nevertheless beg to thank BIBLIOTHECAR. CHETHAM, for his quotation from Cowell, which confirms the explanation I have already met with; and whatever I have said on that point, touching the editorship of the Chartulary, I beg leave to retract. But I still keep to my opinion respecting the general editorship of the work. From a simple perusal of the volumes, any one at all familiar with monastic charters will be able to correct numerous errors of an obvious character without reference to the original MS. They are errors which cannot exist there, or if they did (which is not at all probable), editorial notes would have been absolutely necessary to correct or explain the reading. I will now state—

ment by reference to the fac-simile at p. 186 of vol. i. There, in one page, are found several mistakes. Where does the editor get the word *duplex*? There is not the slightest approach to it in the fac-simile. In the second line *conquestum* has the proper contraction over the final *u*; but the print has *post conquestu*, which is nonsense. [*Viris religiosis*] is converted into *viris religionis*. In *Eadwardus*, the first *a* is ignored. In *Lincoln* (which occurs twice) and *Rothelam*, the final contractions are also ignored.

Further than this, I commenced the compilation of a table of errata; but after a short time, I found that it swelled to such dimensions that it would be impracticable to include it within the limits of an ordinary letter. I, therefore, confine myself to a few general remarks.

The verb *quietumclamo*, in all its forms, is always printed *quietuclamo*; and such contracted words as *Robto*, *Riço*, *Roço*, *Johe*, and the like, always omit the mark of contraction, thus making nonsense. Any one familiar with charters, knows perfectly well what is meant by a phrase like this, *Johe capello*; but that is no reason why the text should be needlessly disfigured. Instances of omitted contractions are to be reckoned by the hundred.

The common phrase *pro manibus* is often corrupted either into the ungrammatical form of *per manibus*, or the unmeaning form of *pro manibus*. Vide pp. 25, 55, 59, 102, 103, 108, 109, 110, 132, 134, 156, 168, 342, 347, 352.

The contraction *p* is often substituted for *p*.

"Ut igitur hec mea donatio imppetuū (!) firma et stabilis *perseveret*" (p. 27). What is *perseveret* supposed to mean? *Perseveret* is more like the truth. The editor here seems scarcely able to realise the distinction between an active and a passive verb. At p. 30 (line 6 from the bottom), the same verb is tortured into *perseverent*. Vide also pp. 339 and 340.

At p. 133 (line 6 from bottom) for *communicare* read *communicare*. P. 168 (line 6) for *Apostolorum* read *Apostolorum*. P. 201 (line 19) for *summa* read *summonita*. The editor is evidently unacquainted with the common form of *finis*.

At pp. 345, 349, 360, *viculus* is converted into the absurd word *vinculus*.

I cannot agree with BIBLIOTHECAR. CHETHAM, in his observation, that "there are few similar publications that are more entitled to the praise of accuracy than this work." Inaccuracies abound throughout; and I have no hesitation in saying that, if I had the opportunity and leisure to collate the four volumes with the original MS., my list of errata would be rather startling. In making this assertion, I have no other object to serve than that of justifying my original statement, that the work "is full of editor's blunders." MONASTICUS.

DUCHESSÉ D'ABRANTES.

(3rd S. viii. 28, 78.)

Marie-Louise-Léonie, duchesse d'Abrantès ex-Lady of Honour to H.I.H. the Princess Marie-Clotilde, is the widow of Adolphe-Alfred-Michel, duke d'Abrantès, youngest son of Marshal Andoche Junot, first duke, and of Laura de Permon, the authoress of the piquant and amusing, but often untruthful *Memoirs* of herself, who died in great distress during the year 1838, leaving two daughters named Joséphine and Constance; the first of which, who now and then styles herself Duchesse d'Abrantès without any right, as I am officially informed from Paris, was married to M. James Amet; and the second, known in the literary world under the name of Constance Aubert, to M. N. Aubert; and two sons, Napoléon, and Adolphe, the husband of the present duchess, who died both a few years ago childless, consequently the title is now extinct.

Démétrius Comnenus, or rather Démétrius Stephanopoulos, a captain in the French army, a Greek by birth, and maternal uncle to Laura, first Duchess of Abrantès pretended, on the authority of some insignificant and valueless birth and marriage certificates, written in very bad modern Greek, and pompously called authentic documents, to be descended from Nicephorus, one of the sons of the last Greek Emperor of Trebisonde, David Comnenus, whose life, according to him, was spared by Mohammed, and who took refuge in Maina of Peloponnesus; whence his descendants, called no more Comneni but Stephanopouli, with three thousand followers, came to Genoa during the year 1676, and thence to Corsica, where they remained until the present century. One of these emigrants, named Kalómeros, is said to be the founder of the Buonaparte family.

The parentage and name, to the surprise of every one acquainted with Byzantine history, and in a position to examine critically the assertions of the pretender, were recognised in 1782 by letters patent of Louis XVI. King of France, who however did not allow him the right to use the title of Prince.

Fallmerayer, in his standard work *Geschichte des Kaiserthums von Trapezunt*, says that the claims of Démétrius Stephanopoulos will hardly stand a critical examination, notwithstanding many so-called authentic documents, which he published in a rather curious and very rare work, entitled —

"*Précis historique de la maison Impériale des Comnènes, ou l'on trouve l'origine, les mœurs, et les usages des Maniotes; précédé d'une filiation directe et reconnue par Lettres Patentes du Roi, du mois d'Avril 1782, depuis David, dernier Empereur de Trebisonde jusqu'à Démétrius Comnène, actuellement Capitaine de Cavalerie en France; à Amsterdam, 1784, in 8°.*"

If your learned correspondent, HISTORICUS, will read this pamphlet, he will come to the same con-

clusion as Fallmerayer, who considers the pretensions of Laura d'Abrantès and of her uncle Captain Démétrius to be descended from the ancient House of Comnène imaginary, and without the least foundation. It is true their ancestors came from Greece, as the name of Stephanopoulos (son of Stephen) shows; but it does not follow that they were of imperial blood.

It may be noted that the *Annuaire de la Noblesse de France*, a book of authority, edited yearly by the well-known archivist and palæographer, M. Borel d'Hauterive, and similar to Burke's *English Peerage*, in the historical and genealogical notice of the ducal house of Abrantès, says —

"Il (Andoche Junot) avait épousé Laure de Permon, connue sous le nom de Madame d'Abrantès, rejeton d'une famille de Languedoc."

without making any mention whatever of the imperial house of Comnène.

Adolphe-Alfred-Michel Junot, third and last Duke d'Abrantès, when married in 1853 (Jan. 10) to Marie-Louise-Léonie, the present duchess, was the widower of Marie-Céline-Elise, daughter of Baron Lepic, whom he married in 1845 (April 2), and who died in 1847 (June 6).

RHODOCANAKIS.

Higher Broughton.

NURSERY RHYME.

(3rd S. vii. 462.)

From the quotation you have given of this piece of rhyming, your readers will probably presume that the two verses comprise the whole of it. Having lately met with what I suppose to be the real original of the song, I enclose a copy of it, as perhaps not even the authority you quote (MR. HALLIWELL) may be aware of it. There is no prefix to the lines. The reference to a former volume of "N. & Q." furnishes only the first verse: —

"The queen of hearts,
She made some tarts,
All on a summer's day,
The knave of hearts
He stole those tarts,
And with them ran away:
The king of hearts
Call'd for those tarts,
And beat the knave full sore;
The knave of hearts
Brought back those tarts,
And said he'll ne'er steal more.

"The king of spades
He kiss'd the maids,
Which vex'd the queen full sore;
The queen of spades
She beat those maids,
And turn'd them out of door:
The knave of spades
Griev'd for these jades,
And did for them implore;

The queen so gent
She did relent,
And vow'd she'd ne'er strike more.

"The king of clubs
He often drubs
His loving queen and wife,
The queen of clubs
Returns him snubs,
And all is noise and strife:
The knave of clubs
Gives winks and rubs,
And swears he'll take her part;
For when our kings
Will do such things,
They should be made to smart.

"The diamond king
I fain would sing,
And likewise his fair queen,
But that the knave,
A haughty slave,
Must needs step in between.
Good diamond king,
With hempen string
This haughty knave destroy,
Then may your queen,
With mind serene,
Your royal bed enjoy."

European Magazine, 1782, vol. i.
p. 252.

WYATT PAPWORTH.

CHASSEURS.

(3rd S. viii. 86.)

The Chasseurs Britanniques were raised originally from amongst the French *émigrés*, and subsequently recruited from prisoners, deserters, &c., without much inquiry about their country or political leanings. The regiment did good service in the early part of the Peninsular War, especially at Fuentes d'Onoro. They were riflemen, and, I believe, dressed and equipped like the Rifle Brigade, with black facings. The York Chasseurs were dressed and equipped like the 60th Rifles, with red facings, and were raised for service in the West Indies. There were many foreigners, principally Germans, in the ranks, deserters, prisoners, &c., who had no wish to be recaptured, and were glad to serve out of Europe. The native element was *originally* not of a high standard, but as it was eliminated or improved, the regiment was renamed "Royal York Rangers," and became a very efficient and well-conducted corps.

An old general, long since dead, told me that when a captain in 1794, he raised men for a majority, and then offered for general service to get his lieutenant-colonelcy. "And they took me at my word, and gave me the 'Royal Africans'! A precious time I had with them for the next two or three years on the coast of Africa! They were the sweepings of every parade in England, for when a man was sentenced to be flogged he was

offered the alternative of volunteering for the Royal Africans, and he generally came to me. They were not a bad set of fellows when there was anything to be done, but with nothing to do they were devils incarnate."

The York Chasseurs were originally raised in a similar manner, but after recruiting of this description was stopped, the regiment was started afresh as "Royal York Rangers," and became, as I have already remarked, a well-conducted and efficient corps. SUSSEX.

Chasseurs Britanniques, or "Independent Foreigners," were employed on the coast of America in the war of 1813-14, on board the fleet under Admiral Sir T. Hardy (Ramillies, 74, flag-ship), which blockaded the northerly ports of the republic. They were chiefly deserters and refugees from the French and other continental armies. They made several descents on the coasts, on which desultory operations from the fleet were of frequent occurrence: such as storming of batteries, cutting out, capture of merchandise, &c. Complaints were made to the British government of their behaving with rather unwonted severity to the inhabitants on the American seaboard, and to the females. I believe they were not employed again on that service, but sent away elsewhere in consequence, from the coast. At a place called Craney Island, where our seamen were repulsed by the precision of the batteries on shore, they appear to have come rather to grief, not being able to land from their boats by reason of the shallowness of the water and the deep mud. There were more corps than one of York Chasseurs and Rangers.

BREVIL.

RED FACINGS.

(3rd S. viii. 69.)

George Colman's witticism on the facings of a volunteer corps is well known, where he speaks of "Lieutenant Grains the brewer, in a smart scarlet jacket, tastily turned up with a rhubarb coloured lapel." (*Poor Gentleman*). Some persons have absurdly conjectured that the regiments bearing scarlet facings have for some misconduct before the enemy or otherwise, been deprived of their original facings as a disgrace.

"Facings," says James, in his *Military Dictionary*, "signify the lappels, cuffs, and collar of a military uniform, and are generally different from the colour of the coat or jacket." These facings originated with the regiments clothed in red having a lining of serge of different colours, which being turned over at the collar, lapels, and cuffs, formed the facings. The 33rd, 53rd, 60th, and 78th, are, I think, the regiments of regular infantry having scarlet facings. To these may be added the Sussex militia, when commanded by

, third Duke of Richmond, but which became a royal regiment has now blue facings. 56th foot, styled the *Pompadour* regiment, in 1755, has a facing of a reddish blue; but it is named from that colour, or from the *de Pompadour*, is not certain. The 97th has also a French grey, or very light grey.

The Light Dragoons there was a regiment by General Russell Manners (the 26th) had facings of blue, the identical colour of the regimental jacket, and which is the only one so distinguished. The regiments commanded by the county of Kent had facings of sky-blue, such as the New Romney Light Dragoons ("N. & Q." 2nd S. xii.) and the East and West Kent militia regiments whose facings are styled in the *Army List*, grey.

Of the different coloured facings of the regular British Infantry, *yellow* is by far the predominant, it being borne by about half of the whole number. It has a clean appearance, and is not liable to fade even in the sun. When soldiers are viewed either singly or collectively, they have always a neat and elegant appearance.

PRO ORNAMENTO.

Facings were formerly worn by all regiments and shew pay (if I may so speak) for no collars or use on the military coats—that is, the lining close up to the neck, and a cravat or waistcoat was worn, and never were a mark of distinction. In fact no facings at all prevailed in the forces till a later period, and any one looks for the prints of Marlborough's campaigns, of Minden, Culloden, Minden, or Quebec, will rarely find facings at all as prevalent, only rather cuffs; e.g. look at Gen. Wolfe's statue in Palace Street.

The 1st Regiment, in which the sire of the correspondent was a field officer for many years, in which he fell in action in 1813 at Red Bank, in Ohio, America, never had other facings till of late years; now they are blue. The corps is metamorphosed into the regiment of foot, with the Prince of Wales's. Instead of being disgraced, the corps was long time known as the "41st Invalids," and appears on most of the old Army Lists. In the era of George II. they distinguished themselves in Germany, and were long known as the "41st Regiment." The *Gent.* and *London* may be consulted thereon.

In America in 1812-15 they greatly distinguished themselves at Queenstown and Detroit under Sir Isaac Brock, and subsequently at the Raisin and the capture of Fort Niagara (by their flank attack). Red breeches and white linen gaiters

above the knee prevailed in the army in Germany, Flanders, at Culloden, Quebec, the Seven Years' War, &c. The 34th had light or yellow cuffs and spatterdashes or gaiters, as will be seen by the engraving in their Regimental Record.

Gen. Wolfe invented a plan to save the clothing, which was a working dress for the private men composed of a red gilet or jacket with sleeves, over which the red coat (of course without sleeves) was slipped on when on parade or on active service, but not at other times. BREVIS.

KEMBLE'S "ODE ON THE AMERICAN WAR" (3rd S. viii. 48.)—Perhaps no books are less trustworthy than those composed of Green-room gossip. Take half-a-dozen, and you will find the same story, with large or small variations, told of half-a-dozen actors. Sometimes, as in the present case, there is an outlying bit of truth. John Kemble did not write, but recited the ode, which is preserved in *Poems chiefly by Gentlemen of Devonshire and Cornwall*, 2 vols. Bath, 1792. It is entitled "Manchester, an Ode." A note says:—

"This ode was written to promote the spirit that, in the author's opinion, so gloriously displayed itself in the town on receiving authentic intelligence of General Burgoyne's defeat by the American rebels. A resolution was formed to raise a regiment for the crown at the expense of the town and neighbourhood," &c.

"Among other expedients used to excite and diffuse a proper spirit, was the present ode; which was spoken in the playhouse by Mr. Kemble, now manager of Drury Lane Theatre, and then an actor of considerable eminence in the town." (Vol. ii. p. 74.)

The ode contains eight stanzas. One will suffice as a sample, and I choose the third, because the author, the Rev. John Whitaker, rector of Ruan Lanihorne, repeats it as the eighth, for which reason I infer that he thought it the best:

"But Britain, in this race of fame,
Which of thy daughter-towns may claim
The greatest share of glory for the whole?
'Tis Manchester that claims the share,
'Twas Manchester that urged the war,
'Twas Manchester that waked the British soul."

I saw John Kemble in *Cato*. Though very young then, my memory as to how he did it is still fresh, and I left the theatre with the impression that I had seen, not only a great actor, but a good play. So I have no difficulty in believing that, when recited by him, the Ode passed for poetry. FITZHOPKINS.

Garrick Club.

HOUSEHOLD TALES (3rd S. viii. 82.)—The story which MR. BARING-GOULD relates under the title of "The Rose Tree," is evidently a variety of the fiction called "Orange and Lemon," which is, I believe, very popular in Lincolnshire nurseries. The version which my fickle memory best retains

gives a daughter named Orange to the cruel step-mother of little Lemon, and the boy her brother. The dreadful supper having been served up to the father, the boy buries his sister's remains, and the song of the bird is as follows:—

"My mother killed me,
My father picked my bones,
And my little brother buried me
Under the cold marble stones."

As a child this story used to make my flesh creep, and I am therefore surprised that I have only such a misty recollection of it. I know I always thought that the—

"Here comes the candle to light you to bed,
And here comes the hatchet to chop off your head,"

with which we supplemented the song

"Oranges and lemons, said the bells of St. Clement's,"

(in the game called Oranges and Lemons), had reference to the shocking tragedy in the nursery tale. ST. SWITHIN.

ENIGMA (3rd S. vi. 497).—The answer to the enigma beginning "Himself he stood beside himself," is "a Neddy and an eddy." There is a solution in rhyme, but I am not in a position to quote it. I wish some one would unriddle the other curiosity set forth (3rd S. vi. 497), "Man cannot live without my first." ST. SWITHIN.

SECOND SIGHT (3rd S. viii. 65, 111).—The occurrence related by me under the above heading may not be strictly what is understood by second sight; and I am not anxious that it should be so: but I think it still deserves to be treated with some respect, and not put off as an ordinary incident, such as may have happened to any of us. J. B. misrepresents my statement. When I said that of the facts there could be no doubt, I did not mean to assert that the shepherd really saw Mr. Austin walking in the garden: but that he did relate the vision, did believe firmly that he saw it, and did not invent a story to impose upon others. J. B. passes over the most remarkable fact of the case. Any of us may at some time have mistaken a tree for a man, or a shaken bough for a moving garment; but John's vision was followed immediately by the arrival of a messenger, announcing that the very man, whom he had just declared that he had seen in the garden, was lying on his death-bed, several miles off. This coincidence was very striking; and when coupled with the fact that the dying man had long laboured in vain to bring poor John to a sense of religion, may very rationally be considered as a last admonition to the old shepherd. And when, very shortly after, he was suddenly called out of life without repentance, it was the conclusion, I know, of grave and sensible persons at the time, that it was a supernatural warning:

and I must say that I prefer their judgment to the mere animal ideas of an ignorant sensualist such as the old shepherd was. F. C. H.

WRITTEN ROCKS (3rd S. viii. 88).—Mr. G. Tate, F.G.S., of Alnwick, Northumberland, has lately published a book containing all that is known with respect to the above rocks in this neighbourhood. The book is entitled *The Sculptured Rocks of Northumberland*. WM. LYALL.

Newcastle-upon-Tyne.

The Written Rocks respecting which C. W. BARKLEY inquires are probably those called Helbeck-Scar, near Brampton in Cumberland, described by Camden, who gives a view of the rocks and a reading of the inscription, and also mentions similar inscriptions on native rocks at Cawdendale, near Kirkby Thor in Westmorland. These remains are also treated of by Horsley, and in the county histories. Another is described in the *Archæologia* (date 1766) as existing at Shawk, near to Rose Castle, the seat of the Bishop of Carlisle. A. C. G.

Bebington.

DODD FAMILY (3rd S. viii. 87).—The name of this family seems derived from the old English or Celtic word *dodol* = a rush, or flag. (See Camden's *Remaines*, &c.) BREVIS.

CURE AND PREVENTION OF TOOTHACHE (3rd S. vii. 433).—I had heard of many curious cures for the toothache, but that quoted I had never heard. The following perhaps is as curious, and I have actually known it to have been practised in one instance in Dublin. I may remark the operation was not successful. The person affected was to proceed, at an early hour in the morning, to some graveyard, and procure a sharp pointed piece of wood, a skewer, and with the aching tooth push it into a newly covered grave, and the pain would cease. I could not learn the origin of this piece of foolery. S. REDMOND.

Liverpool.

BOTELER OF WEMME (3rd S. viii. 47).—The Lordship of Wemme came into the family of Boteler by the marriage of Ralph Boteler with Mand, the daughter and heir of William Pantulf. William Boteler, described by Mr. DORSY as the first Lord Boteler of Wem, was the issue of this marriage. His ancestors on the father's side are to be found in the line of the baronial house of Boteler of Oversley, those on the mother's side in that of Pantulf. P. S. C.

CUBAN USE OF SPANISH WORDS (3rd S. viii. 28, 99).—I am able to explain some of the Spanish expressions which COLON Y LUCCO failed to find in his dictionaries.

Aguijones con casquillos de hierro, goads with iron heads; used instead of the common goad

armed with a nail, when extraordinary exertion is required of the plough oxen, especially on the periodical renewal of the sugar plantations.

Agujas salmeras (is not *jalmeras* an error?), large packing-needles used for sewing the bags in which the raw sugar is brought to market, and for tying the petacas or baskets in which the sugar is carried from place to place on the plantation.

Alcayatas, nails or pins.

Areles, hoops of a butt or barrel.

Arcilla, clay used for the construction of the moulds for the loaves of sugar, and also in the process of refining. When the sugar in the mould is perfectly cool, a layer of finely-powdered clay is spread upon it, and covered with water; the impurities of the sugar are carried away by the gradual percolation of the water.

Barómetros (= *barometros*?), barometers.

Barrenas llamadas pasadoras, augurs, called by sailors "fids," used to open the strands of ropes which are to be spliced together.

Catres de madera con tijera, field-beds, supported like camp-stools by two pairs of cross-beams. The name *con tijera* is taken from the motion of the cross-beams, like that of scissors.

Fallebas, iron bars or other instrument to fasten doors and windows.

Gatos o hones de hierro, jack-screws.

Hacha de viento, a flambeau or torch.

Escantillones, the verb *escantillar* means to trace lines on walls; *escantillones*, therefore, are probably the instrument used for doing this.

Hibillones con sus pasadores, buckles covered with a brooch or ornament.

Huacal, crate for crockery or fruit.

Machiembrados: *Machihembrar* means to dovetail wood.

Jeringas de candelero, syringes.

I suspect that many of the words in your correspondent's list are wrongly spelt; others seem to be Indian words, or expressions used perhaps only on one plantation. The whole catalogue looks as if taken from a list of *pedidos* or necessities, for which some farmer of the back settlements of Cuba or South America has sent to his agent in Europe. Many have no particular connection with the sugar manufacture.

A. DE R.

Pastrano. "Hieroglyphics in the Pastorean style" would be a translation. *Pastrano* means belonging to Pastrana in Guadalajara, and a Spaniard would write the word with a small *p*. It has evident allusion to some well-known story.

U. O. N.

Westminster Club.

PHAER'S "ÆNEID OF VIRGIL" (3rd S. viii. 46.) Your correspondent O. T. D., writing on Phaer's *Æneid of Virgil*, cannot make out the two words *periculum karmerdini*, which occur in a memo-

randum appended to the fifth book. I believe the meaning is simply that, on his way down to Kilgerran, in Pembrokeshire, Phaer had incurred some danger (the nature of which we cannot ascertain) whilst passing through the town of Caermarthen,—may be in crossing the river Towy there. Caermarthen, in Latin, is *Maridunum*; and in Welsh, *Caerfyrddyn*. We find the word distorted into all sorts of forms by old English writers.

K. B.

ORIGIN OF THE NAME THODEY (3rd S. vii. 115.) In 1311, 5 Edw. II., Roger, son of Elias Thodey, granted to the prior and convent of St. Neots the wood called "Thodey Wood," in Wiboldiston—a hamlet of the parish of Caton Sour, in which the name Thodey still lingers. By another charter (cir. 1230), Christiana, daughter of William Hodierna, granted lands to the same priory.

JOSEPH RIX, M.D.

St. Neots.

"TROIS SAINTS DE GLACE" (3rd S. viii. 88.)—I am not myself aware of any English tradition respecting the "marked depression of temperature" to be expected on the days of SS. Mamertus, Pancratius, and Servatus (11th, 12th, and 13th May), who are termed in French, according to your correspondent MR. PROSSER, "Les trois Saints de Glace." But I know that, in North Germany, they are popularly termed "Die Drei Gestrenge Herren" (the Three Severe Lords—a common German title of respect for judicial and other authorities); and that it is the received doctrine among gardeners, that nothing is safe from frost until those three days are over.

JEAN LE TROUVEUR.

THE TERM "PRETTY" (3rd S. viii. 7, 57.)—

"From S. Neotes to Stoughton Village by sun enclosed ground a 3. miles, it is in *Huastenduneshir*. Ther hard by the chirch is a pretty house of *Olyver Leders*," ["N. & Q." 2nd S. v. 96], "and pratie Commodities about it."—*Itinerary of John Leland*, vol. i. p. 1. Oxford, 1710.

JOSEPH RIX, M.D.

St. Neots.

"ECHO AND SILENCE" (3rd S. viii. 61.)—As one of the objects of "N. & Q." is to form a reliable collection of facts, I beg to mention that the authorship and translation of Sir Egerton Brydges' sonnet, so correctly explained by MR. BATES, had already been explained, to the same effect, in the *New Monthly Magazine* for September, 1863.

W. M. T.

Cheltenham.

PLYMOUTH (3rd S. viii. 87.)—I have a print called "Plymouth Royal Hospital," and underneath, "South-west View, M. Blackamore del., J. Taylor sculp. The plate is marked 21, and is evidently taken from some work. It shows the different blocks of building to which references

are made underneath, and I consider it is one of the same series to which your correspondent refers. I have been for some years a collector of views and portraits of Plymouth and Plymouth people, but have been unable to trace from whence this print was taken.

GEORGE PRIDEAUX.

DRAGON IN HERALDRY (3rd S. vii. 418, 449; viii. 55, 79.)—F. C. II. has referred very particularly to a work of Dr. Milner; but such work has not been found in the British Museum, although I have been kindly aided in the search by the author of the *Bibliotheca Britannica*. As this work was addressed to the Society of Antiquaries, I have searched, among their fragments, for Milner on St. George, but it may be inferred that the Society did not conceive such a work fit for public notice by them, as it is not to be found in the *Archeologia*. Dr. Husenbeth appears to be nearly of the same opinion, for he has mentioned very slightly this work in his *Life of Milner*, from whom he differed, if we may judge by his edition of Butler's *Saints*. Gibbon was most certainly an infidel, and for that very reason more trustworthy than Milner, who held a special retainer to bewilder where he could not prove. If great capacity for the reception of falsehood be a merit, Milner may be regarded as the least possible infidel, for he believed in the miracles of Hohenlohe, or, as Dr. Badelay writes it, *Hohenlohe* (*Milner's Life*, by Husenbeth, p. 460). St. George of England is identified with George of Cappadocia by Alban Butler and Husenbeth (*Saints*, i. 490, April 23). He is so identified also by Pusey (*Arianism*, 88 k, 134 f), who mistakenly calls him a fraudulent *pork* contractor; he should have said *bacon* contractor, as every soldier knows it could not be *pork*.

F. C. II. will oblige by giving a short *résumé* of Milner's answer to Gibbon, as I am anxious to see how the Romish priest proves a negative. F. C. II. must not expect perfect prudence and immaculacy in the popes and patriarchs of the age of George of Cappadocia and of St. Athanasius, for both come under this category, the latter as a trinitarian and St. George as a unitarian. As for St. Athanasius, Baronius, Valesius, and Tillemont, not being able to justify conduct which we may call indelicate ("not to put too fine a point upon it"), have settled not to answer this charge, on the ground that it is unworthy of Athanasius's character, which is the very reason, I submit, why he as a saint should be proved to be such against the devil's advocate. Of these two saints it may be said with truth, *par nobile FRATREM*.

T. J. BUCKTON.

P.S. Since the above was written, a *Deus ex machina*, or one initiated into the mysteries of Museum Catalogues, which I have been unable to effect after twenty-five years' use of them, has found the much desiderated book; and indi-

vidually I have no wish to press my application to F. C. II. for a *résumé*. Even Milner identifies St. George with George of Cappadocia (p. 45). *Ohe! jam satis est.*

The Orthodox Apostolic Eastern Church acknowledges and worships four Georges as martyrs, of which the most glorious is St. George of Cappadocia, a military tribune, who suffered martyrdom in the year of grace 296, who is represented always as a handsome young officer, on horseback, killing a dragon, exactly in the same manner as on the sovereign of King George IV., and who, I have not the slightest doubt, is the same one mentioned by Gibbon as the Patron of England.

RHODOCANATHI.

Higher Broughton.

"PEREANT QUI ANTE NOS," ETC. (3rd S. viii. 77, 117.)—The authority for ascribing the above words to Ælius Donatus, the commentator on Terence and Virgil, may be found in the following extract from Jerome's *Exposition of Ecclesiastes*, i. 9:—

"Quid est quod fuit? ipsum quod erit". . . . Hic quid simile sententiæ et Comicus ait: Nihil est dictum quod non dictum sit prius.* Unde præceptor meus Donatus, cum ipsum versiculum exponeret; *Pereant, inquit, qui ante nos nostra dixerunt.*"

The remark alluded to by Jerome does not appear in the extant commentary of Donatus.

J. E. S.

St. John's Coll., Cambridge.

It was Ælius Donatus, the grammarian, I alluded to, though by a *lapseus penæ* I put Saint to his name, probably being misled by the fact that he was tutor to Saint Jerome.

As to the grammar of the quotation, I am not sufficiently instructed to compete with Donatus, whose name, all through the mediæval period, was the proverbial appellation of a profound grammarian.

WILLIAM PINKERTON.

CURIOUS EPITAPH (3rd S. viii. 66.)—The epitaph referred to by MR. LEE, and stated, on the authority of the *British Journal*, Dec. 29, 1725, to be on a stone laid upon the grave of "Captain Tully," at Coventry, is in the old graveyard of St. Catherine in the city of Gloucester, where I have often seen it, and is, to the best of my memory, as follows:—

"Here lies old MR. RICHARD TULLY,
Who lived a hundred and three years fully:
He did the sword of the City bear,
(So many) years before the Mayor.
He had six wives, and here they lie,
Expecting heaven's eternity."

The epitaph is printed in most of the local histories.

P.

* "Nullum est jam dictum quod non sit dictum prius."
Terence, *Elen. Prolog.* 41.

S AND THONGS (3rd S. viii. 93.)—In reply **OXONIENSIS**, about "Bells hung in Horse-thongs," the expression, no doubt, means clappers were suspended by such thongs; of bawdricks of "Whyte Lether,"—often met with in old churchwardens' s.

H. T. ELLACOMBE.

LETON ACCOUNTS: PLAYERS (3rd S. viii. Of the queries of **OXONIENSIS**, one relates items of payments at Congleton in 1621, to the Prince's Players, 1*l.*; To the King's Earl of Derby's, 1*l.* 8*s.* 4*d.*; Lady Elizabeth's, 10*s.*" He asks, who were these? The following is derived from a long "Players and Plays" in Harland's *Household Accounts of Shuttleworths of Gauthorpe* (London Society's Publications), pp. 885—897:—

508 (1st James I.) a lease under the Privy Seal, tent under the Great Seal, authorised a Company to enact comedies, tragedies, &c., when the plague shall decrease, within their usual house 'The Globe,' as also within any town-hall, &c., of town, &c. This Company, which in Elizabeth's d been styled 'The Lord Chamberlain's Company' became 'The King's Players.' In 1603 it l, amongst its associates, Lawrence Fletcher, *Shakspeare*, Rich^d Burbage, Augustine Phillips, mings, Henry Condell, Wm. Sly, Rob^t Armin, wley, &c.; but *Shakspeare*, and some others, re 1621. In 1621, the 'Prince's Players' were merly of Prince Henry, but for 1615 of Prince Before her marriage to Frederick, Prince of Palatine of the Rhine, the Princess Elizabeth, of James I. (afterwards titular Queen of Bohemia) a company of players, styled 'The Lady Elizabeth's servants.' In August, 1612, in the Accounts at pe, is an entry—'Given to my Lord Darbie his 2*s.* 8*d.*;' in the December of that year another to the same company of 7*s.* 4*d.*; and Sept., 1618, ntry of 8*s.* 4*d.* These were the players of Wil- Earl, who was probably the first of his family company of players his name and badge. He 42. There were two classes of itinerant players: used by the royal family, by nobles and others and those of cities and towns. In 1589 two companies arrived at Knowsley (Lord Derby's re seat) at the same time; and on the Sunday r arrival, the rector of Standish preached in the the Queen's players acted in the afternoon, and of Essex's at night. (*Stanley Papers*, Part II.)."

CRUX.

ISH LETTERS" (3rd S. viii. 87.)—The f the above Letters does not appear to be

The edition we have in our library here te 1746. It consists of four volumes; contains a portrait with the inscription:

"John Baptist de B***,

Marquis d'***,

Born the 24th of June, 1704.

"R. Parr sculpt."

same volume has another engraving, reing "Isaac Onis, Aaron Monceca, and Brito, presenting their Jewish Letters to xizote, Sancho Pancha, and Master Nicholas

the Barber." The whole book consists of 200 Letters.

WM. LYALL.

Literary and Philosophical Society,
Newcastle-on-Tyne.

CLIMATE AND LANGUAGE (3rd S. viii. 26, 59.) Is it not probable that Thomas Moore spoke from an imperfect remembrance of the theory actually propounded by Volney, which was, that climatic influences, and especially temperature, have much to do in determining the physical characteristics of the various races of mankind? He says:—

"J'observe que la figure des nègres représente précisément cet état de contraction que prend notre visage lorsqu'il est frappé par la lumière et par une forte réverbération de chaleur. Alors le sourcil se fronce; la pomme des joues s'élève; la paupière se serre; la bouche fait la moue. Cette contraction des parties mobiles n'a-t-elle pas pu et dû à la longue influer sur les parties solides, et mouler la charpente même des os? Dans les pays froids, le vent, la neige, l'air vif, opèrent presque le même effet que l'excès de lumière dans les pays chauds: et nous voyons que presque tous les sauvages ont quelque chose de la tête du nègre, &c."—*Voyage en Egypte et en Syrie*, 12mo, 1828, tom. i. p. 78.

Volney then goes on to speak of the effect of national costume upon physical conformation. The subject is also taken up by Dr. N. C. Pitta, in his work, *Treatise on the Influence of Climate on the Human Species, and on the Varieties of Man resulting from it*, &c. London, 8vo, 1812.

WILLIAM BATES.

Birmingham.

ARMS OF THE SEE OF WELLINGTON (3rd S. viii. 69.)—The authorities of the Society for the Propagation of the Gospel, 79, Pall Mall; or the Rev. Canon Hawkins, Westminster Abbey; or the Rev. E. Coleridge, Eton College, might perhaps furnish this.

LYTTLETON.

They are to be found [engraved] in Gilbert's *Clergyman's Almanack*.

SEWELL.

THE HATHWAY FAMILY (3rd S. viii. 85.)—In the Register of Llangynwyd parish occur the following entries:—

"Sarah Filia Josias Hathway de Bristol et Susanna Nichols baptizata fuit 26^o die Aprilis, 1706.

"Jane Filia Josias Hathway de Bristol et Susanna Nichols baptizata fuit, 25^o die Aprilis, 1706."

The above names are quite alien to this purely Welsh parish; and it is strange how they got into a place so out-of-the-way as it must, at that date, have been.

R. M.

ANDREW WILSON (3rd S. viii. 107.)—Andrew Wilson, A.R.S.A. died, 26th or 27th Nov. 1848, æt. sixty-eight. As to him, see *Art Journal*, 1849, p. 66; 1851, p. 85; *Genl. Mag.* N.S. xxxi. 323.

C. H. & THOMPSON COOPER.

Cambridge.

NOTES ON BOOKS, ETC.

The History of Clerkenwell. By the late W. J. Pinks, with Additions by the Editor, E. J. Wood. (Pick-burn.)

It is related that when Dr. Pridcaux offered for publication his celebrated work, *The Old and New Testaments Connected*, the bookseller said "it was a dry subject, and he could not undertake to print it, unless the learned divine would enliven it with a little humour." The editors of *The History of Clerkenwell*, we find have not only complied with the suggestion of this facetious bibliopole; but have presented the public, in a super-royal octavo volume of 800 pages, with a valuable storehouse of pleasant reading and delightful memorabilia of Merrie Old England. The record of the events with which this parish stands associated as a suburban district of London—at one time its Belgravia—renders its history both entertaining and instructive. The portion of the work which is most curious, and perhaps we may even say most interesting, is that contained in the chapters devoted to the history of the Priory of the chivalric Knights Hospitallers of St. John of Jerusalem—the Nunnery of St. Mary—the performances of the Parish Clerks—the notices of the Red Bull Theatre—the Bear-baiting at Hockley-in-the-Hole; but more especially the History of Sadler's Wells Theatre, which is most complete. The volume is an excellent specimen of typography and well-executed pictorial illustrations, accompanied with a map of the parish from a recent actual survey, and enriched with a complete Index of forty closely-printed columns. In short, the work is one of general and permanent interest, and must take its place among the standard literature of English history on the shelf of every private and public library.

Notes on Mental and Moral Philosophy; with an Appendix containing a Selection of Questions set at the India Civil Service Examinations between the Years 1856 and 1861, and References to the Answers in the Text. By H. Coleman, B.A. Oxon. (Harrison.)

The present little volume is the result of a difficulty experienced by the author in procuring any work in the English language suitable for the instruction of his pupils in Mental and Moral Philosophy according to the requirements of the India Civil Service Examination. It consists of extracts from the great writers on these subjects, which the Compiler was originally led to make for his own use, in lecturing to his pupils, supplemented with such remarks as are necessary to connect them and give them completeness. Having been found very useful by Mr. Coleman in preparing Candidates for the India Civil Service and other Examinations, the work is now published in the hope that it may prove useful not only to the student reading for any special object, but to that portion of the general public who may desire to obtain some knowledge of Mental and Moral Philosophy.

Essays on the Indian Mutiny. By John Holloway, Civil Service, late a Non-Commissioned Officer in Her Majesty's 32nd Light Infantry. (Dean & Son.)

The author of the present volume looks upon the annexation of Oude, and the indifference exhibited for the spiritual and moral elevation of India, as the origin of that great national calamity which forms the subject of his book. His object, however, is not to discuss the origin of the Mutiny, but rather to furnish a series of sketches of events which preceded and occurred during that awful period; and, as these sketches are interspersed with many personal anecdotes of the actors in those eventful scenes, the declaration of Lady Inglis (to whom the volume is by permission dedicated) that "she had read it

with great interest," will probably be echoed by many other readers.

Fragments of the Early History of Tain from its Origin to the Middle of the Sixteenth Century. By the Rev. William Taylor, M.A. (R. Douglas, Tain.)

Originally delivered as a lecture in the Court House at Tain, and published at the request of those who listened to it, this sketch of the early history of that ancient town (for it has existed upwards of 800 years) has been so carefully compiled as to render it a most instructive and interesting guide to those who may find themselves in that far-off quarter of our island.

The Herald and Genealogist. Part XV. (Nichols.)

This new number of our useful and instructive contemporary opens with an interesting paper by the editor, Mr. J. G. Nichols, "On the Institution and Early History of the Dignity of Baronet," which is followed by a variety of pleasant articles, not the least amusing among them being "The Coulthart Armorial."

We have received from Messrs. Marion & Co. of Soho Square one of the photographic copies of Turner's "The Old Téméraire going to her Last Berth." The copy before us is a beautiful specimen; and, by whatever process it has been obtained, is highly suggestive of the original. The photograph is 14 ins. by 10.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:—

HOLY BIBLE (BARNES'), 1578. Folio.
BOOK OF COMMON PRAYER, 1591. Small folio.
1630. 4to.
1660. 4to.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

SENEX. Consult the articles on the *Clarence Duketown* in our 1st, 8th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 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Notes.

THE LAST GREAT LITERARY FORGERY:

THE FABRICATED CORRESPONDENCE OF MARIE ANTOINETTE.*

Notorious for its concoction of literary forgeries, it is remarkable that the latest fabrication with which the Continent has favoured us—a set of spurious letters from Marie Antoinette to her mother Maria Theresa—should have been at once received by the critics of the principal literary journals in England as of indisputable authenticity: valuable alike for the light it casts on the individual character of Marie Antoinette herself, and on the principal political movements of her time! A stranger instance of literary gullibility it would be difficult to imagine. So illiterate, that her letters are described by Lady Morgan, who had seen them, as, "in writing and spelling, worthy of some grisette of the Rue St. Denis." Marie Antoinette, in these transparent clumsy forgeries, is represented as a writer of no ordinary pretensions; conducting a voluminous correspondence with her mother, who, with equal ignorance and absurdity, is depicted as a model of maternal tenderness and devotion. This correspondence, on the queen's part, being full of the shrewdest and most perspicuous views; not only of her own position, but of the most prominent political

characters, and the most momentous incidents of the Revolution!

In what school of history can these blundering forgers, and their equally blundering critics, have learned that these were the characteristics either of the mother or the daughter?

"Marie Antoinette," says Miss Kavanah, in her able and amusing work, *Woman in France during the Eighteenth Century*, ii. 72, "has very erroneously been represented as a learned and accomplished princess. She frankly confessed to Madame Campan that she had never understood one word of the Latin harangues she uttered in Vienna, and had not ever touched the beautiful drawings sent to France by Maria Theresa as her daughter's productions. The courtiers were somewhat mortified at the queen's evident ignorance, which all her tact and grace could not disguise. . . . She read little, and only light literature. Serious conversation she disliked, and excluded it whenever it appeared. She possessed little conversation of any kind: her quiet friend, Madame de Polignac, had none,—'For,' as the envious courtiers never failed to remark, 'the royal favourites were all commonplace women.' This was true, and it confirmed the report that, notwithstanding a few happy repartees, Marie Antoinette was not herself very clever or intellectual."

"All that Marie Antoinette ever really learned," observes the *Edinburgh Review*, July, 1841, "was Italian, and a taste for the Italian poets, and this was from Metastasio. Of music she was naturally fond; but so well aware was she of the deficiency of her reputed knowledge of it, that on reaching Paris, when La Garde was appointed her music-master, she was so afraid of betraying her ignorance, that she put off his attendance for some months in order to take lessons in secret, saying, with *naïveté*: 'Il faut que la Dauphine prenne soin de la réputation de l'Archiduchesse.'"

Always plotting, and always blundering in the concoction of her plots and the agents she selected to accomplish them, Michelet justly remarks, that nobody contributed more directly than she did to the ruin and death of her unfortunate husband; and the account he gives of her inconceivable folly and insane mismanagement of the fatal journey to Varennes—"a miracle of imprudence," as he correctly calls it—effectually disposes of the halo with which Carlyle, and others of his school, endeavour to invest her as a tactician and a diplomatist. The laurels that were made only for the distaff, as Mrs. Hutchinson remarks of Henrietta Maria, are never wisely employed in the management of the sceptre; and Marie Antoinette's unfortunate interference in politics affords a bloody commentary on the correctness of the text.

For the tenderness of her parental instincts, Maria Theresa is as much indebted to the inventive faculty of the forger of her daughter's correspondence, as Marie Antoinette is herself for the apocryphal accomplishments with which it has invested her—*facts* "of imagination all compact" in both instances.

"Marie Theresa," says the *Edinburgh Review*, from which we have before quoted, "had the reputation throughout Europe of being an excellent mother. When

[* See "N. & Q.," 3rd S. vii. 416.]

foreigners of distinction came to Vienna, they found her surrounded by her family, and living in the simplest and most unostentatious manner. The delighted stranger exclaimed on his return home: 'What an admirable mother! what simplicity, and how well brought up a family!' But when the foreigner was gone, the Empress would not see her children for a whole week. Von Swieten, the physician, visited them daily, and reported to the Empress that they were well; while the governesses and tutors went through a course of pretended education—a pretence to which the Empress habitually lent herself. . . . Like that of many other respectable dowagers, Maria Theresa's ruling passion was to make great matches for her daughters. She hoped thus to strengthen her own interests, and those of Austria. This passion, to which she sacrificed her children's happiness, and occasionally her own dignity, was exemplified in her conduct towards her daughter, the Archduchess Amelia, who was betrothed to the Prince of Naples. The Emperor Joseph's wife having died of smallpox, Maria Theresa bade her daughter, who was then on the point of departing for Naples, descend to the family vault, and there offer up her prayers for the prosperity of her family and her native land. The Archduchess objected that her sister-in-law's remains had just been deposited there, and that she dreaded the infection. The mother insisted: the daughter obeyed, caught the smallpox, and died. Maria Theresa substituted her next sister Caroline, who became the too well-known Queen of Naples."

With these facts, patent and familiar to every reasonably well-informed student of the eighteenth century, that the critics of the *Athenæum*, the *Saturday Review*, and *The Times*, should have passed current the correspondence in which they are utterly ignored and traversed, reflects but little lustre on the scholarship and acumen of the journals in which such criticism could have found admission.

C. R. II.

GENERAL LITERARY INDEX: INDEX OF SUBJECTS.*

OPHIR AND TARSHISH: continued from 3rd S. v. 440.

"Dr. Dee, that famous mathematician, hath written a very large discourse of that argument which I have seen with Mr. Hakluyt, much illustrating what the ancients have written of those seas and coasts, and concludeth that Havila is the kingdom of Ava subject to Pegu, and Ophyr is Chrysæ or Aurea before mentioned [Borneo] first possessed by Ophir mentioned Gen. x. that golden name eating up the former of Ophir."—Purchas's *Pilgrimage*, p. 756. Cf. Costard's *History of Astronomy*, pp. 57-62, and Herbert's *Travels*, p. 368.

"The first volume of Purchas appeared in 1613; and in the year 1646 Bochart condensed and brought the above ideas of our countryman more to a point in his valuable work on sacred geography, entitled *Phaleg and Canaan*. He there demonstrates with equal ability and reason that Ophir was the great island Taprobane, since called Zeilan or Ceylon; which produces gold, ivory, precious stones, and peacocks."—Clarke.

* Continued from 3rd S. viii. 26.

"A great deal has been written," observes Max Müller, "to find out where this Ophir was; but there can be no doubt that this was in India. The names for apes, peacocks, ivory, and alumn-trees are foreign words in Hebrew, as much as gutta percha or tobacco are in English. If therefore we can find a language in which names which are foreign in Hebrew are indigenous, we may be certain that the country in which that language was spoken must have been the Ophir of the Bible. That language is no other but Sanskrit." (*Lectures on the Science of Language*, p. 202.) Compare "the Sanscrit word *Kastura*, expressing a most useful product of farther India," whence the Greek *Kασσίρεπος*, see Humboldt's *Cosmos*, quoted in "N. & Q." 1st S. ix. 111. But Sir G. C. Lewis remarks ("N. & Q." 2nd S. vi. 4), that Movers, *Das Phönizische Alterthum*, rejects the theory of an ancient trade in tin between Tyre and India, which has been founded on this resemblance.

Hadrian Reland, in his Dissertation *De Ophir* (in Ugolini, vii. 447-400), follows Purchas more closely than Bochart, and thinks that Ophir should be placed in the country where the city of Oupara or Soupara, Ophir or Sophr was situated in the Indian Chersonesus. (Clarke.) The same opinion was held by Vitranga and other commentators mentioned by Calmet and Riccioli *et supra*.

In his valuable work on *Ceylon*, part viii. ch. i. Sir James Emerson Tennent adopts the opinion sanctioned by Josephus that Malacca was Ophir. Bochart was the first, he remarks, who conjectured that Ophir was Kondrameli on the north-west of Ceylon, and that the eastern Tarshish must have been somewhere in the vicinity of Cape Comorin. Bochart, *Geogr. Sacr. Phaleg*, lib. ii. c. 27, forte ad promontorium Cary. Ibid. Canaan, lib. i. c. XLVI. . . . Subsequent investigations have served to establish the claim of Malacca to be the golden land of Solomon. Malacca is the Aurea Chersonesus of the later Greek Geographers, and Ophir in the language of the Malays is the generic term for any golden mine (1 Kings, x. 11, and 2 Chron. ix. 21), and Tarshish, which lay in the track between the Arabian Gulph and Ophir, is recognisable in the great emporium of Ceylon. In favour of India are mentioned in Smith's *Dict.*, Lassen, Ritter, Bertheau, Thénius, and Ewald. The fullest treatise on the question is that of Ritter in his *Erkunde*, vol. xiv. To these may be added Sir Tho. Browne in his *Enquiries into Vulgar Errors*. If in his identification of the ancient Taprobane with Malacca, Sir Thomas may be supposed to have included the adjacent islands of Sumatra, Borneo, and Java, which is extremely probable, his opinion is supported by the high authority of Sir T. Stamford Raffles, though other modern geographers have considered it to be Ceylon. One of the most recent and perhaps

most probable hypotheses is that of Mr. C. T. Beke, who supposes it to have been situated at the northern extremity of the Persian Gulph. See his *Origines Biblicæ*, vol. i. p. 114. (Wilkins' note *in loco*, p. 300.) Cf. *Penny Cyclopædia*, s. v. Ophir.

7. "Gosselin, in his late publication, *Recherches sur la Géographie systématique et positive des Anciens*, 2 vols. 4to, 1798, after reciting the greater part of the above authors, favours an opinion, in some measure exploded by Bochart; and wishes to place Ophir at Dofir on the Arabian side of the Red Sea below Saba, the capital of Yemen; in about 15° 30' of north latitude."—Clarke.

Michaelis, *Spicilegium*, ii. 184, Niebuhr the traveller, *Description de l'Arabie*, p. 253, and Vincent, *Hist. of the Commerce and Navigation of the Ancients*, ii. 265-70, also place it in Arabia. It is stated in Smith's *Dict.* that Winer, Furst, and Knobel are in favour of Arabia, as are also Forster, *Geogr. of Arabia*, i. 161-67; Crawford, *Descriptive Dictionary of the Indian Islands*, s. v., and Kalisch, *Comment on Gen.* chap. "The Genealogy of Nations." Ortelius, in his *Thesaurus Geographicus*, s. v. Ophir, observes: "Eupolemus, auctor apud Eusebium, lib. ix. c. iv. *Præpar. Evangel.* Ὀφφην ὀφφην appellat, et dicit insulam Maris Rubri esse," &c.

Of other distinguished geographical writers, Bochart, *Phaleg.* ii. 27, admitted two Ophirs, one in Arabia and one in India, i. e. at Ceylon; while D'Anville... equally admitting two, placed one in Arabia and one in Africa. Rennel, as has already been stated, and Calmet, suppose there were two distinct kinds of voyages performed by these fleets; that to Ophir from the Red Sea, and to the coast of Guinea from the Mediterranean. Cf. Calovii *Biblia Illustrata*, ad iii. Reg. cap. x.

In our own days the discussion has been continued by Gesenius, who in articles on Ophir in his *Thesaurus*, p. 141, and in Ersch and Gruber's *Encyklopædie*, s. v. stated that the question lay between India and Arabia, assigned the reasons to be urged in favour of each of these countries, but declared the arguments for each to be so equally balanced that he refrained from expressing any opinion of his own on the subject. On the whole, remarks E. Twisleton, there is reason to believe that Ophir was in Arabia; there does not seem to be adequate information to enable us to point out the precise locality which once bore that name. (Smith's *Dict. of the Bible*.)

This article is already so extended, that with regard to Tarshish I can only add that the learned Dr. Daig supposes that it was the ancient Bætica (Andalusia) in Spain, and that Ophir lay somewhere to the W. of the Cape of Good Hope. See Dr. Smith's *Dict. of Anc. Geogr.* s. v. Tartessus, and "N. & Q." 2nd S. v. 101. Clarke gives the writers cited by Gosselin, who have considered

Tarshish as a commercial mart; or who, like Bochart, have imagined there were two of the same name, situated in different quarters of the globe. Purchas, in his first volume, p. 44, has given a dissertation on this subject, and cites the authors of a new and more rational opinion, that by Tarshish was meant the Sea in its most extensive signification. BIBLIOTHECAR. CRETHER.

ELIZABETH, LANDGRAVINE OF HESSE HOMBERG, THIRD DAUGHTER OF GEORGE III.

Through the kindness of a friend, I have been favoured with the loan of the Book of Common Prayer that belonged formerly to this Princess. It has bound with it, at the commencement and the end of the book, many pages of prayers and meditations of her composition, and in her handwriting; and throughout the psalms, under the proper day of the month, are many entries of occurrences in her family and relating to herself.

Having permission from the owner of the book to make use of the MS. matter it contains, I have arranged these events chronologically; and, although most of them are well known, I believe the record of them in "N. & Q." in the words of one of our most worthy Princesses will make them highly interesting.

She was the third daughter (seventh child) of George III.; born May 22, 1770; died Jan. 10, 1840; having married April 7, 1818, Frederick Joseph Louis, Prince of Hesse Homberg.

Opposite the title-page of the book, she writes:—

"This Prayer Book was given to me by Genl Goldsworthy in 1786 during my great illness, and has ever proved my truest and most comforting friend in all my trials and distresses. The consolation of Religion has been the certain and sure Balm; wonderfully and mercifully has God supported me, and most grateful do I feel for the many blessings I possess."

I find, beside a prayer for the King during his illness in 1810:—

"A prayer made by the King the day of His Accession when he went to bed at night:—

"O Gracious and Good God, keep me from hidden and unknown enemies, silly and unguarded friends, make me to look up to Thee for all things, for the sake of Thy Son Jesus Christ. Amen."

The following is the chronicle of events above alluded to:—

"18 October, 1813. My beloved Fritz wounded at the Battle of Leipsick in the leg."

[This entry, evidently made after her marriage, refers to her husband.]

"Battle of Waterloo, 1815, 18 June."

"14th February, 1818. Saw the H. P. of Hesse Homberg for y^e 1st time at the Queen's House."

"My Wedding day, 7th April, 1818. I was married at y^e Queen's House."

"13 July, 1818, made my public entry into Francfort, and saw the Landgrave and Landgravine the 1st time."
 "Made my public entry into Hombourg July 14th, 1818."

"17th November, 1818, at Kew, my beloved mother closed Her respectable and valuable life."

"Hombourg, November 24th, was informed of my dear and ever to be lamented mother's death."

"The dear old Psa. of Antrecht Schaumbourg died at ten in y^e morning, 21st Jan. 1819."

"Hombourg, Friday, March 19th, 1819, Louisa brought a bed of a little Girl $\frac{1}{2}$ past four o'clock, evening."

"Hombourg, Gustave's little Girl christened, 25 March, 1819; named Caroline Amelia Elizabeth."

"At half-past eleven at night the dear old Landgrave breathed his last, 20 January, 1820."

"23 of Jan^y, 1820, died my brother Edward, at Sidmouth."

"My Angel Father ended his exemplary life on y^e 29th of Jan^y, 1820, $\frac{1}{2}$ past 8 o'clock evening, at Windsor Castle."

"1820, Sunday, 6th February, in y^e morning I heard of the death of my adored and dearest Father."

"Sunday, 6 of Febr, 1820, received the account of my beloved and most excellent Father's death."

"The Dowager Landgravine, died at a little after eight o'clock [morning], 18th September, 1821."

"The Landgravine was buried early in the morning, 25 September, 1821."

"Louisa brought a-bed of a Girl, the 30th Sept^r, 1823, 5 in the evening."

"Gustave's little Girl christened 30th October, 1823, by the name of Elizabeth Louisa Frederica."

"My dear Brother Frederick died in Arlington St, January fifth, 1827, at 20 minutes after 9 o'clock in the evening."

"Received the melancholy news of Fred's death at Hombourg, 10th Jan^y, evening, 1827."

"My dear and Beloved Sister of Wurtemberg, died at $\frac{1}{2}$ before 2 o'clock, y^e 6th of Oct^r, 1828."

"[Sister of Wurtemberg,] Charlotte, Princess Royal of England.]

"2nd of April, 1829. It pleased God to inflict me with the greatest of all blows. My adored Husband died at $\frac{1}{2}$ past ix. in the evening."

"The dear King George the 4th, my beloved brother, died at 3 o'clock in the morning, the 26th June, 1830."

"Anthem that was sung at Amelia's burial."

[Psal. xvi. 9—12. Princess Amelia, youngest child of George III., died Nov. 2, 1810.]

"My Father's favourite Psalm [cxxxix.]"

TRETANE.

SIR JAMES TURNER: BATTLE OF PENTLAND, ETC.

Sir James Turner, whose memoirs were published by the Bannatyne Club, and who is said to be the prototype of Sir Dugald Dalgetty, was examined as a witness on the trial of Colonel James Wallace and others, Feb. 26, 1667. He was then "aged fiftie or thereby:"—

"He saw Colonel Wallace, Lermouth, Barsecob, Smith, and Welsh at Drumfries, Aire, Lanark, Collingtoun, Pentland, or at some of the said places; Depones that they had all pistols and swords, both the three Commanders, and Smith and Welsh ministers: That they were all at Pentland in armes in the Rebels armie."

Two other witnesses testify to the two ministers appearing in arms. (See Sampson's *Riddle, or a Bunch of bitter Wormwood bringing forth a Bundle of Sweet-smelling Myrrh*, p. 108.)

This very curious and extremely rare work contains the trials of the unfortunate persons concerned in these unhappy affairs, and most of the dying speeches.

The following is a list of part of the forfeitures of land in the west:—

"General Thomas Dalzell got a grant of Mure of Caldwell's estates situated in Air, Renfrew, and Lanark."

"Lieut.-General William Drummond of Cromlix (Lord Viscount Strathallan, 6th September, 1686), got a gift of the lands belonging to Robert Ker, laird of Kersland, in the parish of Dalry, Airshire."

"William Blair of that ilk got Kersland's lands of Over-toun, in the parish of Reeth in the same county."

"William Hamilton of Woulshard (Wishaw) obtained Major Joseph Leomouth's estates in Lanark and Peebles."

This gentleman was the ancestor of Lord Belhewe.

"John Hamilton Younger of Halcraig had all the lands belonging to William Porterfield of Quarrelltoun in Renfrewshire."

William Welch, in the parish of Kilpatrick, one of the Pentland rebels, was, with John Grier in Fairmarkland, sentenced December 14, 1666, in a justiciary court held at Ayr, to be taken upon Wednesday, the second day of January, 1667, to the Market Cross of Dumfries, "and there betwixt two and four houres, in the afternoone, to be hanged on one gibbet till they be dead, and their heads and right hands to be cut off, and to be put on the posts and most publick places of the said toune of Dumfries."

This sentence was carried into effect; their bodies were interred in St. Michael's churchyard of Dumfries. In 1814 the Kirk Session ordered their tombstones to be repaired, when the following inscriptions were made legible:—

"Here lyes William Welsh, Pentland Martyr for his adhering to the Word of God; And Appearing for Christ's Kingly Government in His House, and the Covenanted work of Reformation, Against Perjurie and Prelacie. Execute Jan. 2, 1666(7). Rev. xii. 11.

"Stay, Passenger, Read,
 Here interr'd Doth ly
 A Witness 'Gainst poor
 Scotland's Perjury,
 Whose Head once Fix'd upon
 The Bridge-Post, Stood
 Proclaiming Vengeance
 For his Guiltles Blood."

That on Grier (or Grierson), also a Pentland rebel, is as follows:—

"Under this Stone lo here
 Doth Ly
 Dust Sacrificed To Tyranny,
 Yet Precious in Immanueles
 Sight,
 Since Martyr'd For His
 Kingly Right:

When he Condemns
These Hellish Druges
By Suffrage Saints
Shall Judge Their Judges."

J. M.

DIFFICULTIES OF CHAUCER.

"WADES BOTE."

"They connen so moch craft on Wades bote."

The Marchante's Tale.

The Marchante, tendering advice on the subject of matrimony, recommends a young wife in preference to an old one; and then adds, proceeding to state his special objection to *old widows*, that "They connen so moch craft on *Wades bote*."

This passage has not hitherto received any full or clear explanation; and Tyrwhitt's remark is, "The allusion in the present passage to *Wades bote* can hardly be explained, without a more particular knowledge of his adventures, than we are now likely ever to attain."

Wade was a distinguished personage of northern mythology; and it was probably his practice, like that of some other eminent characters of mediæval superstition, warlocks, heroes, witches, &c., to go out in his boat *alone*. Hence, I would suggest, appears the peculiar force and import of the Marchante's allusion to Wade's boat. Widows are sometimes still called "lone women"; and what the Marchante would intimate is simply this: that, living alone, widows acquire craft as the consequence of their *lone condition*, which he signifies by saying "They connen [learn or study] so moch craft on *Wades bote*," i. e. in solitude.

SCHIN.

Folk Lore.

BAYEUX SUPERSTITIONS.

When any one dies in a house, a black rag must be suspended on the bee-hives, otherwise the bees will die within nine days.

Asses have a cross upon the back, because Christ rode into Jerusalem on the back of one of these animals.

Cattle have a conversation among themselves on Christmas Eve.

On Christmas Eve apparitions are most frequent, and it is then when witches have the greatest power.

Upon a portion of the yule-log some holy water is sprinkled, and then it is preserved throughout the year to guard the house against thunder.

There is a stoppage of the bowels called *carreau*, to which children are liable. In spite of the Revolution, a family of Bayeux retains the privilege of curing this malady by a simple touching: they are called *carreau-touchers*, and some quacks pretend to be in possession of the special gift because they belong to the family of St. Martin.

The head of the stag-beetle, carried in the pocket, brings luck.

The bite of a dog is cured by one of his hairs applied to the wound.

Misfortune attends the house towards which a dog comes howling.

Owlets hooting over a house presage the death of one of its inhabitants in a short time.

When a pig dies a natural death, the presage is sinister.

To own a halter by which one has been hanged, brings luck.

Toads are reputed venomous, and much in request for witchcraft purposes. In some parts of Normandy the people confer upon the toad the title of "Man's Friend," in the persuasion that the animal gives warning to people who sleep in the woods of the approach of serpents.

To find a horse-shoe, brings luck.

Shooting-stars are dying persons.

The woman with child who acts as a god-mother will die within the year, or the child called after her.

Fever is cured by carrying on the breast for nine days a living spider, enclosed in a nut-shell. Fever is also cured by means of certain mysterious words: as, "In the name of St. Exuperus and St. Honorine, fall-fever, spring-fever, quartian, quintian, *ago, super ago, consummatus est*,"—then say three *Paters* and three *Aves*. If, however, the fever still resists, the words must be written on virgin parchment, and bound round the left wrist of the patient; who must wear it for nine days, and then he will be entirely cured.

If the eyes of a young swallow are picked out, the mother goes and finds a small stone on the sea-shore with which she restores the lost sight. The one who is fortunate enough to find this stone in the nest, possesses a miraculous remedy.

Cock eggs bear serpents.

Parsley breaks glass. Sown in the shade, it turns to hemlock.

The hen that imitates the crowing of a cock, crows the death of her master or her own.

To spill salt betokens bad luck.

Mice, given to children, cure the whooping cough.

If on a certain day of the moon one stuffs his hand into a mole-skin, with that hand he can cure certain maladies of men and animals. Children are to be seen wearing a mole-skin round the neck to favour teething.

Four-leaved clover renders one invisible.

Friday is an unlucky day, and thirteen an unlucky number. Where thirteen sit down to table, one is sure to die before the year is out.

Crickets bring luck to a house.

To cure lameness, gripes, and other diseases in horses, you have only to pronounce these words: "St. John, St. John, St. John of Nicodemus, in the name of Elizabeth, I conjure thee that this

beast may suffer no more than the holy Virgin suffered when she gave birth to Our Saviour Jesus Christ." Then five *Paters* and five *Aves* must be said. J. KESSON.

DORSETSHIRE FOLK LORE.—I saw in a cottage, the other day, a very small toy-loaf hanging over the chimney-piece; and, on inquiry, I was told that it had been baked on Good Friday. And, if it were carefully preserved, would prevent the good wife's bread from being "reamy," i. e. stringy, during the whole year. C. W. BINGHAM.

NORMAN FOLK LORE.—It is stated, in *Life in Normandy* (Edmonston and Douglas, 1863, vol. i. p. 14), that the young girls there have a superstition that such of them as do not assist at the annual *Fête-Dieu*, have no chance of being married for a twelvemonth. A. O. V. P.

CURE OF WARTS.—The following is practised in all parts of Ireland, and is believed by even the more intelligent classes, to be an effectual cure for warts. I have seen it done hundreds of times in the south-east of Ireland:—Take a small stone, less than a boy's marble, for each wart, and tie them in a clean linen bag, and throw it out on the highway. Then find out a stone in some field or ditch, with a hollow in which rain or dew may have lodged (such stones are easily found in rural districts) and wash the warts seven times therein, and after this operation whoever picks up the bag of stones will have a transfer of the warts. S. REDMOND.

Liverpool.

CHARMS.—In *A Book of Dreams, and other Things useful to know*, printed for C. Halliday, Birmingham, 1784, are the following charms. I do not find them elsewhere, and wish to know whether they are current in Warwickshire or elsewhere? They do not look like mere inventions:—

"To rescue a House from Fleas.—When you first hear the cuckoo, take some of the earth or dust from the place on which your right foot is standing. Lay it on the threshold of your outer door, telling nobody, and neither fleas, earwigs, or beetles will cross it."

"A badger's tooth sewn within the waistcoat, brings luck at cards."

"If one be a drunkard, put a live eel in the liquor that he likes best; kill it there, and give him some to drink, and he will hate it ever after."

J. M. K.

Malvern.

ST. SWITHIN.—In the Huntingdonshire parish wherein I passed St. Swithin's Day, 1865, we had not a drop of rain. A cottager said to me, "It's a bad job for the apples that St. Swithin ha'n't ruined upon 'em." "Why so?" "Because, unless St. Swithin rains upon 'em, they'll never keep through the winter." CUTHBERT BEDE.

MAY KITTENS.—"A May kitten makes a dirty cat," is a piece of Huntingdonshire folk-lore quoted to me in order to deter me from keeping a kitten that had been born in May. CUTHBERT BEDE.

BITING BABIES' NAILS.—My niece tells me that, in conversation with a poor woman in a village near Bath, mention was made of the inmates of a neighbouring reformatory. The poor woman assigned as a reason for their propensity to pilfer and steal, that their mothers must have cut their nails before they were a year old. She always bit her babies' nails, otherwise they would turn out thieves. THUS.

BECKFORD'S "THOUGHTS ON HUNTING," ETC.—Some time ago I picked up a slender volume entitled—

"The Art and the Pleasures of Hare-Hunting, in Six Letters to a Person of Quality," by John Smallman Gardiner, Gent. London, 8vo, 1750, pp. 56.

Within is the book-plate of Charles Clark of Great Totham, and a long MS. note, probably in his writing, to the following effect:—

"This is the origin of Mr. Beckford's *Thoughts on Hunting*, which he has copied into his book, without having principle enough to acknowledge the obligation. This pamphlet is so very scarce that Mr. Barker of Covent Garden asks *ten guineas for a copy*; this scarcity is supposed to arise from its being bought up prior to Beckford's publication."

Now, I have always entertained a high respect for the *Thoughts on Hunting* by Peter Beckford, looking upon it as a classical treatise not unworthy to rank with the prose *Cyngetica* of Xenophon and Arrian, and the poetical ones of Nemesianus and Faliscus. Beckford, too, was a scholar; and, if not to be regarded as the Euclid of the venatory art, was, according to the *Retrospective Review* (vol. xiii. p. 230, part II.), the most accomplished hunter from the time of Nimrod to the present day;—one who "could bag a fox in Greek, find a hare in Latin, inspect his kennels in Indian, and direct the economy of the stable in excellent French." Such a man could hardly need to filch from an obscure tractarian; and I was pleased to fail in detecting the slightest plagiarism or imitation, or indeed any evidence that the later writer had seen the humble work of his predecessor. Having satisfied my mind as to this I replaced the books on the shelf, but was still at fault to account for the MS. note. The other day, however, on looking over another book on a similar subject entitled—

"Cyngeticon; or, Essays on Sporting, consisting of Observations on Hare-Hunting, &c., by William Blane, Esq." 8vo (N. D.)

I found the "Six Letters" are printed entire, among the treatises of which this volume is com-

posed. The author's name is not given; but Blane can hardly be charged with the dishonest appropriation of which the MS. note makes mention, as he styles himself merely the "editor" of the volume, and states in his preface that one of the essays in his volume was received from a gentleman, who had transcribed it from a printed pamphlet which was very scarce, and which was given to him as "a singular curiosity."

This note will at least supply the name of the author of the "Six Letters," in Mr. Blane's volume, which, from the alleged rarity of the original pamphlet, might not be otherwise discoverable.

WILLIAM BATES.

Birmingham.

LEVINA BYNNYNCH, OR TEERLINC. — Mr. J. G. Nichols, in his *Notices of the Contemporaries and Successors of Holbein* (p. 39), writes thus of this celebrated painter in miniature: —

"She was the daughter of Simon Benich, of Bruges, also a miniaturist; who passed some time in England, and her husband appears to have been an Englishman."

Permit me to avail myself of your columns to rectify some errors in this paragraph. Levina's family name was Bynnych. I have met with her father's signature six times in the archives here, and once only has he signed his name otherwise—Byenync. Levina's husband, George Teerlinc, was a burgess of Blankenberghe, a small seaport town between Ostend and Sluus. He was the second son of George Teerlinc by his third wife, Margaret van Ardoeye.

The latest proof I have found of George and Levina's being in Flanders, is an act passed by them before the burgomaster and sheriffs of Bruges on the 4th of February, 1545, when the mortuary accounts of George Teerlinc the elder were closed. They probably left Flanders for England shortly after, as Levina's name figures in the Household Accounts for the Midsummer term, 1547. The Teerlinc family arms were: Azure, a chevron or, accompanied by two dice; on a chief or, a star between two roses gules. George Teerlinc returned to Bruges, and died here in 1580. His property was inherited by his only surviving grandson, George, son of Mark.

What proof is there that Simon Bynnych "passed some time in England"? At the commencement of the sixteenth century (1514, 1516, 1517), he was living in Antwerp. He visited Bruges in 1508, 1512, 1516, and 1517; and settled here in 1518. There is proof of his being constantly here from then until 1555. When was he in England? Before 1517, or between June, 1555, and his death, which occurred before November, 1561, apparently at Bruges. The documents I have discovered concerning the Bynnychs are far too long for your columns; but if any of your readers are interested in those artists,

they will find them given at length in the first of a series of papers on Flemish miniaturists in the *Beffroi*, vol. ii. pp. 298 to 320 (Barthes & Lowell, London, 1865). I should be glad to know if any of Simon or Levina's miniatures are known to exist in England, besides the Portuguese genealogies in the British Museum?

W. H. JAMES WEALE.

Bruges.

BRUNETTO LATINI: MONTHLY AND EUROPEAN MAGAZINES. — In the early volumes of the *Monthly Magazine* are a variety of interesting original documents. Amongst these are extracts from the portfolio of "A Man of Letters," which, if genuine, are well worthy of being reprinted. For instance, certain letters, said to be translated from "Brunetto Latini," who is asserted to have been in England in the reign of Henry III., and who had an interview with Roger Bacon, in which a variety of discoveries were communicated, such as the mode of making gunpowder, the virtues of the magnet, &c., &c. All this is assuredly *curious*, if true. Some of your contributors will be able, no doubt, to enlighten my ignorance on the point, and tell who "the Man of Letters" really was. But irrespective of this, a very valuable miscellany might be made of original letters and papers contained in this Magazine, which at the present period would be received with pleasure by the reading public. But the most valuable of these periodicals is the *Europæan*, which I have understood was for a long time edited by Isaac Reed, in every number of which will be found an infinity of original papers of deep interest and value. I had the good fortune recently to purchase for a very small sum a complete set of this miscellany, in the finest condition, and elegantly bound, the plates in the best possible state; and on going through the volumes I was astonished at the mass of out-of-the-way information it contained, portions of which, I cannot help thinking, might also be turned, by an enterprising publisher, to account.

J. M.

THE NORTHMEN. — The dwellers in the North of Europe are in England and by English writers nearly always correctly called "Northmen," signifying the ancient inhabitants of the three Scandinavian kingdoms, Denmark, Norway, and Sweden. In France they are termed "Normands." Nevertheless, the word "Norsemen," used with the same signification, is also now and then to be met with amongst English writers. This is, however, not only incorrect but erroneous, the word "Norsemen" denoting only the Norwegians, the inhabitants of the kingdom of old Norway, but by no means those of Denmark and Sweden. The word "Norse" was in ancient times used to signify that *patois* which the Norwegian colonists spoke in the Orkney isles, and in the county of

Caithness (Scotland); and the appellation "Norse" can therefore correctly be applied only to that language which the Norwegian commonalty then spoke; while "the Northmen," spelled *North*, not *Norse*, comprise as an aggregate all the ancient dwellers of all Scandinavia, those hardy mariners whose prows grated on the New England shores five centuries before Columbus (whose correct name, however, was *Colón*, Columbus being merely a barbarous perversion) saluted Guanahanie.

The great antiquaries, C. C. Rafer of Copenhagen, and Jacob Grimm of Berlin, caution against all heedless commixtion of "North" and "Norse."

PAUL C. SENDING.

Denmark.

BOSH. — In *The Slang Dictionary*, 1804, p. 81, is the following passage: —

"BOSH, nonsense, stupidity.—*Gipsy and Persian*. Also pure *Turkish*, 'Bosh Lakerdi,' empty talk. A person, in the *Saturday Review*, has stated that *bosh* is coeval with Morier's novel, *Hadjji Baba* [*Hajji Baba*] which was published in 1828; but this is a blunder. The term was used in this country as early as 1760, and may be found in the *Student*, vol. ii. p. 217."

The "person" thus spoken of by the compiler of *The Slang Dictionary* was the writer of an able critique upon an earlier edition of the work, and is undoubtedly correct as to the way in which the word *bosh* first came into popular use in this country. In the year 1828 I was pretty well up in slang, and I can testify that to me, and to all my acquaintances, the word was then perfectly new. I remember my first reading of Morier's novel as vividly as if I had read it but yesterday. Everybody quoted it; and not only *bosh*, but several Persian phrases, also occurring in the work, at once took the fancy of the public, and have ever since been more or less naturalised with us—such as, "To eat dirt," in the sense of being humiliated; "May your shadow never be less," &c. The word *bosh* still betrays its literary origin in being more or less confined to the educated classes. One does not hear it among the true *slangy* population of the streets.

What is *The Student* so curtly mentioned by the dictionary writer? Can any correspondent of "N. & Q." verify the reference which is said to prove that *bosh* was in use, as a slang word, in 1760?

JAYDEE.

[*The Student, or the Oxford and Cambridge Monthly Miscellany*, 2 vols. was published 1750-1. The word *bosh* does not occur at p. 217 of the second volume.—ED.]

Queries.

BARROW FAMILY.

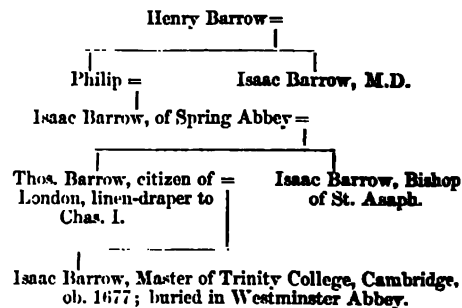
In 1 Richard III. Thomas Barowe was made Master of the Rolls, and subsequently received other appointments (*Foss's Judges*, iv. 485). He died circa 1407, and his will is in the Prerogative

Court of Canterbury. He had a brother Richard, a merchant of the Staple of Calais, who died in 1505, and to whom (with his wife Beatrix) there is a brass in the church of Winthorp, near Burgh, Lincolnshire. In 16 Edw. IV. there was a grant of arms by J. Yrlande, King of Arms, to Thos. Barowe and his heirs: "A schochune of sabil, a row [roe] of silver in his kynde, a barr of gold, in chef too flour-delyse of y^e same" (Harl. MS. 1820, 71^b and 60.)

In 11 Hen. VII. there was a grant to Thos. Barowe, his brother Richard and Richard's issue, to beare: —

"Quarterly, 1. Sabul, two swords (y^e poyntes upward) crossed, pomelled-hylted and fretted sylver, between foure flour-de-lyse golde, a bordure sylver and purple. The 2nd quarter, Sabul; in the base parte a roo passant in his own kynde sylver, a bar, in y^e chefe two flour-delyse golde."

In 3 & 18 Chas. I., Maurice Barrowe was sheriff of Suffolk. His arms (given by Fuller) were: Sa. two swords in saltire arg. hilted, between four fleur-de-lys or, within a border compoy of the second and purpure. Isaac Barrow, M.D. (brother of Philip, the great grandfather of Isaac the Master of Trinity), was buried at All Saints' Church, Cambridge. On his monument were the arms: Sa. two swords in saltire arg. hilts and pummels or, between four fleur-de-lys of the third. From the above, we may suppose the Master of Trinity to have been a descendant from Richard, buried at Winthorp; who in his will, made in 1502, names three sons—Thomas, John, and Richard. The following genealogy is culled from the brief memoir prefixed to the *Works* of Isaac Barrow: —



If Richard Barowe, of Winthorp, was the progenitor of the Master of Trinity, can any of your readers fill up the hiatus in the genealogy? The family and the arms of Barrow are mentioned in "N. & Q." 1st S. ii. 247; 2nd S. vi. 288. B. Lincoln.

ANONYMOUS.—1. Who is the author of a volume of *Moral Tales*, &c. published at London in 1820, with the title, *Friendly Advice to Poor Neighbours*.

This little book, which possesses considerable merit, was, if I mistake not, the composition of a lady.

2. Who is the English translator of Madame de Genlis's *Memoirs*, in 8 vols. 1825?

3. Who is the author of a juvenile work having the following title—*Dialogues between three little Girls*, calculated to facilitate their progress in Knowledge and Virtue. London, 1821?

R. INGLIS.

BANCA CAVA.—What is the Banca cava of the Inquisition, as mentioned in Kingsley's *Westward Ho?*

MARCHEMONT.

BALFOUR FAMILY OF BURLEIGH.—It is stated in a note to the 44th chapter of Sir Walter Scott's *Old Mortality* (Abbotsford edit. vol. ii. p. 673), that the family of Balfour of Burleigh yet exists in Holland or Flanders. We are told that "the Brussels papers of 28th July, 1828," speak of Lieutenant-Colonel Balfour de Burleigh as "Commandant of the troops of the King of the Netherlands in the West Indies."

I am anxious to know whether the connection with the Scottish Balfours can be proved.

K. P. D. E.

BERWICKSHIRE.—Are there any collections for a history of this county in existence? F. M. S. 229, Clarendon Villas, Plumstead.

DR. BLISS'S LIBRARY OF OXFORD BOOKS.—It would be interesting to learn whether the unrivalled collection of books printed at Oxford belonging to Dr. Bliss (as sold by Messrs. Sotheby & Wilkinson, August 9—12, 1858) included the whole of the Oxford books in his possession; or whether, as I have heard, the Curators of the Bodleian Library had the opportunity of obtaining any they did not previously possess before the sale? And further, whether the Bodleian had the same privilege as to his general library? Booksellers are accustomed to add, by way of recommendation, "Not in Dr. Bliss's Collection of Oxford Books;" which would justly be esteemed an indication of great rarity (especially as to the early examples) if all were *pubescent* sold.

DR. H. CORTON's remarks in "N. & Q." (3rd S. vii. 432), shows how readily bibliographical errors may arise; and when attention is called to them, be explained or contradicted.

The authority and value of this Catalogue (and there are few better) would, I conceive, be somewhat increased by a satisfactory reply to the above queries; and *impartial* testimony to the rarity of books is of much importance. Should any have been thus purchased for the Bodleian, a list of them would be an acceptable contribution to "N. & Q." and an indispensable supplement to the Catalogue, as indicating with tolerable correctness the *rarity*. EDWARD RIGGALL.

Baywater.

Mrs. CURSHAM.—Can you give me any information regarding Mrs. Cursham, authoress of *Martin Luther*, a poem, 1826, another edition, 1828; *Sacred and other Poems*, 1833? Has this lady published any other work? R. INGLIS.

IDENTITY OF ARMS.—In the following instances I find the same arms borne by more than one family:—

1. Gules, three rests or: by Robert de Caen, Earl of Gloucester, and Granville, Earls of Bath.

2. Or, three torteauxes: by Courtenay, and the Counts of Boulogne.

3. Chequy, or and azure; by Vermandois and Warrenne.

4. Gules, four fusils in fesse, argent: by Danbeney and De Carteret.

5. Gules, four fusils in fesse, argent, each charged with an escalop sable: by Newmarch and Cheyney of Pinhoe.

How, in each of these cases, is the identity to be accounted for? P. S. O.

"GRAVE MAURICE."—Can you tell me what historical character is known as "Grave Maurice." Is it Maurice of Saxony, temp. 1521, or Maurice of Nassau, the son of William the Silent. A picture of a man in armour, bearing such a ruff as worn in the days of Elizabeth, has this inscription: "Grave Maurice." Can any of your readers oblige me by saying who this may be? N. R. Leicester.

GEORGE MEYERS, M.A. (3rd S. viii. 107).—J. M. R. seems to possess a book of which I can find no account in Watt, Lowndes, or elsewhere. Will he oblige your readers with a short account of the author and the date of his death?

S. Y. R.

MURDER BY A BISHOP.—Can any one inform me if an English bishop was ever known to commit a murder, and bail accepted to the amount of 5000*l.*, but at the time of the trial he was not forthcoming, and that he being a bishop was allowed to forfeit his bail? Noto.

"PHEANDER, THE MAYDEN KNIGHT."—Of this work, ascribed to Henry Roberts, who is the known author of several others of a similar kind, only three editions have come as yet under my notice: the first of 1596, 4*to*; another in 1617, 4*to*; and a much later one in 1661, 4*to*. Can any reader of "N. & Q." add to this list? There can be little question that there were other impressions. W. CAREW HAZLITT.

BIRTH-PLACE OF C. I. F. I.—To the Romanist Archbishop of York, by Lord Macaulay as the 'R' I find no fewer than three 1. Leland (*Ess.* vii. 25) says. or Sturton Castel (Stafford), it

Pole lay at it by licens, and there Cardinal Pole was borne." 2. Beccatelli, in *Vita Reg. Poli* (1st edit., Venet., 1603), asserts that London was the place of his nativity. Beccatelli was Archbishop of Ragusa, and Pole's contemporary; in a second edition of his work, however (London, 1600), it is observable that the word "London" is omitted by the editor. 3. Dallaway (*Hist. of Sussex*, i. 195) maintains that there is a fair presumption that he was born at Lordington (Sussex): an opinion which Mr. Longcroft has fortified in a recent pamphlet, *The Valley of the Ems*. It is remarkable that Parker, Pole's successor in the primacy, in his account of the Cardinal's life, makes no mention of his birth-place. With respect to Lordington House, a part of which still remains, it is certain that it once belonged to Geoffrey, the Cardinal's brother; and that it was erected by his father, Sir Richard Pole, is probable. We may dismiss the tradition which yet lingers there of a lady apparition, with neck encircled by a blood-red stain; but the horrible circumstances of his mother's execution, at the instance of Henry VIII., appal every reader of English history. The tragical end of Margaret, Countess of Salisbury, doubtless caused much terror at Lordington, where, on the balustrade of the oaken staircase, the dragon cognisance of the house of Tudor may now be seen. Six miles from Lordington is South Harting: to this rectory, at the age of twenty-six, Reginald Pole was appointed by the patron, his brother Henry—an additional circumstance which connects him with this vicinity. Almost every writer since Camden has implicitly followed the statement of Leland. Can any reader of "N. & Q." furnish me with documentary or other evidence in support of this, or afford me any information on the subject?

F. H. ARNOLD.

Chichester.

QUOTATION WANTED.—On the tombstone of a clergyman in Golcar Churchyard are the following lines:—

"Lay me down kindly in my mother's lap,
Her own green mantle spread above me:
There let me rest.
As I came forth, so I return to dust,
And mingle with the grand old earth again:
Tomb of my ancient line."

Where are the above lines taken from?

GEORGE LLOYD.

Thurstonland.

THE EARL OF POVERTY.—Can you oblige me with any information as to the authority on which it is stated that the title of Earl of Poverty was assumed by John Paslew, the last Abbot of Whalley, during the rebellion called "The Pilgrimage of Grace?" The historian of the abbey, Whittaker, does not mention it, and James Clarke,

in his *Survey of the Lakes* (1789), says that the title was borne by one of the leaders in that rising who was a fisherman at Hawkshead. H. C. G. Bebington.

REGIMENTAL MEDAL.—Can any old 87th man inform me if the Regiment had a regimental medal, like the 5th Foot, and a few other regiments? I have been told that the Regiment (87th) wore a medal:—*Ob.* Bust of William III.; "The glorious and immortal memory." *Rev.* The royal arms; "King and constitution." Which medal, I believe to be a political one; and, therefore doubt its ever being sanctioned to be worn by any regiment. L. N. O.

STONEHENGE.—Bishop Gibson contends that Stonehenge could not have been erected by the Danes, "as for many other reasons so particularly, because it is mentioned in some manuscripts of Nennius: who, as everybody knows, wrote almost 200 years before the Danes were masters of any considerable part of this island." Nennius, in the *Historia Britonum*, mentions the treacherous massacre of the British chiefs; but I do not find any mention of Stonehenge. Can any one inform me where Stonehenge, by any of its names, is mentioned by Nennius? J.

THE TEMPLARS IN SCOTLAND.—In a recent work, *The Arnold Historical Prize Essay for 1865*, by A. P. Marras, B.A., there occurs a statement drawn from Eckert, *Die Heidenkirche*, which perhaps some correspondent of "N. & Q." can elucidate. The passage in the essay runs thus:—

"It is scarcely possible that all the traditions of so powerful an Order can have been swept away at once; indeed, the modern French 'Templiers' pretend to have kept up the succession of Grand Masters unbroken, and consider themselves the direct descendants of the Order of the Knights Templars, of which some remains can perhaps be traced in Scotland (Eckert says, *Heidenkirche*, p. 364, that the Knights who escaped assembled in one of the Hebrides, and there reorganised their Fraternity), and in Germany, where, instead of strange and Eschmotic rites, a kind of mysticism mingled with Alchemy and Cabalism arose, that of the Rosicrucians."

It is to be supposed that Mr. Marras was satisfied that Eckert had authority for his assertion of the reorganisation of the Knights Templars in the Hebrides, but I confess so bare and unsupported a statement seems to want confirmation. I should be glad to know whether any traces of the Order of the Temple really were discovered in Scotland after its public abolition by the Pope; and what, if any, was the authority followed by Eckert in stating the discovery.

Many places in Scotland bear names that associate them with the Templars; e.g. *Templelands*, near Dundee; *Temple*, St. Boswell's; several *Templehalls*, and also *Templetons*; a *Templehouse*, near Inverness, another near *Stewarton*; a *Tem-*

pleasland, near Falkland; and Temples, near Eaglesham by Glasgow. Probably these all indicate seats of the Order in olden time. Is there any good account of the Temple establishments in Scotland during the Early Middle Ages, before the Hospitallers succeeded to their lands? Is the list of its chief officers in Scotland to be found in any accessible work? A valuable tract, entitled *Templaria*, gives a good list of lands that had belonged to the Order. C. H. E. CARMICHAEL.

Queries with Answers.

BIRTHS OF GREAT PAINTERS. — I should feel exceedingly obliged if you or some of the correspondents of "N. & Q." could tell me when the following celebrated painters were born. I have given the dates of some of their deaths, thinking it might facilitate the means of finding out their births: —

1. Pellegione da Modena; he resided at Rome. [Born about 1585.]
2. Biagio Pupini Bolognese.
3. Maturino; he resided at Rome; died, 1527. [Born at Florence, 1490.]
4. Battista Franco; he resided at Rome; died, 1561. [Born at Venice, 1498.]
5. Ugo da Carpi. [Born at Rome, 1496; died, about 1530.]
6. Piero Ligorio; he resided at Naples; died, 1573. [Born at Naples, 1493.]
7. Bartolomeo Passerotto; he resided at Rome. [Born at Bologna about 1540; died, 1595.]
8. Ventura Salinbena. [Born at Sienna, 1557; died, 1613.]
9. Benedetto del Castiglione, a Genoese; he travelled in Italy. [Born at Genoa, 1616; died, 1670.]
10. Giacomo Cortesi. [Born at Franche-Comte in 1621.]
11. Abraham Diepenbeck. [Born at Bois le Duc, 1607; died, 1675.]
12. Filippo Lauri. [Born at Rome, 1623; died, 1694.]
13. Ciro Ferri. [Born at Rome, 1634; died, 1689.]
14. Nicolas Mignard; he resided at Paris; died, 1668. [Born at Troyes, 1608.]
15. Laurent de la Hire; he resided at Paris; died 1668. [Born at Paris, 1606.]
16. Francis Chaveau; he resided at Paris; died, 1674. [Born at Paris, 1613.]
17. Nicolas Loyer; he resided at Rome; died, 1679. [Born at Antwerp, 1625.]

THOMAS T. DYER.

IRISH LEGEND. — In Lecky's *Rationalism in Europe*, the author, referring to the French Revolution, has written in a passage of more than ordinary beauty and eloquence —

"The history of the movement was like that of the en-

chanted well of the *Irish Legend*, which lay for centuries shrouded in darkness in the midst of a gorgeous city, till some careless hand left open the door which had enclosed it, and the morning sunlight flashed upon its waters. Immediately it arose responsive to the beam, it burst the barriers that had confined it, it submerged the city which had surrounded it, and its resistless waves, chanting wild music to heaven, rolled over the temples and over the palaces of the past."

What legend is here alluded to?

W. K.

Sehore, Central India.

[There are many Irish legends, varying in some respects, which account for the existence of the lakes of that country; but all have one common source—the neglecting to close the entrance to an enchanted fountain, which caused an inundation, and covered, in a single night, fair and fertile fields, and houses and palaces, with water. Six centuries ago Giraldus Cambrensis (*Topography of Ireland*, chap. ix.) favoured us with an account of a great lake in Ulster which originated in the following remarkable manner: "The land now covered by the lake was inhabited from the most ancient times by a tribe sunk in vice, and more especially incorrigibly addicted to the sin of carnal intercourse with beasts more than any other people of Ireland. Now there was a common proverb in the mouths of the tribe, that whenever the well-spring of that country was left uncovered (for out of reverence shown to it, from a barbarous superstition, the spring was kept covered and sealed), it would immediately overflow and inundate the whole province, drowning and destroying all the population. It happened, however, on some occasion that a young woman, who had come to the spring to draw water, after filling her pitcher, but before she had closed the well, ran in great haste to her little boy, whom she heard crying at a spot not far from the spring, where she had left him. But the voice of the people is the voice of God; and on her way back, she met such a flood of water from the spring that it swept off her and the boy, and the inundation was so violent that they both, and the whole tribe, with their cattle, were drowned in an hour in this partial and local deluge. A confirmation of this occurrence is found in the fact, that the fishermen in that lake see distinctly under the water, in calm weather, ecclesiastical towers, which, according to the custom of the country, are slender and lofty, and moreover round; and they frequently point them out to strangers travelling through those parts, who wonder what could have caused such a catastrophe." Consult also Hall's *Ireland, its Scenery, Character*, &c. i. 191.]

JOHN DE TREVISA.—The above named personage is said by Bale, &c., to have translated both the Old and the New Testament into English. Is it known on what authority Bale makes this assertion? Mr. John Lewis, in his *History of the Translations of the Bible into English* (p. 50, London, 1818), seems to be confident that Bale was mistaken. But I have not seen Usher, and Wharton, as well

corporation to have desired contributions towards the work. You will judge of the workmanship from hence,—that King Charles I. was represented as a stout corpulent man. The whole was thought to be done in so ill a taste, that it is not to be erected again; and the materials have been already in part applied to other uses." (Addit. MS. 6210, p. 12, Brit. Museum.) Thomas Ricketts's drawing of the cross was engraved by George Vertue for the Society of Antiquaries in 1751.]

"A WELSH MAIN."—I have recently met with this phrase, designating a sport or pastime, in Southey's *Omnia*. What is its meaning?

D. BLAIR.

Melbourne.

[A Welsh main was connected with the barbarous pastime of cock-fighting. It consists of a certain or given number of pairs of cocks, suppose sixteen, which fight with each other until one half of them are killed; the sixteen conquerors are pitted a second time in like manner, and half are slain; the eight survivors, a third time; the four, a fourth time; and the remaining two, a fifth time: so that thirty-one cocks are sure to be inhumanly murdered for the sport and pleasure of the spectators. *Vide* Mr. Pegge's Memoir on Cock-fighting in the *Archæologia*, iii. 182, and Strutt's *Sports and Pastimes*, edit. 1845, p. 282.]

"ÆSOP NATURALIZED."—There is an old and humorous translation of Æsop's *Fables*, in familiar verse, under the title of *Æsop Naturalized*. The title-page is wanting; but the first line—

"A cock upon a dunghill bred,"—

will indicate the work I mean. Can any of your readers tell me who is the author? It is not mentioned by Watt or the usual authorities.

W. M. T.

[This work is entitled, "*Æsop Naturalized: in a Collection of Diverting Fables and Stories from Æsop, Lockman, Pilpay, and others; with useful Morals and Reflections, in easy and familiar verse. Adapted to all capacities, and intended principally for the Entertainment and Instruction of the Youth of both sexes. The Seventh Edition, with the addition of above Fifty New Fables. London, Printed for C. Bathurst, in Fleet Street, 1771.*" We cannot discover the name of the Editor.]

OLD FINGER RING.—Some time ago a massive silver ring was found in a field near Cockermouth, bearing the following inscription (inside) in an old italic hand,—"As I deserve soe I desire," and the hall-mark, ED. Is this the hall-mark of Edward VI.? and is there any published work explanatory of old hall-marks?

HENRY T. WAKE.

Cockermouth.

[See three interesting papers "On the Assay Marks on Gold and Silver Plate," by Octavius Morgan, Esq., M.P., in the *Archæological Journal*, Nos. 24, 25, and 26, and since republished in an octavo volume.]

Replies.

DRAGON IN HERALDRY: ST. GEORGE.

(3rd S. viii. 55, 79, 138.)

How any one could assert that Dr. Milner identifies St. George with the "infamous" George of Cappadocia, when the express object of his *Historical and Critical Inquiry*, &c., is to prove the contrary, is more than I can conceive or attempt to characterise. I say the same of the assertion that St. George of England is so identified by Alban Butler and Hussenbeth. As to the latter, he merely edited an edition of Butler's Lives without altering the text, but omitting the notes, and less important lives. But can any one who has read Alban Butler's account of St. George seriously assert that he identifies him with the "infamous" George? There is not a shadow of truth in such an assertion. It is true indeed that Butler states from Metaphrastes that St. George was born at Cappadocia; and so far, but certainly no farther, may each be styled George of Cappadocia. But why is Mr. Butler's decisive note altogether ignored? It suffices to settle the question; and is as follows:—

"Certain ancient heretics forged false acts of St. George, which the learned Pope Gelasius condemned in his famous Roman Council in 494. Calvin and the Centurians call him an imaginary saint: but their slander is confuted by most authentic titles and monuments. Jurieu (*Apologie de Reform.* t. i.), Reynolds, and Echard *blush not to confound him with George the Arian*, usurper of the see of Alexandria, the infamous persecutor of St. Athanasius and the Catholics, whom he endeavoured to drag into Arianism by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity, till the Gentiles, exasperated by his cruelties and scandalous behaviour, massacred him, under Julian. The stories of the combat of St. George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by Pope Gelasius and the other Catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ: though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See, in Dr. Heylin's History of St. George, the testimonies of writers in every age from Gelasius I. in 492, downwards, concerning this holy martyr."

How could any one, who had seen this in Alban Butler, assert that he identifies St. George the Martyr with George the infamous Arian? Why even Gibbon, the sneering infidel, did not venture to affirm positively that the infamous George had been transformed into the renowned St. George: but adds in his note, "This transformation is given as absolutely certain, but as a little incredible." Pity that the "solemn assertion," bent as he was upon "the propagation of the creed" of Christianity, should not be the sound observations of a

NOTES AND QUERIES.

The word *dca*, about which F. C. H. doubts, is a common abbreviation for *dicta*, and the line is evidently an hexameter belonging to a time when the false quantity in the second syllable would have been of small account. C. G. PROWERT.

Is not the right reading of the line —

"Misteriis sacris repleant nos dicta Johannis,"

"May the words of St. John fill us with sacred mysteries"? By this reading the line will scan, which would not be the case if we read "decan-tata." A. A.

Poets' Corner.

KITTY FISHER. (3rd S. viii. 81.)

Since my notes on Kitty Fisher appeared in your columns, I have been favoured by the Rev. W. J. Edge with the following communication, written by a lady in his parish, who remembers the particulars from hearing, when a child, her mother talk about Mrs. Norris: —

"Kitty Fischer, the wife of John Norris of Hemsted, was buried in the family vault in the chancel of Benenden Church, where her husband rests by her side. She was a good wife, and greatly beloved by the village poor. She was a celebrated horsewoman. She used to accompany her husband in his rides over the estate and neighbourhood. It was well known she allowed *no gates* to be opened for *her*, but *cleared them* with ease and grace. She rode a beautiful high-spirited blood mare, as black as jet. Mrs. Norris lived only a few years after her marriage. When she died, the favourite was given to my grandfather. *Kitty*, for that was her name, lived to be old; and was buried in one of my fields, I do not know where.

"Catherine Wynne was a beloved companion of Miss Norris, sister to John Norris. She was a clergyman's daughter of good family, and highly respected by all who knew her. Miss Norris had her friend buried in Benenden churchyard, and placed a stone slab over her remains, enclosed by an iron railing.

"I have an engraving by Houghton of Sir J. Reynolds's portrait of Kitty Fischer. Unfortunately, it has been much injured.

"S. C."

Mr. Edge also tells me that he is informed that the cause of Mrs. Wynne's tomb having the inscription confined to one half of its slab, was that the other half was to have recorded the death of Miss Norris, who wished to be buried by the side of Mrs. Wynne. G. W. J.

It has been said of Sir Joshua Reynolds, he was so pure-minded a man that he could never recognise an impure expression in the countenance of any that sat to him for their portraits; and that so "when he painted Nelly O'Brien and Kitty Fisher, who were rampants w——s, he made them both angels of purity and virtue." In the engraving of the latter celebrated lady, by Richard Purcel in 1759, from one of Sir Joshua's

pictures, there is certainly no expression of the most severe taste in his delineation of a woman who must have been a very pretty and fashionable woman. I have never seen an original portrait of her by him, now in the possession of John Peckforton, Esq., M.P. of Peckforton, Cheshire, which she is represented in the character of a patra dissolving the pearl. Whatever may have been her vices or her virtues, there can be no doubt, from what I have heard, of her having proved herself a most useful wife to Mr. Norris. He, by a course of dissipation and extravagance, had involved his estate to such an extent, when he married Kitty Fisher, that nothing but ruin was imminent; but she, by the influence she had acquired over him, by her good sense and prudent management, so redeemed the state of his affairs, that had she not been prematurely off by smallpox, she would have completely succeeded in retrieving his broken fortune. She was his second wife; and after her death he married for his third, a French actress. John Norris, Esq., was for twelve years M.P. for Rye, a borough in that time in the patronage of the Lamb family. There are at Brickwall two large-sized half-length black profiles of John Norris and Kitty Fisher which were presented to Thomas Frewen, Esq., by the late G. Augustus Lamb, D.D.

W. W. S.

Being on a visit to the pleasant but little known village of Brixton, Isle of Wight, as "N. & Q." cannot be missed, it has followed me here. As another proof of the wide-spread fame of Kitty Fisher, I send the following lines, which two female relations tell me were current some fifty years ago in the girls' schools of this island and of Hampshire: —

"Lucy Locket lost her pocket,

Kitty Fisher found it:

The deuce a farthing was there in 't —

Only the binding round it."

J. A. G.

CUE.

(3rd S. vii. 317, 427; viii. 113.)

With all due respect to your correspondent A. A. and MR. BOLTON CORNEY (*clarum et venerabile nomen*), I cannot help thinking that their remarks, *in re* "cue," are as the words that darken counsel. Any theatrical prompter will tell these gentlemen, that the *cue* is simply and literally the tag or tail end of the speech to which the actor interlocutor has to make reply. The shorter the cue, the better the player will retain it in his memory. Thus, if A has to say to B "I am glad you have returned to town, and am delighted to see you," the proper *cue* would be "delighted to see you," or shorter still, "to see you." The

first, and actors afterwards adopt the principle which, I am told, obtains in the army. To the civilian, "Shoulder arms!" is a command which the soldier at once obeys. The professional *miles*, however, divides the direction into two parts. "Shoulder" only puts him on the alert; but "arms"—or rather "humph"—is the *real* command which causes him to shoulder his musket. It is his *cue*, in fact. The etymology of *cue* is, I think, transparently obvious. It is nothing more nor less than *queue*—tail, or end. A pigtail is a *queue*; and a billiard-ball propeller is a *cue*, and the butt-end of a speech is a *cue* or *queue*.

GEORGE AUGUSTUS SALA.

The word *cue*, like most short ones, has many meanings. In the theatrical sense of the *end* words of the previous speech, which an actor has to commit to memory as well as his own part (*role*), the French do not use the word *queue*. The following are the terms used by the French, corresponding to the various meanings of our word *cue*. The hair-dresser's *queue*: the tail of hair of various designations, *pig*, &c. In the sense of the part a man is to play or recite in his turn, they say *role*; but this is not precisely what we mean by *cue* theatrically, for which I cannot find the exact equivalent in French. In the sense of *end*, they use *la fin*, *le bout d'une chose quelconque*, and *replique*. The stick in billiard-playing is *queue*. In the sense of *hint*, it is *signe*, *mot*. In the sense of *humour*, it is *humeur*, *veine*. The name *queue* is also given in France to the *liard* = *quadrans* = the fourth part of an *as*. It is of kindred derivation with the Latin *cauda*, and the Italian and Spanish *coda*. Although the French do not, I believe, use any word precisely as we do for the actor's *cue*, the German has the exact meaning in *ende* (end) and *stichwort* (stitch-word). *Cue* is well explained in Danish, as *enden af en ting* (end of a thing).

It may be convenient to point out all the passages in Shakspeare where this word *cue* occurs: *Merry Wives of Windsor*, Act III. Sc. 2, 3; *Much ado About Nothing*, Act II. Sc. 1; *Midsummer Night's Dream*, Act III. Sc. 1 *his*; Act IV. Sc. 1, Act V. Sc. 1; *Henry V.*, Act III. Sc. 6; *Richard III.*, Act III. Sc. 4; *Lear*, Act I. Sc. 2; *Hamlet*, Act II. Sc. 2; *Othello*, Act I. Sc. 2.

T. J. BUCKTON.

SECOND SIGHT.

(3rd S. viii. 65, 111, 136.)

F. C. H. and myself shall probably never agree in this matter; but before I quit it, allow me to explain my meaning a little more precisely.

Cases of the kind under consideration consist of

several parts. For example, in this instance there are, 1st. The presumed apparition or vision; 2nd. An event coincident with the apparition, but not connected with it by any known law of nature; that is, the illness and death of the person who was the subject of the apparition; and 3rd. Another event which followed at a little interval; that is, the death of the witness of the apparition. And the point to be determined is, whether there was any kind of connexion, natural or supernatural, between these several circumstances.

Of these events, only the first is claimed to be supernatural. The second and third lie within the range of ordinary experience, and are of the kind that can easily be established by proof. The first falls without that range, and is not easy of proof, and yet the conclusions to be drawn from the whole matter depend entirely on its being proved. If it be not established, the presumed chain of sequences is broken.

The proof of the first point rested with the old shepherd. He alone saw the apparition, or whatever it was. He knew not only all the facts of the appearance, but the state of his own mind, and of his own powers of observation at the time. He knew the precise spot where the apparition was seen, and whether, in the dimness of a Michaelmas evening, he was likely to have taken one man for another, or to have fallen into some other blunder.

Now the case was dealt with in the way of judgment by two parties. On the one side by certain gentlemen, who concluded from what the shepherd had stated that the appearance was that of the dying man, and consequently that it was supernatural. They drew also certain other conclusions which appear to me to be very extraordinary, but it is not necessary to enter into them. The case must stand or fall upon the establishment of the first point.

The gentlemen, as I have stated, determined that the apparition was supernatural. But the case was also judged by the old shepherd himself, the man who knew all the circumstances with a familiarity which no one else could possess. What did he think of it? He had "not the least idea of the affair being any thing supernatural." How he explained the matter we are not informed. Whether he was stupid enough to believe that a man could be in two places at once, or wise enough to think that he had made some mistake about the matter, does not appear. All that we are told is, that the gentlemen drew certain conclusions from a presumed fact which they judged to be supernatural, and that the only person who knew of his own knowledge anything about that fact judged it not to be so.

They who think this was satisfactory, may agree with F. C. H. I do not think so, and must therefore beg to be allowed to differ from him. J. B.

LONGEVITY.

PARR AND JENKINS (3rd S. viii. 64.)—I am sorry to find that the Editor's invitation for references to hitherto unknown contemporary allusions to these patriarchs has not succeeded in calling forth any such notices. I have recently met with two statements in an article on "Longevity" in *Good Words* of July last, for which the writer, Andrew Wynter, M.D., will perhaps be good enough to furnish his authority. The value of his paper is very much reduced by the absence of all reference to the sources of his information. As a member of the medical profession, Dr. Wynter, I feel assured, would not have advanced any such remarkable statements as those I am about to refer to, except upon what he believed to be sufficient evidence; and therefore I trust he will supply that evidence to the readers of "N. & Q."

At p. 493, when treating of Henry Jenkins and speaking of the value of testimony of contemporaries, Dr. Wynter says:—

"If, however, sceptics must have documentary evidence of a circumstance which was patent to the whole country side, we have the best of all such proof in the fact that the *Registers of the Court of Chancery* prove that he gave evidence ONE HUNDRED AND FORTY YEARS BEFORE HIS DEATH."

The *Registers of the Court of Chancery* is a very vague reference. I hope Dr. Wynter will supply some further particulars of volume, page, name of suit, or something which will enable the curious to procure a copy of Jenkins's evidence from the Public Record Office.

At p. 495, Dr. Wynter says: "The great-grandson of Old Parr died at Cork only a few years ago at the age of 103." Will Dr. Wynter kindly state on what authority this statement is founded? L. P. J.

MARY DOWNTON (3rd S. vii. 154, 503, &c.)—I presume that the following instance will be acceptable to your readers. For the first two years after my ordination, while curate of Allington, near Bridport, I was a weekly visitor to a bedridden woman (a parishioner) named Mary Downton. She died November 4, 1860, at the (generally supposed) age of 106 years, retaining all her mental faculties except sight, which she had gradually lost some years before I became acquainted with her. I can recall many a pleasant conversation with this "oldest inhabitant." Strange to relate, the earliest incident of her life which she could recall to memory was being carried out, "within an inch of her life," from her father's burning cottage at the age of four years. JUXTA TURRIM.

[By a subsequent communication, we learn that our correspondent has kindly undertaken to investigate this case, feeling with ourselves that, after what has occurred with respect to Miss Mary Billings, no small

caution is required in accepting statements of alleged longevity, which are so often made upon very insufficient grounds.—ED. "N. & Q."]

ANDREA FERARA (1st S. iii. 62; x. 224, &c.; 2nd S. i. 73, 411.)—Queries and articles respecting the age and country of this celebrated sword-maker have, from time to time, appeared in the columns of "N. & Q." I beg, therefore, to refer all such readers as are interested in the subject to a valuable paper on "Andrea Ferara," in the August number of the *Cornhill Magazine*; in which the writer shows, that he was an Italian, on the authority of a passage which occurs at fol. 62 of Giovan Matteo Cicogna's *Trattato Militare* (4to, Venice, 1583), where the author (in treating of the most renowned swordmakers of Italy in the sixteenth century) says: "in ciudad di Bellun sono gli ingegnosi Maestro Giovan Donato et Maestro Andrea de i Ferari, ambidue fratelli, i quasi stanno alle fusine di Messer Giovan Battista detto il Barcelone;" that is to say: "In the town of Belluno are the ingenious Masters Giovan Donato and Andrea of the Feraras, both brothers, of the foundry of Master Giovan Battista, called 'The Barcelonian.'" The result at which the writer of the article in question arrives, is, that Andrea Ferara was born about the year 1555; that he was of a family of armouers which had existed in Italy at least two generations before that time; and of whom the first, like Giovanni di Bologna, Leonardo da Vinci, Paolo Veronese, and a crowd of mediæval artists, derived his nomination from the place of his nativity—the ducal city of Ferrara.

J. W. T.

"DITES MOI OÙ, N'EN QUEL PAYS" (3rd S. viii. 30, 78.)—I have before me four editions of the poems of François Villon: the first printed in Paris, July 20, 1532, by Galliot du Pre; the second edited by Clement Marot, 1533, by the same printer; the third, Paris, 1723, by Courte-lier; and the fourth, "with remarks by several persons," printed at the Hague, 1742.

The first edition is without preface, note, or comment; and contains merely the title-page and the text of Villon, to which are added, as in the subsequent editions, "*Le Monologue du franc Archer de Baignollet*," and "*Le Dialogue des Seigneurs de Mallepaye et Bailluant*." The text and punctuation differ from that quoted by MR. GUYZAVE MASSON, and the other editions under my eye:—

"Dites moy se en quel pays,
Est Flora, la belle Romaine;
Archipiada ne Thais,
Qui fut se cousine Germaine?
Echo, parlant, quant bruit on meisme,
Desse riviere ou sur estang,
Qui besuite est plus que humaine,
Mais ou sont les neiges d'antan?"

see of Winchester, 1499-1500; this, however, was not effected until 1565. (See Warner's *Collections*, iv. 159, 195-6; and Rymer, xii. 740, and *Magna Britannia*, ii. 891.) In 1578 the Archbishop of Canterbury held a Visitation. (Strype, *Annals*, ii. ii. 344; Soames' *Elizabeth. Hist.* 203; 2 *Zurich Letters*, cvi.)

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SIR SAMUEL CLARKE (3rd S. viii. 28, 60, 117.)—Your correspondent asks for information respecting the name of Clark, "Merchant, 1675." I find, upon referring to an old list of merchants of that date, the name occurs as follows: Sir Samuel Clark, Throgmorton Street; Mr. Clark, Pudding Lane; Mr. Clark, Laurence Poultney Lane; Mr. Clark, Kingsland; Mr. Clark, by the Horseferry, Westminster; Sam. Clark, Bartholomew Close.

T. GLADWELL.

PRINCE CHARLES EDWARD STUART (3rd S. viii. 107.)—There is at Beaufort Castle, near Beaulieu, the seat of Lord Lovat, a small full-length of this Prince, attired in a close-fitting tartan vest or jacket, with breeches of the same and silk stockings; and with, if I remember, a white rose in his highland bonnet. It was sent by the exiled family to Simon, Lord Lovat; and, I have understood from the present Lord Lovat, that other portraits of the Prince were similarly sent over to other adherents of the family. This picture, which has a foreign look, represents the Prince as he might be about 1737—like that mentioned by your correspondent EDW. MARSHALL. I am quite sure that the courteous owner would willingly give any farther information in his power, if applied to by your correspondent.

NORTH BRITON.

REV. EDWARD FORD (3rd S. vii. 459, 504; viii. 90.)—The following is the account of this incident in the *Gentleman's Magazine* for March, 1734, p. 164:—

"The Rev. Mr. Edward Ford, M.A., Jun. Fellow of Trinity College, Dublin, being shot by the Schollars, having rendered himself unacceptable to them, tho' a very pious man. One night they broke his windows; and he firing upon them, they returned it, and killed him on the spot. A reward of 300l. has been offered by the Lord-Lieutenant for apprehending Mr. Dee, or any of the persons concerned in the said murder. The Provost and Fellows of Trinity College have also offered 150l. for the like purposes."

This differs much from the story of the "Murdered Fellow" in the *Dublin University Magazine* for March, 1835.

J. C. S.

TOASTS (3rd S. viii. 74, 115.)—I am glad to see that my suggestion has met with approval. Permit me to add that, in Ireland in 1808, when aid from France was expected by the disaffected, a popular toast was—"The feast of the Passover."

I may refer those interested in toasts to "N. & Q.," 1st Ser. vii. 105, 220, 355. Can any correspondent give a correct version of the Orange toasts—"The glorious, pious, and immortal memory," and "The Pope in the pillory"?

CYRIL.

"LEADING APES IN HELL" (3rd S. viii. 77.)—The song quoted by UNEDA, "Oh, no, no, I never will marry," &c., is a sort of imitation (hardly a translation) of the Spanish "No, no, no, no quiero casarme," which last contains no allusion whatever to "leading apes in Hell." Neither have I ever seen the phrase used by any Spanish author.

NOELL RADECLIFFE.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 18, 56, 78.)—Dafter for daughter is not unfrequent in parish registers, more especially during the Commonwealth, when the entries were usually made by the parish clerk or some other uneducated person. I have occasionally met with entries like the following, which are copied from a register accessible to me—

"1650 Sept. 18. Marey, dafter of Henery Tallson.

Ann, dafter of William Cooke.

October 14. Elizabeth, daff. of Richard Crouch and Cobbler."

JUXTA TURRIM.

CARABOO (3rd S. viii. 94.)—The maiden name of this woman was Wilcox; she was born at Witheridge, near Exeter. Her father was a shoemaker. Baker was her name after marriage. I have the full particulars of her career in my notes from newspapers of the day, and shall be happy to furnish any further particulars. I have also a facsimile of her writing, and can furnish your correspondent with a tracing, if he will send his address.

WILLIAM TUCK.

15, Milsom Street, Bath.

BEEST (3rd S. viii. 79.)—Biestings or beestings, *colostra*, the milk that first comes from the cow after calving, is from A.-S. beost, byst, or bysting. This is an old Germanic word, found in a great many of the Germanic dialects, e.g. Old High Ger. piost; Mid. H. G. biest; Low Ger. Beest; Dutch, biest; Fris. bjast, bjüst; Bavar. biest; in Switzerland, biest, biemst, biemst, briest, briesch, briemst; Mod. Ger. biest or biestmilch. In the present German we also find: Biestbutter, *butyrum e colostra*; Dutch, biestboter, and Biestkäs, *caseus e colostra*. Vide *Deutsches Wörterbuch*, von Jacob Grimm und Wilhelm Grimm.

J. C. HAHN, Ph. D.

Heidelberg.

SYMBOLIZATION OF COLOURS IN HERALDRY (3rd S. vii. 64, 159.)—Your correspondent D. P. has shown that Wilson de la Colombiere's clue to the invention of tricking is inadmissible; it no means follows that Petra Sancta's title is good.

Indeed, I am now prepared to show that Menestrier's statement, "Que l'on en voit aussi la pratique en quelque endroit avant le P. Petra Sancta" is perfectly correct. A learned antiquarian friend of mine, the Count de Limburg Stirum of Ghent, has drawn my attention to an armorial chart of the Duchy of Brabant, published at Louvain in the year 1600, with the following title:—

"Briefue Description du très ancien, noble, et riche Duché de Brabant, qui maintient encores le tiltre très illustre du memoirable Duché de Lothier ou Lotrycke, &c."

At the end is the engraver's name, A. Rinelt and this legend: "Excudebat Jo. Baptista Langrius cum gratia et priuilegio. Lovanij anno 1600. Signavit J. de Busschere." In all the shields of this chart the tinctures are indicated by dots and lines in exact accordance with the system employed by Wlson and Petra Sancta, and since universally adopted. Not only this, but an oval figure, immediately beneath the title, divided into six compartments, serves to explain the system. Beneath it is this note: "Les marques représentées en cette ovale demonstrent la distinction des métaux et couleurs des armoiries."

As this chart was published thirty-four years before Petra Sancta's *De Symbolis Heroicis*, the claim on his behalf must be abandoned. The question to be resolved now is, whether Langrius invented the system or not. I may trouble you with a further communication on this point later, but I have not leisure at present to pursue my investigations. W. H. JAMES WEALE.

Bruges.

WILL O' THE WISP (3rd S. viii. 60.)—This luminous meteor, in Latin *Ignis fatuus*, which is often seen in summer nights over morasses, graveyards, &c., and which is now supposed to be caused by the spontaneous inflammation of a gaseous compound of phosphorus and hydrogen resulting from the decomposition of animal or vegetable substances, has a variety of names. Besides Will o' the Wisp, we find Will a' Wisp, Will with a Wisp, William with a Wisp, Will with the Wisp, dank Will, Kitty with a Wisp, Kit with the Canstick (i. e. candlestick), Jack with a Lanthorn, Jack w' a Lanthorn, Friar's Lantern, in Milton's *L'Allegro*, the Wat, &c.

Wisp is a little twist of straw or kind of straw torch, and the above names had no doubt their origin in the appearance of the meteor, as if Will, Jack, or Kit were going about with lighted straw torches in their hands. In German, Will o' the Wisp is called *Irrwisch*, a wandering wisp, from *irren*, to err, to wander, and *wisch*, a whisk or wisp. For a full account of this phenomenon, vide Brand's *Popular Antiquities*, revised by Sir Henry Ellis. J. C. HANN, Ph. D.

Heidelberg.

COLD HARBOUR (3rd S. viii. 71, &c.)—A farm in a high and bleak situation in the hundred of Wirral, Cheshire, is called *Windy Harbour*. This circumstance may be of some value as supporting the views of DR. HAHN, MR. G. VERN IRVINE, and others, who hold that cold harbour means simply a cold place of shelter, residence, or habitation,—a definition which seems so obvious as to render deeper investigation unnecessary. A. C. G.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct to the gentleman by whom it is required, and whose name and address given for that purpose:—

Reverend L. LUGWAO or LUGWAC. Vol. I. 4to. [The address required of the person who reported a copy of this.]

Wanted by Rev. Alfred Gatty, Ecclesfield Vicarage, Sheffield.

Notices to Correspondents.

WM. PRICE (Abergavenny.) The work inquired after was simply a reprint (for private circulation) of the articles which appeared in "N. & Q." 3rd S. vol. I. on the *Life and Literary Labours of William Oldys*.

B. (Junior United Service Club.) We are assured by an eminent Devonshire genealogist that the arms of the *Parsons* family of *Black Torrington* are unknown.

J. MARSHALL. The residuum of the late George Offer's library has been sold as salvage to an American agent for \$24.

K. R. C. The quotation, "To party gave up what was meant for mankind," is from Goldsmith's "Retaliation," line 51.

K. B. The remark, "Amicus Socrates, amicus Plato, sed magis amicus veritas," is Aristotle's; but the words had been said of Homer by Plato himself. See "N. & Q." 1st S. iii. 484.

R. E. E. W. The origin of the expression, "No great shakes," may probably be traced to the custom of shaking hands, the shakes being estimated according to value set upon the person giving it. "Nack or nothing" is a racing phrase used when a desperate effort is made to gain the prize.

R. INGLIS. The little volume, *The Banks of the Wye, and other Poems*, 1856, is by J. H. James.

ERRATUM.—3rd S. viii. p. 140, col. ii. line 30, for "Moxon & Co." read "Marion & Co."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Stationers.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Stationers, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

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"NOTES & QUERIES" is registered for transmission abroad.

WANTED ENGRAVED PORTRAITS of the following persons connected with the county of Norfolk.—Prices to be sent to A. D. 66, St. Giles, Norwich:—

Alden, Martha, of Attleborough, executed, 1597.
Astley, Sir Edward, ob. 1633.
Astley, Sir Jacob, ob. 1723.
Astley, Sir Jacob, ob. 1769.
Astley, Rhoda (De la Val), ob. 1757.
Barker, Mrs., wife of the Rev. S. L. Barker of Yarmouth, ob. 1829.
Bayly, Rich., Dean of Salisbury, ob. 1667.
Blomfield, Ezekiel, Dissenting Preacher at Mendham, ob. 1815.
Coward, Nathan, of Dasingham, glover and poet, ob. 1815.
Crowe, Rev. Henry, M.A., native of Stoke Ferry, living 1657.
Cusson, Humphrey, of Stanhoe, ob. circa 1650.
Davy, Rev. Charles, of Topcroft, ob. 1795.
Evans, Grace, daughter of Sir Ralph Fiske, West Billiey.
Garrard Sir S., Lord Mayor of London 1710, ob. 1735.
Goddard, Catherine (Shouldham), ob. 1464. (Gough.)
Greenacre, James, executed 1537. Also his victim Hannah Brown.
Hamond, Rev. Robt. Sewtham, ob. 1821.
Littleton, Sir Thom., M.P. for Castle Rising, 1705, ob. 1710.

LONDON, SATURDAY, AUGUST 26, 1865.

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Notes on Books.

Notes.

BISHOP THOMAS PERCY OF DROMORE.*

Feeling assured that any particulars relative to this excellent man, and industrious pioneer in the literary field, will prove of interest to your readers, I send a few notes of a second visit paid to Easton Maudit, for so long a period his quiet and retired home. It is a village which has apparently undergone but few changes since Percy discharged in it unostentatiously, but faithfully, the duties of a parish priest, devoting his leisure hours to literary labours, the fruits of which have been prized by so many. Had "N. & Q." existed in his time what a contributor he would have been, and how highly he would have valued its stores of antiquarian and folk lore.

A pleasant ride of about five miles from Olney, once the abode of Cowper and John Newton, partly through fields, took me to Easton Maudit, where, owing to the kindness of the present vicar, the chance was given of inspecting the church, the vicarage, and also the register, upon which Percy bestowed so much pains,—much more carefully than on my visit there last year.

Just in front of the chancel three of Percy's children lie buried, and on inquiry I found that the *lions* now depicted on the encaustic tiles covering the vault, and precisely resembling that on the exterior of Warkworth Castle, Northumber-

land, were on the original stone, and were transferred and copied from it to the tiles. This would seem, *prima facie*, as if Percy claimed connection with the ducal house from his adoption of their badge. The following are the dates of their decease:—

"Anne Cleveland Percy, died 18th Nov. 1770.

"Charlotte Percy, died 10th Jan. 1771.

"Hester Percy, died 19th Feb. 1774."

From the churchyard a charming glimpse is obtained of Castle Ashby, the noble seat of the Marquis of Northampton, owing to whose kindness and liberality, Easton Maudit entirely owes its beautifully-restored church.

The vicarage is on the southwest side of the church, divided from the churchyard by the road, and part of it is still in existence as when the abode of Percy, and honoured by a visit from his friend Dr. Johnson in 1764. In the garden a terrace is still shown called Dr. Johnson's Walk, and the little study no doubt often echoed to his sonorous tones. Here, too, it was that the *Reliques* were compiled by Percy, and the ballad written which will most likely outlast them all:—

"O Nanny wilt thou gang with me,
Nor sigh to leave the flaunting town;
Can silent glens have charms for thee,
The lowly cot, and russet gown?
No longer dress'd in silken sheen,
No longer deck'd with jewels rare;
Say, can'st thou quit each courtly scene,
Where thou wert fairest of the fair?"

It is said to have been addressed by her husband to Mrs. Percy on her return from court, where she held an appointment as nurse to one of the royal family. In fact, *Charlotte*, her daughter, who died in 1771, was foster-sister to his Royal Highness Prince Edward, afterwards Duke of Kent, and father of her present Majesty. A portrait of her is still at Ecton House, near Northampton, the seat of her grandson, Mr. Isted, holding in her hand a scroll, on which is inscribed this beautiful ballad. Her name was "Anne," but to this day "Nannie" is a very common diminutive of it in the counties of Northampton and Buckingham.

The old register contains many records of different events, and seems in numerous instances to have done duty as a common-place book. On one page is an epigram on St. Luke:—

"Lucas Evangelii et medicinæ munera pandit;
Artibus hinc illinc Religione valens.
Utilis ille labor, per quem vixere tot ægri;
Utilior per quem tot didicere mori."

Percy has thus chronicled his own introduction to Easton Maudit in the same book:—

"Thomas Percy, A.M. of Xt. Church College, Oxon, was instituted to this Vicarage (vacant by the cession of Enoch Markham, the last Incumbent), by the Right Rev.^d Father in God Dr John Thomas, L.^d Bp of Peterborough, on Tuesday 27 of November, 1763, and on Saturday the 15th Decr following was inducted thereunto by the Rev.

* Vide 3rd S. vi. 261, 338; vii. 181.

Mr Bennett, Vicar of Earl's Barton; and on Sunday, Decr 16th following, went through the services of the Church, Articles, &c."

He thus makes a note of his own marriage, though it was solemnised in another church:—

"Thomas Percy, Vicar of this Parish, was married April 24th, 1759, at the Parish church of Desborough, near Rothwell in this County, to Anne, daughter of Barton Gutteridge of Desborough, Gent., and of Anne (Hill) his wife, daughter of Mr Joseph Hill of Rothwell aforesaid."

I must not, however, trespass more on your valuable space, but before concluding, observe, that there can be but little doubt of Percy's claiming in his own lifetime connection with the house of Northumberland, and as little doubt of their admitting the claim, perhaps as very remote indeed.

In Gilfillan's edition of the *British Poets*, Edinburgh, 1858, in the sketch of Percy's life prefixed to vol. i. p. ix. is the following:—

"He boasted,* it may be mentioned, of being the last male descendant of the ancient house of Percy, and it was fitting that he should have edited *Otterbourne* and *Chery Chase*."

The late Mr. Hartshorne, however, one of our most noted antiquaries and genealogists, was distinctly of opinion, though with the greatest respect for the memory of the good bishop, that he had no connection whatever with the great and noble house of Percy. Mr. Hartshorne looked upon him with feelings of regard, expressing in this case the ideas of many a reader of your periodical, as having been the first to draw attention to the interesting ballad literature of England, and rescuing from oblivion many a relic of antiquity.

OXONIENSIS.

P.S. Dr. Percy had as his successor in the living of Easton Maudit another eminent man in the republic of letters, Robert Nares, M.A., student of Ch. Ch. Oxford, and subsequently Archdeacon of Stafford. This nook and corner of old England was indeed highly honoured in its vicars.

THE FERTILITY OF LOPE DE VEGA'S GENIUS.

Lope de Vega not only far surpassed his rivals, amongst whom was Cervantes himself, in the excellence of his Plays and Comedies; but above all, in the *prodigious* number which he is said to have composed. There must, however, be some exaggeration in the accounts which Montalvan and Lord Holland, &c. have left us respecting the number of lines which the poet actually wrote and had printed. Thus, Lord Holland's statement appears almost incredible:—

* "He boasted," &c. When, where? What published record is there of this?

"As an author Lope de Vega is most known, as indeed he is most wonderful, for the prodigious number of his writings. *Twenty-one million three hundred thousand* of his lines are said to be actually printed; and no less than eighteen hundred plays of his composition to have been acted on the stage. He nevertheless asserts in one of his last poems—

'Que no es minima parte, aunque es exceso,
De lo que está por imprimir, lo impreso.'

(The printed part, though far too large, is less
Than that which yet unprinted, waits the press.)

"It is true that the Castilian language is copious; that the verses are often extremely short, and that the laws of metre and of rhyme are by no means severe. Yet were we to give credit to such accounts, allowing him to begin his compositions at the age of thirteen, we must believe that upon an average he wrote more than nine hundred lines a-day,—a fertility of imagination and a celerity of pen which, when we consider the occupation of his life as a soldier, a secretary, a master of a family, and a priest, become not only improbable, but absolutely, and one may almost say, physically impossible. As the credibility, however, of miracles must depend upon the weight of evidence, it will not be foreign to the purpose to examine the testimonies we possess of this extraordinary facility and exuberance of composition. There does not now exist the fourth part of the works which he and his admirers mention; but yet enough remains to render him one of the most voluminous authors that ever put pen to paper," &c. (*Life of Lope de Vega*, vol. i. p. 96-7, ed. London, 1817.)

The statements of Lord Holland rest principally upon the authority of Montalvan, the Spanish biographer of Lope de Vega, whose *Fama Póstuma* appears in the Madrid edition of Lope's Works, and also in the *Parnaso Español*. But though many writers accuse Montalvan of having grossly exaggerated the number of lines composed by the poet, yet Lope de Vega himself, in his *Elogue to Claudio*, says quite sufficient to fill us with amazement at his fertility, and the rapidity of his composition. These are his words:—

"Pero si ahora el numero infinito
De las fabulas comicas intento,
Diras que es fingimiento:
Tanto papel escrito,
Tantas imitaciones—tantas flores
Vestidos de rhetoricas colores."

"Mil y quinientas fabulas admira,
Que la mayor el numero parece:
Verdad, que desnerece
Por parecer mentira,

Pues mas de ciento en horas viente quatro,
Pasaron de las musas al teatro."

(See *The Spanish Drama*, by G. H. Lewes, London, 1846, p. 69.)

The following wonderful circumstance, quoted from Montalvan by Lord Holland, deserves to be recorded in "N. & Q.":—

"Montalvan declares that Lope de Vega wrote in *metre* with as much rapidity as he wrote in *prose*; and in confirmation of it, he relates the following story. He wrote a comedy in two days, which it would not be very easy for the most expeditious amanuensis to copy out in the time. At Toledo he wrote fifteen acts in fifteen days, which make five comedies. These he read at a private

house, where Maestro José Valbibleso was present, and was witness. But because this is variously related, I will mention what I myself know from my own knowledge. Roque de Figueroa, the writer for the theatre at Madrid, was at such a loss for comedies that the doors of the theatre de la Cruz were shut. But as it was in the Carnival, he was so anxious upon the subject, that Lope and myself agreed to compose a joint comedy as fast as possible. It was the *Tercera Orden de San Francisco*; and is the very one in which Arias acted the part of the Saint more naturally than it was ever acted on the stage. The first act fell to Lope's lot, and the second to mine. We dispatched these in two days, and the third was to be divided into eight leaves each. As it was bad weather, I remained in his house that night; and knowing that I could not equal him in the execution, I had a fancy to beat him in the dispatch of the business; for this purpose I got up at two o'clock, and at eleven had completed my share of the work. I immediately went out to look for Lope, and found him very deeply occupied with an orange-tree that had been frost-bitten in the night. Upon my asking him how he had gone on with his task, he answered: 'I set about it at five, but I finished the act an hour ago; took a bit of ham for breakfast; wrote an epistle of fifty triplets, and watered the whole of my garden, which has not a little fatigued me.' Then taking out the papers, he read me the eight leaves and the triplets—a circumstance that would have astonished me, had I not known the fertility of his genius and the dominion he had over the rhymes of our language."—(*Life of Lope de Vega*, p. 98.)

This account, if it can be depended upon, records indeed a marvellous feat in the rapidity of poetic composition. Bouterwek, however, relates something still more wonderful, viz., "That Lope de Vega sometimes wrote a play in the short space of three or four hours!" But as to the exact number of plays or dramas which he wrote, I suppose it is very difficult to arrive at any positive data. Several writers have made calculations, some estimating the number at *fifteen hundred*, while others raise it to eighteen hundred, exclusive of his *Autos Sacramentales*, &c.

The extraordinary popularity which the poet enjoyed during his life, is an evidence of great talent. To see but little merit in his works, is strangely to misunderstand the noble Spanish people who applauded them, whether they were *Comedias de Capa y Espada*,* or *Comedias historiales*, or *Comedias de Santos*, which latter were so called because they were plays, the chief materials of which were taken from the lives of such popular Saints as San Francisco, San Pedro de Nolasco, Santo Tomás, San Julian, San Isidoro de Madrid, San Nicolas de Tolentino, Santa Teresa, &c. No one indeed supposes that Lope attained *perfection* in any one department; but in spite of criticism, he will ever remain one of the most extraordinary and voluminous writers in the annals of Spanish literature.

J. DALTON.

Norwich.

* These dramas were so named from the circumstance that the principal personages belonged to the respectable members of society, who were accustomed to wear "the cloak and sword."

PETER PEACE.

The individual alluded to in a quotation (1st S. v. 412) was by trade a brushmaker, which business he followed for many years in this city. He was one of the old-fashioned tradesmen of the last century—consequential, pompous, pedantic, and as full of an ostentatious littleness as any man of his time. In the *Bristol Directory* for 1793-4 his name appears as "Peter Peace, Brush-maker, 88, Castle Street," where he kept a shop which was singular as being the only open or unglazed one for the exposure of goods for sale in Bristol, long after every other tradesman had adopted the method of closing them. This business was established by Mr. Peace's father in the year 1724. Very soon after commencing business himself, the brushmaker appeared in a new character, and assumed airs of importance before unknown among his brother tradesmen in Castle Street; and it became whispered that the veritable Peter Peace was, by some mysterious agency, endowed with the gift of healing *spontaneously*—that, in fact, he was born a *Doctor*. As time wore on, his more intimate friends dubbed him "Doctor" by way of compliment, and the vain old man felt pleased about it, especially when the compliment was extended in the city so as to become general, for then he actually had his name preceded by a capital "D." cut on his gravestone in St. Peter's church in this city, which reads thus: "D. Peter Peace's Burial Ground, 1795."

At first the letter "D." appeared designed to mislead the careless reader, and perhaps was so, as if any but such could possibly mistake its purport; for it is repeated on the same gravestone—once on the death of his daughter, and also when it records that, "The above-mentioned D. Peter Peace, who devoutly loved his Church and King, died on the 27th of November, 1837, aged 73."

The singularity of these inscriptions induced me to make some inquiries respecting the eccentric individual it chiefly commemorates, especially the meaning of the cipher "D." placed before his name. Peter Peace I find was the seventh son of a seventh son, and being, according to tradition, endowed by nature with the gift of healing, he had preceded his name with the cipher referred to without any other claim to it whatever. Having been informed that he was baptized with the same singularity of name, I examined the registers of baptism at his parish church (St. Peter's) for several years, but could find no record of such a circumstance. In 1793, however, occurs the following entry of the birth and baptism of one of his children, probably his eldest:—

"January 8, Peter, son of Doct^r Peter and Cecilia Peace, born 28th Jan^y, 1791." [And the following is a copy of the register of the burial of the "Doctor" himself]:—"1827. Doctor Peter Peace, Castle Green (where he had resided), Dec^r 4, aged 78.—Joseph Green, Curate."

The "Doctor," who was a "Colston's Boy," and in the Hospital with Chatterton, was for many years a Member of the Committee of the Grateful Society. On the occasion of a general illumination to celebrate the peace in 1814, this would-be-great, but eccentric old gentleman, had a transparency placed over his shop door in Castle Street, beneath which were the following lines written by his daughter:—

"May Heaven's Almighty hand
Our blessings still increase;
And ever guard the native land,
Of Doctor Peter Peace."

GEORGE PRYCE.

City Library, Bristol.

THE COUNTESS OF ALBANY: ALFIERI'S SONNETS.

There were two oil portraits of this Princess in the Art-Treasures Exhibition; and there are two miniatures of her among those which are now being exhibited in the South Kensington Museum. A third miniature was shown at the latter place in 1892. In four out of these five portraits the colour of the eyes is a pale blue. The fifth (one of those now at South Kensington) gives the eyes brown.

In the *Vita di Vittorio Conte d'Alfieri, scritta da esso*, the count informs us (vol. ii. p. 67) that the earliest sonnet which he wrote to the Countess of Albany is the one numbered, Sonnet XIX., commencing, "Negri, vivaci, in dolce fuoco ardenti." He adds, that all his subsequent sonnets are addressed to her, or descriptive of her. The sonnet of which Mr. Jesse, in his *Lives of the Pretenders*, has given so elegant a translation (p. 373, ed. Bohn), being the fifth of Alfieri's sonnets, is therefore not addressed to Louise at all. Let us turn to the subsequent ones, and see what colour he gives to the eyes where he is really describing her:—

"Negri, vivaci, e in dolce fuoco ardenti,
Occhi, che date a un tempo e morte e vita."

Sonnet XIX.

"Adulto appena, alla festiva reggia
Mi appresentai dell'immortale arciero
E un biondo crin fu il laccio mio primiero."

(By comparing this sonnet with passages in the autobiography, we recognise this as a description of the English lady of title, whom the count elsewhere calls Penelope.)

"Merè il gran Dio che il mondo signoreggia,
Quindi, negli anni in cui più non vaneggia,
Feci mio dolce ed unico pensiero
Altra beltà dell'occhio ardente e nero."

(This, then, must be the nameless lady to whom the fifth sonnet is addressed.)

"Senza uscir pur dalle volgare greggia,
Sperava io poi d'ogni servaggio il fine;

Nol volle Amor, e mi additò costei,
Che negro ardente ha l'occhio, ed auro il crin,
Mostrolla, e disse, 'In questa amar tu dei,
Più che il bel volto, le virtù divini,
Ch'io per bearti ho tutte accolte in lei.'"

Sonnet XXII.

The eyes of Louise, then, according to Alfieri (than whom no man had closer or more frequent opportunity of observing them) were *black*. Are we then to conclude that these four several painters (to all of whom I presume she must have sat) had united in a conspiracy to represent her eyes as pale blue? Had the eyes some chameleon power of changing their colour at pleasure? If the colour were definite and invariable (as is the case with most eyes) who shall we believe, Count Alfieri or the painters? HERMENTAUBE.

DIFFICULTIES OF CHAUCER. —

"The whiche *fortened cress*."

Rom. of the Rose, 4875.

No satisfactory explanation of "*fortened cress*" has yet been given.

Chaucer's argument, which commences sixty-five lines before, is to the effect that *illicit pleasures* tend to diminish the population. Such, also, appears to be the import of the clause now before us. For "*fortened cress*" read "*forten decrease*," i. e. "*further decrease*."

The emendation here proposed views *forten* as the third person plural of the old English verb "*forthe*," to forward or further. As the corresponding Danish and Swedish is *fort*, not *forth*, I would let *forten* stand as it is, and not substitute *forthten*.

The passage then will run thus:—

"For ther desire is for delite;
The whiche *forten decrease*," &c.

That is, the parties referred to, whose desire is only for delight, contribute, by their vicious indulgences, rather to the decay of the community than to its augmentation—they *further decrease*; a fact fully established by what some modern physiologists and statisticians have had occasion to note. Montesquieu says significantly: "*Les conjonctions illicites contribuent peu à la propagation de l'espèce*" (*Esprit des Loix*, xxiii. 2); and adds, more expressly, at the conclusion of the same chapter: "*La continence publique est naturellement jointe à la propagation de l'espèce*." Of all the eminent writers of France, Montesquieu is regarded as the deepest thinker; but Dan Chaucer lived before him. SCHIN.

DEATH OF CHANCELLOR DUMFREMLINE. —

This letter* may be from the pen of John, afterwards eighth Earl of Mar, but as there is no satis-

* Balfour's Letter and State Papers (MS.), in the library of the Faculty of Advocates, Edinburgh.

ternal evidence of relationship, this is ter of conjecture, and it might have been action of some of the other members of y, of whom there were very many legiti- illegitimate. The eighth earl having e in 1620 an Extraordinary Lord of Ses- as very natural for him, if he was the inquire who was to succeed the Earl of line. His father was the schoolfellow of VI. when under the rule of George I, and the monarch evinced in after life, by acts of kindness, his affection for the as- his youth. James with many vices had t of regarding those who had been his ns whilst a boy. The seventh earl died g, December 14, 1634, and was buried at

erson to whom the letter was addressed ie Murrays of Cockpool, now represented arl of Mansfield, who is Viscount Scone and. He was first Viscount Annand, Earl of Annandale; but having no heir he body his title became extinct, and the le peerage was conferred on the Johnston

Mar does not appear to have made any- Lord Dunfermline's death, for the chan- was given to Sir George Hay, afterwards Kinnoul, and the Holyrood parks passed after into the hands of the family of ton.

WORTHY SERVANT,—I am sory att my hart, d's pleasure, to have this occasion to advertis e death of my Lord Chancellor, who deceased ing betuixt sax and seaven. I pray God direct de to take the best cours for the estaytt of this rdome; for itt will be fownd thatt ther will be saing of him thatt is gone. I know my Lord ten to yow, as one whome he doth repose in. is desyrous to have his Majesties favour to keping of the Abbey and the Park, the rather regard to his continuall attendance heir in his service, and thatt none will so willingly un- occasions as do concerne the honor of the entertainment of strangers, when itt sall fall ay uther occasions of his Majesties service. So ow to give your best assistance in this, and thatt do me the favor as to lett me know whatt cowne tie is to take both in his service for appoynting : Chancellor, as lykways in this other particular rk and the Abbey. So, wisching yowrself and fellow all happines, I rest

"Yowr assewerd friend

"to serve you,

"J. ERSKYNE.

rud, this 16
ne, 1622.

rday his Majesties letter was rede in the Cession, rding to his Majesties desyr in itt, my Lord did renunce all claime to the Erlome of Dowglas, after sett his hand to itt as the Lordes desyred.

very loving freind
on Murray, in
jesties bedchamber."

J. M.

LYLY'S "EUPHUES" AND "EUPHUES AND HIS ENGLAND."—It is strange that neither Ames nor any other bibliographer (that I have met with) should have seen the earliest editions of these once popular performances. The first part, entitled *Euphues*, was licensed on December 2, 1578, to Gabriel Cawood, who paid a shilling for the consideration, as shown by MR. COLLIER'S *Extracts*, ii. 75. In consequence of this entry, Cawood published *Euphues* with the date, and probably in the commencement, of 1579. It was the first appearance of the book, and the impression, curiously enough, has never been described. The copy which I have seen unluckily wanted the title-page, but on the last leaf occurred the following colophon:—

"¶ Imprinted at London by Thomas East, for Gabriell Cawood dwelling in Paules Churchyard, 1579."

Subsequently to the publication of his work, Lyly saw reason to introduce important revisions into the text. He condensed some passages, omitted others, and pruned the whole text with an unsparing hand; and *Euphues*, so amended and improved, was ushered for the second time into the world without any date on the title-page or any colophon. At the foot of the title, however, was this imprint: "Imprinted at London for Gabriell Cawood dwelling in Paules Church-yard," and on the last page East the printer (though he did not put his name this time) introduced his device of a horse.

Of the undated impression by Cawood there is a copy among Malone's books at Oxford, hitherto, but erroneously, supposed to be the *editio princeps*.

Euphues and his England was licensed to the same stationer as the "second part of euphues," in July, 1580, and was immediately published by Cawood. I subjoin the title-page entire, as it has never been given before, I believe:—

"¶ Euphues and his England.

Containing

his voyage and adventures myxed with sundry pretie

Discourses of honest

Loue, the Discription of the

Countrie, the Court, and

the manners of that

Ile.

"Delightful to

be read, and nothing hurtfull to be regar-

ded: wher-in there is small offence

by lightnesse giuen to the wise

and lesse occasion of loose-

nesse proffered to the wanton.

"¶ By John Lyly, Maister
of Arts.

"¶ Imprinted at London for
Gabriell Cawood dwelling in
Paules Church-yard,
1580."

W. CAREW

BRAMAH'S HOUSE: "JENNY'S WHIM."—It is deserving of record in the pages of "N. & Q." that within the first fortnight of this present month of August two of the most interesting buildings in Pinlicko have been levelled with the ground to make way for modern "improvements." The first was the small house in Belgrave Street, South, in which Joseph Bramah, the engineer, lived and died, together with the factory behind it, occupied until a few years back by his firm; and the second, the remains of the once celebrated "Jenny's Whim" Tavern. The former has been removed for the purpose of projected alterations on the Marquis of Westminster's estate, and the latter for the enlargement of the railway leading from Victoria Station across the Thames.

W. H. HUSK.

SLIPS OF AUTHORS.—Under this head may I note the following?—

1. Pope's "Messiah":—

"Oh thou my voice inspire,
Who touched Isaiah's hallowed lips with fire."

Surely *touchedst* is required.

2. Byron.—Putting aside the well-known "there let him *lay*," in the Address to the Ocean, see the motto to "The Curse of Minerva":—

"*Pallas te hoc vulnere, Pallas immolat.*"

Here the Trojan chieftain is evidently mistaken for the Grecian goddess; unless Byron intended a comic pun on the name—a supposition not justified by the nature of his subject.

3. Thomson, "Rule Britannia":—

"The nations, not so blest as *thee*,
Must, in their turns, to tyrants fall."

Thou, by all the rules of grammar.

4. Prior:—

"For thou art a girl as much brighter than *her*,
As he was a poet sublimer than *me*."

5. Chapman's Homer:—

"For not a worse of all this host came with our king
than *thee*,
To Troy's great siege."

6. There is an epitaph in the Temple Church on Lord Thurlow, said to be written by the late President Routh, in which occur the words: "*Vixit Annis 65, Mensibus x.*" (see Campbell's *Lives of the Chancellors*, vol. v. p. 63). Should it not be *annos* and *menses*, duration of time requiring the accusative?

7. Some time back (July, 1859), a writer in the *Westminster Review* made a curious blunder in quoting the well-known line:

"*Bella gerant alii; tu, felix Austria, nube.*"

With him it assumed the unmetrical and less elegant form of—

"*Armis crescent alii,*" etc.

W. T. M.

Hongkong.

HYMN OF THE PAYS DE VAUD.—The *vignerons*, or labourers at the vine, in the Pays de Vaud, have a sacred chorus to the air of "God save the Queen," of which I made a copy many years ago when in Switzerland. It would add to its interest were I able to state when it was written:—

"O Dieu! dont les bienfaits

Ne se lassent jamais,

O Dieu de paix!

Pour louer tes présents,

S'unissent tes enfants,

E'coute leurs accents

Reconnaissants!

"Tu gardes nos berceaux,

Tu donnes le repos

A nos hameaux!

Tu bénis nos travaux,

Tu nourris nos troupeaux,

Tu couvres nos coteaux

De fruits si beaux!

"Pour combler tes faveurs,

O Dieu! rends nous meilleurs,

Garde nos cœurs!

Nous voulons te servir,

Nous voulons te bénir,

Et mettre à t'obéir,

Notre plaisir."

SCOTS.

JEREMY TAYLOR: REPARTIES.—In the *Liberty of Prophecy* (§ xviii. ad 3 and 13, vol. v. p. 562, *lin. ult.*, Eden's edit.), occur the words "the title reparties." Being engaged some time since on an edition of Taylor's *Works*, I came to the above words, and must confess I could make nothing of them: nor could Dr. Routh, Dr. Bandinel, or Dr. Bliss (all well read in the terminology of that period) assist me. To the kindness of the Rev. T. Cole, of Heavitree, I owe the suggestion that the words should stand—"the little reparties;" or, as we now write it (less correctly I imagine), "repartees." In this conjectural emendation, Mr. Cole tells me he now finds he was anticipated in one of the later issues of that which was called Heber's edition (1829, he believes). I am much taken with the suggestion: only I must add, that the words stand as I have printed them; not only in the edition of 1652 put forth by Taylor himself, but also in that of 1674, put forth after his decease; in which one would imagine any notable errors would have been corrected.

C. P. EDEN.

CATTLE PLAGUE.—Fracastorius's description of the cattle-plague of Italy, as noticed by himself, seems to bear a strong resemblance to our own visitation:—

"Vere autem (dictu mirum) atque restate sequenti

Infirmas pecudes halantumque horrida vulgus

Pestis febre malâ miserum pene abstulit omne . . .

Nonne vides, quamvis oculi sint pectore anhele

Expositi mollesque magis, non attamen ipsos

Carpere tabem oculos, sed sese immergere in imum

Pulmonem?"

Syphilis, lib. I.

JOHN HENNING.

THE GREAT BED OF WARE.—Remembering to have seen some months ago a newspaper paragraph to the effect that this Shakesperian relic was about to be sold by auction, I was about to apply to "N. & Q." to ascertain what has become of it. This, however, has been rendered unnecessary by my having just met with the required information in the notes to Mr. Rye's recently published work, *England as seen by Foreigners*, p. 212. As it is desirable that the fact should be recorded in "N. & Q.," I append a portion of Mr. Rye's note:—

"In September, 1864, this famous Shakesperean bed was sold by auction, and purchased for 100 guineas for Mr. Charles Dickens, and is now, we believe, at Gad's Hill, a famous Shakesperean locality."

WILLIAM KELLY.

Leicester.

OLD JOKE.—

"Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δαίγμα περιφέρει."—Hierocles *Fucetiae*, xi. edit. London, 1673, p. 400.

Probably the above is as old, and has been as often repeated, as any existing joke. It allows few variations. The following is now going the rounds:—

"A young writer in *Charivari*, with a large stone under his arm, was stopped the other day on the Boulevard by a friend, and asked what he was doing with the stone. He replied that he wished to sell his house; and had, therefore, got a sample of it with him, in case he should accidentally come across a buyer."—*Birmingham Journal*, Aug. 12, 1865.

On its next revival it will be told of another person, with a brick instead of a stone.

FITZTHOPKINS.

Utrecht.

LONGEVITY.

JOSEPH CAIN.—The question of longevity has been much discussed in the pages of "N. & Q.," and it is probable the following petition, which was received last year at the War Office, may be of interest to those who are investigating the subject:—

"The prayer of your petitioner humbly sheweth that he was born 10th July, in the year 1745, in the Island of San Domingo.

"At the age of 23 years I enlisted in the Regiment of the Guerriers du Nord, and served with them throughout the whole campaign in war against the Republic, from 1795 to 1798. I wear a medal for the battle of Milbally, fought in the year 1797. At the conclusion of the war the English troops were disbanded, but were shortly afterwards raised again under the title of West India Regiments. The Guerriers du Nord were numbered 5th West India Regiment, and were stationed in British Honduras. I served with this regiment 19 years, and passed through the grades of promotion until I became Quarter Master Serjeant in 1811. In 1810 the Left Wing of the Regiment in which I was left Honduras, and we were stationed in Jamaica until 1814. We were ordered on the

expedition to New Orleans, and I was present at the attack on that town. We returned from America in 1815 to Jamaica, from which station we proceeded to Nassau, New Providence, in 1816. In 1817 we were again ordered to Honduras, where the Regiment was disbanded. Lots of Land were allowed to the discharged soldiers in addition to their pension.

"At the time of my discharge I was Quarter Master Serjeant, and received but 10d. a day; and therefore my prayer is that your Lordship will kindly take into consideration past service and great age, and obtain a higher rate of pension for me, either from the Colonial Government of Honduras or England, and as duly bound, I will ever pray.

" (Signed)

JOSEPH CAIN,

Qr Mr Serj',

5th West India Regiment.

"Belize, British Honduras,
14th January, 1864."

The petitioner states that he was born on July 10th, 1745, and if such statement were correct, he would be now upwards of 120 years old. It seems manifest, however, upon the face of the document, that the age is very much over-stated, for the petitioner would have been seventy-two years of age when he was discharged in 1817, and it is not probable that a man would have been retained in the ranks to such an advanced period of life. The records of the War Office show that at the time of his discharge he was 57, which would make him now 105.

Upon this document the Commissioners of Chelsea Hospital increased the man's pension to 1s. a day, which is still issued. The Secretary of State for War has, however, directed the officer commanding the troops in Honduras to cause the identity of the claimant of the pension to be closely investigated, and, if the officer is satisfied that he is the same person to whom the pension was granted in 1817, to ascertain as far as practicable what is his true age. The result of this inquiry I shall have much pleasure in communicating at a future time.

JOHN MACLEAN.

Hammersmith.

A CENTENARIAN VOTER: MR. JAMES HARTNELL. This extract, which appears a well-authenticated instance of a centenarian, was cut from the *Bridge-water Standard* of Wednesday July 19, and may probably be considered worth a place in "N. & Q.":—

"It is worth recording that at the election at Bridgewater, on Wednesday (July 12, 1865), Mr. James Hartnell gave his vote in a loud, clear voice, although within a month of his 103rd birthday. His age is proved beyond doubt by the register of St. Mary's church" (at Bridgewater).

E. SANSOM.

[Would Mr. SANSOM, or some Bridgewater correspondent, have the kindness to investigate this case, and let us know the result of such inquiry.—ED. "N. & Q."]]

MARY FLINN.—I copy the following from *Evening Star* of August 1:—

"FUNERAL OF A WOMAN 109 YEARS OF AGE.—A woman named Mary Flinn, who had reached the above remarkable age, and who had resided for some time in Thomas Street, Wyndham Road, Camberwell, was buried at Herne Hill this morning. So great was the respect entertained for her by her country women, that fourteen couples followed as mourners. The deceased was habited in a brown dress trimmed with swansdown, and her cap decorated with white satin ribbons of great length, which she purchased herself for the occasion. The funeral created quite a sensation in the neighbourhood."

Have not some of your readers the opportunity of identifying this ancient lady, and verifying the statements made concerning her.

JEXTA TURRIM.

Queries.

ANONYMOUS HYMNS.

Who are the authors or the source of the following list, taken from *Hymns Ancient and Modern*?—

- "124. Thou art gone up on high. [Emma Toke.]
- 137. Three in One, and One in Three. [Marriott.]
- 155. A living stream.
- 165. Take up thy cross.
- 178. Jesu, my Lord, my God, my all. [Faber.]
- 193. From highest heaven.
- 209. 'Tis done, that new and heavenly birth.
- 222. (For those at sea.)
- 231. Fountain of good.
- 232. O praise our God to-day.
- 235. O God of love, O King of peace.
- 236. In grief and fear.
- 237. Rejoice to-day with one accord.
- 240. The year is gone beyond recall.
- 248. Praise we the Lord this day.
- 253. Praise to God who reigns above.
- 254. They come, God's messengers.
- 261. Come, pure hearts.
- 272. Ye servants of our glorious king."

D. Y.

In Sir Roundell Palmer's *Book of Praise*, p. 415, No. 388, a hymn by William Cowper, 1779, is the following verse:—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee!"

and I have found the same reading in several much older hymn-books. But, surely, in the third line Cowper must have written *its* (i. e. My heart's my idol's throne), and not the personal pronoun which I have italicised. If I am right, Sir Roundell will probably not be displeased at having his attention called to the error, in order that it may not be continued in the many editions of *The Book of Praise* which will no doubt be called for by the present, if not by future generations.

The last verse also of No. 8, p. 7, being Isaac Watts' metrical version of the hundredth psalm, as varied by Charles Wesley, thus appears:—

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."

A note, made years ago, but whence taken I do not recollect, declares the true reading of the last two lines to be—

"Firm as *Thyself* Thy truth *shall* stand,
When rolling years *have* ceased to move."

And this old reading appears, to my humble apprehension, far more expressive and appropriate than the one adopted by Sir Roundell Palmer.

ERIC.

Ville-Marie, Canada.

On the subject of Anonymous Hymns it is worth noticing, that in most hymn-books *all* the hymns are anonymous. This senseless practice, which gives such needless trouble to the reader who naturally wishes to know the author of every hymn worth publication, ought to be rebuked by authority; that is, by the publication, with the authority of some distinguished name or society, of a standard hymn-book announced to contain the name of every known author in the collection. This would be almost sure (if equal in other respects) to have a much larger circulation and sale than the anonymous hymn-books. W. D.

[We are compelled to omit several long lists of Anonymous Hymns, as we have not sufficient margin to follow up the subject.—Ed.]

HANNAH MORE, AND THE BLAGDON CONTROVERSY.

Can you, or any of your readers, favour me with the titles of any pamphlets relative to what is known as the "Blagdon Controversy?" I have collected the following, and would be glad to hear of others which were issued on the subject:—

1. "The Controversy between Mrs. Hannah More and the Curate of Blagdon; relative to the conduct of her Teacher of the Sunday School in that Parish; with the Original Letters and Explanatory Notes. By Thomas Bere, M.D., Rector of Butcombe, near Bristol. London, 1801."
2. "A Letter to the Rev. Thomas Bere, Rector of Butcombe, occasioned by his late unwarrantable Attack on Mrs. Hannah More; with an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart. Cadell and Davies. 1801."
3. "An Appeal to the Public on the Controversy between Hannah More, the Curate of Blagdon, and the Rev. Sir A. Elton. By Thomas Bere, A.M., Rector of Butcombe, near Bristol. Bath, 1801."
4. "Expostulatory Letter to the Reverend Sir Abraham Elton, Bart., in consequence of his late Publication addressed to the Rev. Thomas Bere, Rector of Butcombe. Bath, 1801."
5. "The Blagdon Controversy; or Short Criticisms on the late dispute between the Curate of Blagdon and Mrs.

Hannah More, relative to Sunday Schools and Monday Private Schools. By a Layman. Bath, 1801."

6. "A Statement of Facts relative to Mrs. H. More's Schools, occasioned by some late Misrepresentations. Bath, 1801." [By Dr. Moss?]

7. "A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley. Bristol, 1801."

8. "The Something Wrong developed; or Free Remarks on Mrs. H. More's Conventicles, &c. Seasonably addressed to the Blagdon Controvertists; and inscribed to the Bishop of Bath and Wells. Bristol, 1801."

9. "An Address to Mrs. Hannah More on the Conclusion of the Blagdon Controversy. With Observations on an Anonymous Tract, entitled 'Statement of Facts.' By Thomas Bere, M.A., Curate of Blagdon. Bath, 1801."

10. "The Force of Contrast; or Quotations, accompanied with Remarks, submitted to all who have interested themselves in what has been called the 'Blagdon Controversy.' Bath, 1801."

11. "Truths respecting Mrs. Hannah More's Meeting-Houses, and the conduct of her Followers; addressed to the Curate of Blagdon. By Edward Spencer. Bath, 1802."

12. "Elucidations of Character, occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Bere's Address to Mrs. H. More; with some Remarks on a Pamphlet lately published by Edward Spencer, of Wells. By the Rev. John Boak, Rector of Brockley. Bath, 1802."

13. "An Alternative Epistle, addressed to Edward Spencer, Apothecary. By Lieut. Charles H. Pettinger. Bristol, 1802."

14. "Illustrations of Falsehood, in a Reply to some Assertions contained in Mr. Spencer's late Publication. By the Rev. Thomas Drewitt, A.M., Curate of Cheddar. Bath, 1802."

15. "Calumny Refuted, in a Reply to several Charges advanced by Mr. Spencer of Wells, in his Pamphlet called 'Truths,' his Advertisements, and Handbills. By the Rev. John Boak, Rector of Brockley. Bath, 1802."

16. "Candid Observations on Mrs. H. More's Schools; in which is considered their supposed Connection with Methodism. Recommended to the attention of the Public in General; and particularly to the Clergy. By the Rev. ———, Rector of ———. Bath, 1802."

17. "The Force of Contrast continued; or Extracts and Animadversions. With occasional Strictures on the Contraster and others of Mr. Bere's opponents. And Observations on the Effects of Mrs. H. More's Schools. To which is added a Postscript on the Editors of the 'British Critic.' Respectfully submitted to the Consideration of those who have interested themselves in the Blagdon Controversy. By a Friend of the Establishment. Bristol, 1802."

18. "Animadversions on the Curate of Blagdon's Three Publications, entitled 'The Controversy between Mrs. Hannah More and the Curate of Blagdon,' &c., 'An Appeal to the Public,' and an 'Address to Mrs. Hannah More;' with some allusions to his Cambrian Descent from 'Gwyr Ap Glendour, Ap Cadwallader, Ap Styfnig,' as affirmed and set forth by himself, in the Twenty-eighth Page of his 'Appeal to the Public.' London, 1802."

I should also be glad to receive information relative to the authorship of those of the above pamphlets published anonymously.

JAMES PITT.

Stapleton Road, Bristol

In the library of
copy of *Stemmata*

Chicheleana, enriched with considerable additions by the Rev. Charles Annesley, formerly Fellow of that Society. Information respecting him will much oblige
S. Y. R.

ARTILLERY.—At the battle of Leipsic, A.D. 1631, Gustavus Adolphus used a new species of field artillery formed with boiled leather, which gave him a considerable advantage, being lighter and more manageable than metal, and less liable to heat in firing. (Coxe's *Austria*, ii. 240, Bohm's edit.) Are there any specimens of this peculiar kind of ordnance still in existence? W. W. S.

AUTHOR NOTICED BY LOCKE.—

"Those left by their predecessors with a plentiful fortune are . . . by the law of God under an obligation of doing something; which, having been judiciously treated by an able pen, I shall not meddle with, but pass on."—Locke's *Common-place Book*. "On Study," dated 1677.

Whose was the able pen, and in what book?

CYRIL.

JONATHAN BIRCH.—I have in my possession a metrical version of Goethe's *Faust*, 2 vols. roy. 8vo; the first published at London, 1839, and the second in 1842, by Jonathan Birch, Esq. The first volume is dedicated to H.R.H. Frederick William, Crown Prince of Prussia; and the second to the same patron, as Frederick William IV., King of Prussia. I have also a copy of the *Nibelungen Lied* translated into English verse by Jonathan Birch, 1 vol. roy. 8vo, Berlin, 1848; and I found recently in an old newspaper this obituary notice, 1847: "Sept. 8. Died at the Palace of Bellevue, near Berlin, Jonathan Birch, Esq., aged 64." What was he? Is anything known of this gentleman, who must have been at least a very industrious student? V. S. V.

BISHOPS' LAWN SLEEVES.—Can any one give information as to the lawn sleeves of our English bishops? This question was asked in 3rd S. viii. 29,† but no information has been given. In the picture of Queen Elizabeth's toothache, exhibited this year in the Royal Academy, two bishops are represented in this costume. Is this correct?

SENEC.

BROWNE OF MONTAGU.—I have a portrait, which I procured some years ago from a cottage in East Dorset. The subject is a lady who must have been very good looking, and has been well painted by Sir Peter Lely. There was on the back of the picture before it was re-lined, the following inscription: "Mrs. Elizabeth Browne, daughter of Captain Browne of Montagu." I should be glad to know the genealogy of this lady.
W. W. S.

[* A brief account of Jonathan Birch appeared *Gentleman's Magazine*, for Dec. 1847, p. 650.]

[† See also our 1st S. vi. 271; vii. 487.—Ed.]

the more elevated with a richer mitre, the other of less height with a mitre plain; unless these are to be taken for low pinnaced or oggee cappings. The second is similarly habited, and holds also a clasped book in his left hand, and a processional cross pattée without the lower limb in his right hand. Whom do they represent?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

QUOTATIONS.—Whence are the following?—

"Sweetest lips that ever were kissed,
Brightest eyes that ever have shone,
May sigh and whisper, and he not list."

"That heaven may yet have more mercy than man,
On such a bold rider's soul."

"Amundeville may be lord by day,
But the monk is lord by night;
Nor wine nor wassail would stir a vassal
To question that friar's fight."

[Vide Byron's *Don Juan*, canto xvi. stanza 40.]

"Heaven hath no power like love to hatred turned,
Nor hell a fury like a woman scorned."

"Men differ but—at most—as heaven and earth;
But women—best and worst—as heaven and hell."

CYRIL.

"There was something in his accents, there was something in his face,
When he spoke that one word to her, which was like a still embrace;
And she felt herself drawn to him, drawn to him she knew not how,
With a love she could not stifle, and she kissed him on the brow."

K. R. C.

REV. WILLIAM SMYTH OF BOWER AND WAT-
TEN, 1650 (3rd S. v. 498.)—Will C. H. who sent a query respecting the above, kindly communicate with me? Or will he kindly inform me where he finds evidence of the marriage or children of the above?

F. M. S.

229, Clarendon Villas, Plumstead.

WALSINGHAM.—Can any one tell me of a (special) biography of Sir F. Walsingham, or of any quarter where I might be likely to obtain information about his embassy in France beyond what is printed in Digges? I have tried the Record Office. Where are his family papers likely to be found? French historians say that, during the St. Bartholomew, some Huguenots took shelter in his house, whence they were forcibly taken, and put to death. Surely such an outrage (if a fact) must have been protested against by him, and must have found a place in his correspondence. I may add, that I have no intention of "attempting" his life, and that my object is to throw light upon a disputed portion of French history.

PISTOR.

LADY WARNER.—I picked up the other day at a sale here a half-length portrait of a Franciscan nun holding a skull; an inscription below bears her name, "Lady Warner." She probably was a

member of the Convent at the Prinsent here, now at Taunton. I shall feel much obliged if your learned correspondent F. C. H. can tell me who she was.

W. H. J. WEALE.

Bruges.

Queries with Answers.

"WHOM THE GODS LOVE DIE YOUNG."—

"This was a favourite apophthegm with the ancient philosophers, and has been quoted with approbation by more than one modern; meaning, we suppose, that lengthened life brings accumulated sin and misery."

The above is an extract from the *Dublin University Magazine* for July. Will you have the goodness to inform me who is the author of the apophthegm, and by what moderns it has been quoted with approbation? I fancy the original is in Greek.

S. S. S.

[The belief expressed in these words is of great antiquity. See the story of Cleobis and Biton in Herod. i. 81, and the verse from the *Δις ἑξαπατῶν* of Menander:—

"Ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."

Meineke, *Fragm. Com. Gr.* vol. iv. p. 105,

imitated by Plautus:—

"Quem di diligunt adolescens moritur."

Bucch. iv. 7, 18.

Wordsworth's *Excursion*, book i., has this sentiment:—

"Oh, Sir, the good die first,
And those whose hearts are dry as summer dust,
Burn to the socket."

In Morwenstow churchyard, Cornwall, there is this epitaph on a child:—

"Those whom God loves die young!

They see no evil days,
No falsehood taints their tongue,
No wickedness their ways.

"Baptised, and so made sure
To win their blest abode,
What shall we pray for more?
They die and are with God."

Vide "N. & Q." 1st S. iii. 377.]

PRETENDED RESUSCITATION.—My query (3rd S. vi. 185) about Voltaire's story of a London mathematician's attempt to raise the dead has not yet, I think, been answered. The following may throw some light on it:—

"The great geometrician, Fatio, raised some men from the dead in London."—Voltaire's *Man of Forty Crowns*, ch. vii.

Who was Fatio?

CYRIL.

[Nicholas Fatio, or Faccio, of Duiller, a mathematician, was born at Basle on Feb. 16, 1664. Bishop Burnet, in the first letter of his *Travels*, dated Sept. 1685, speaks of him as an incomparable mathematician and philosopher. In 1687 he came to England, and made the acquaintance of Sir Isaac Newton. He attached himself to the French prophets, became their chief secret, committed their warnings to writing. In 1701 one of their brotherhood, having lately died,

tors gave notice that he would rise again within a fortnight. Guards, however, were placed at his grave to prevent any tricks being played. At last Nicholas Fatio, John Detwile, and Elias Marion, were prosecuted at the charge of the French churches in London, and sentenced by the Court of Queen's Bench to stand twice on a scaffold at Charing Cross and the Royal Exchange, with a paper denoting their offence, as disturbers of the public peace and false prophets. (Oldmixon's *History of England*, iii. 397.) Fatio died at Worcester in 1753. There are many of his original letters and papers in the British Museum; and among them a Latin poem, entitled "N. Facii Duellerii Auriacus Throno-Servatus," in which he claims to himself the merit of having saved King William III. from assassination by a Count Fenil.]

HARROGATE IN 1700.—References to any works giving an account of fashionable life, characters, &c., in Harrogate about the beginning of last century will greatly oblige. F. M. S.

229, Clarendon Villas, Plumstead.

[The only two works known to us of this famed watering place are of a later date: (1) *The Humours of Harrogate*, in an Epistle to a Friend, by J. E., 4to, 1763. (2) *A Season at Harrogate*: in a Series of Poetical Epistles from Benjamin Blunderhead, Esq., to his Mother in Derbyshire, 8vo, 1812.]

MEMLING.—In an article in the *Saturday Review* (for Saturday, Aug. 5, 1865), on the Arundel Society's Publications, mention is made by the reviewer of Memling, a celebrated painter, who lived about the year 1471. He says as follows:—

"No researches have thrown any light on the exact date or place of Memling's birth."

It seems to me a great pity that nothing should be known as regards the very early history of this great painter, and not even the date and place of his birth. Perhaps you or some of the correspondents of "N. & Q." could give some information regarding him. THOMAS T. DYER.

[In Pilkington's *Dictionary of Painters* as well as in Hobbes's *Picture Collector's Manual*, i. 196, a short account of this painter will be found under the name *John Hemmelinck*. A more extended notice of him is given in Nagler's *Künstler-Lexicon*, band vi. 83-96, where it is stated (p. 83), from a manuscript entry on the last page of an old book, that his grandfather, Ruding Hemling, was born in 1342, and died in 1424; also that his father, Conrad Hemling, was born in 1394, and died in 1448; his wife Mary Bruschin died the same year. John Hemling, the painter, the fifth child of this marriage, was born in 1439, some say at Damm near Brügge; others at Brügge; and some at Eppishausen, near Constance. Consult also the latest edition of Bryan's *Dictionary of Painters*, 8vo, 1849, for an excellent compendium of the notices of this artist, furnished by different writers.]

THOMAS CROMWELL.—From Dugdale's *Origines Juridicæ* it appears that Thomas Cromwell, after-

wards the Vicar-general, had only the addition of Armiger, when the Mastership of the Rolls was given him, though he was knighted some time before. (Noble's *Memoirs of the Cromwell Family*, i. 86.) Can you give any account of his parentage or family connections, or was he a brother of Sir Richard Williams, *alias* Cromwell? GLWYSIE.

[Thomas Cromwell was of humble origin, and was born at Putney, where his father Walter Cromwell carried on the business, first of a blacksmith, and then of a brewer. Thomas Cromwell was knighted in 1531, shortly after he was taken into the service of King Henry VIII.; in 1532 he was rewarded with the post of master and treasurer of the King's jewels; in 1533 with the profitable office of Clerk of the Hanaper and Chancellor of the Exchequer, and in the following year Master of the Rolls; created Earl of Essex in 1539, and beheaded 1540. The Protector Oliver Cromwell was a descendant from Thomas Cromwell's sister, who married Morgan Williams of Newchurch, and whose son Sir Richard Williams, one of King Henry's Privy Chamber, and afterwards Constable of Berkeley Castle, assumed the surname of Cromwell, and was the great-grandfather of Oliver, the Protector. Consult Foss's *Judges of England*, v. 146-156, and any biographical dictionary.]

PRIORS OF WENLOCK.—I am desirous of acquiring the arms of Imburg, or Imbertus, the first Prior of the Abbey of Wenlock, in Shropshire. It is stated that he was elevated to the see of St. David's 1175. I have consulted all the lists of the bishops, and can find no one of that name. The only bishop mentioned as having been a prior of Wenlock is Peter de Leia, 1176. Is he identical with Imburg?

I should also be obliged for the arms of Giraldus Cambrensis, *alias* Barry, who I believe was a Prior of Wenlock. EMMA CUNLIFFE.

Pant y Ochin, Wrexham.

[Humbert was the first prior of Wenlock Abbey, A.D. 1166 (Dugdale's *Monasticon*, v. 72. edit. 1825.) Probably Imbert is only another spelling for Humbert. He was succeeded by Peter de Leia, who was promoted to the see of St. David's in 1176. Arms, Gu., a bend ar. It does not appear that Giraldus Cambrensis, *alias* Barry, was ever a prior of Wenlock. He was elected Bishop of St. David's by the canons in 1199; but the king refusing to give his assent to the election, he was not consecrated, and resigned the see on Nov. 10, 1203, worn out with vexatious altercations. Arms, Ar., three bars gemelles, gu.]

Replies.

COLOURS OF FLOWERS.

(3rd S. viii. 128.)

Adverting to some remarks which I made on this subject in "N. & Q." about a year or two ago, I think that the writer of the note above referred to would find many analogues in nature.

It seems that the laws that govern colour have not as yet been so clearly expounded as might at first appear, and that we have accepted convenient substitutes for the true principles. The former "competitive examinations" oblige us to respect, for want of any other code, but few minds are really satisfied. Indeed, most of the present theories are exceedingly perplexing, as, for instance, those intended to account for the familiar azure of the sky.

The Chinese have five primitive colours, and do not admit the negative properties of black and white. The ordinary experiment of proving the compound nature of white by a coloured disc, rotating on a pin, is surely faulty, though ingenious enough to amuse one.

But let us return. "Roses are red and yellow," says the writer referred to, but never blue. *Salvias* are red and blue, but never yellow, while *no flowers* are blue and yellow, or which "show blooms tinted with the three primitive colours." And he asks whether or no it be a law of Nature, that flowers of the same species may have varieties of "red and yellow, or red and blue, but not of blue and yellow, and not of red, blue, and yellow?"

There are a few instances in which roses make an approach towards the third primitive colour, in the small lilac Scotch variety, which is so often associated with the yellow. There is, however, a small and beautiful variety of the *Iris* found in the higher regions of the West Indian Islands, which is faintly tinted with the primitive colours reminding one of what used to be called "the ribbon of India," as selected, I believe, by Lord Ellenborough.

But although Nature seems to have an objection to these combinations in the same species, she is as remarkably partial to uniting them in the secondaries, viz. lilacs, purples, and greys, with toned yellows, such as buff.

And strange to say, this arrangement seems to be carried occasionally into the fauna as well, for these are the colours (grey and buff) which we find in varieties of Scotch terriers and stag hounds, &c.

Again, I am inclined to believe that of the dull yellows and purples intermixed, amongst familiar flowers, the greater number would be found to belong to poisonous species, such as the Henbane, Birthworts, Nightshades, and others, whose names will suggest themselves to the reader.

But in the vegetable creation, there are unions of colours, which generally fail when made artificially. Nature is exquisitely exact in gradation and juxta-position of tints, and more especially (if one may say so) in the adaptation of all the nice shades of green for the requirement of the bloom with which it is associated, just as we observe in the human creation the perfect harmony of hair

and complexion, so that when an aged person unwisely adopts for a wig the brighter tints of youth, the effect is incongruous and discordant, not as regards the lines of the face, but with respect to the change of complexion or colour of skin. The bloom of spring will not assort with the sere and yellow leaf.

The apple-tree in bloom is scarcely to be surpassed in beauty, a beauty, however, partly attributable to the generally surrounding purplish brown branches of neighbouring trees, the light budding of the branches, and cool neutral tints of a garden in spring; but when we seek for examples of striking contrast, we must go to tropical groves, and observe the intense and sombre green of the wild tamarind, with its magnificent scarlet pods; the African Akee, with the light seemingly imprisoned in its foliage, and its blood-red fruit bursting into three compartments, each lined, as it were, with white velvet and showing a jet black seed gem; or the yellow greens of the charming South American "Jacaranda," with its innumerable "peals" of azure bells clustering round branch and stem.

In our own hedges, I think that the yellower the leaf, the blacker will the berries be found as a rule, even before they are perfectly ripe.

It would be curious, from the already known botanical or floral statistics of colour, to inquire into the relative proportions of its distribution, amongst all varieties of flowering plants, compared with the relative proportion to each other, of the prismatic colours, as shown in an ordinary solar spectrum.

Climate modifies to a very considerable extent the aspect of geological hues, so that the red sandstone of the tropics oppresses us more than the same rock in Devonshire. To use a slang phrase, it is *louder* in arid regions.

Some of these combinations more familiar, are not the less worthy of admiration. The Malvern purplish stone house, with its dark red brick copings and dressings, or the deep Indian red brick edifice with its purple blue alates, especially after a shower of rain, when the colours are more richly toned, are always pleasing, because in harmony with those natural laws which we recognise in their effects, and have been able to classify, but the rudimentary principles of which remain still, I believe, a mystery.

"Each region has a natural physiognomy peculiar to itself." This is true as regards the distribution of plants, which being more of the earth earthy, are indissolubly connected with the soil, in a sort of marriage, which the Hindoo Mythology seems to typify, in that common object of Vishnaina worship, the bridal of the *Sakigram* and *tooki*.*

* Ammonite and Sweet Basil—common all over India.

he said that the carving on the tympanum of the north door of Ribbesford church "represented an archer, who, at one shot kills a salmon and a deer" (*Worcestershire*, ii. p. 270); for the object that is shot at is no more like a salmon than it is like Dr. Nash. I suggested ("N. & Q." 1st S. vi. 217) that it was a beaver; and it was in connection with this carving and its legend that I incidentally mentioned the popular belief as to the salmon clause in the apprentices' indentures.

Mr. E. Lees, in his delightful *Pictures of Nature around Malvern* (p. 220, 1856), also mentions Dr. Nash's mistake with regard to the Ribbesford sculpture, but imagines the so-called "salmon" to be a seal.

CUTHBERT BEDE.

SECOND SIGHT (3rd S. viii. 65, 111, 136, 156).—I would not positively affirm that the old shepherd did see Mr. Austin in the garden: but I see no reason to reject his own conviction that he did. In similar cases, we are met by the stock objections of ardent imagination, mind tinged with superstition, bias of over-credulity, and so forth. But none of these can be alleged in this case. Here was a plain, ignorant countryman, without one grain of imagination, or the least idea of any supernatural occurrence. He was not deceived, as conveniently supposed, "in the dimness of a Michaelmas evening"; for the written account of my old friend and informant expressly mentions that it was only five o'clock, and the sun was still shining brightly. Moreover, the shepherd knew Mr. Austin, and his habitual walk and occupation with his Breviary too well to have taken any one else for him.

But how was it that old John had not the least idea of the affair being supernatural? Evidently because he was a mere animal, too ignorant, stolid, and sensual to reason at all about it. And to my mind, this absence of any judgment on his part of the affair being supernatural, tells strongly in favour of his having seen the apparition: he was a plain man, and he simply related an occurrence of which he had no doubt. What he thought of it afterwards when he found that Mr. Austin had never been near the place that evening but had died several miles off in the night, I have no means now of ascertaining. But my informant, the Rev. Joseph Bowdon, was by no means credulous; indeed he was quite the reverse; he was slow to believe in, and always prepared to object to, narratives of this kind. Now he was on a visit close by at the time; old John was his brother's shepherd, and he would have been sure to sift the whole affair thoroughly—to question John and his wife, and examine the locality, and weigh all the circumstances carefully. Yet, from many conversations with him, I know that he had no doubt that the shepherd did see the appa-

rition of Mr. Austin, and that Mr. Bowdon drew from it the same conclusion which I have already suggested.

F. C. H.

"MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND" (3rd S. viii. 112.)—The Sir David Dalrymple, who wrote the "Introduction" to the third edition of this brochure, was not, as stated in italics by T. G. S. "afterwards Lord Hailes," but was the grandfather of that distinguished author. He was fifth son of James, first Viscount Stair, and was Lord Advocate for Scotland from 1709 till 1720, dying in 1721. He was the anonymous author of various able pamphlets, &c., on political subjects.

He acquired the estate of Hailes, in East Lothian, from which his grandson, the more eminent man of the two, assumed his title, according to the Scottish custom, when he ascended the bench. The latter was born in 1726, and died in 1792. He is represented through his daughter by his great grandson, Sir James Fergusson, Bart. of Kilkerran, M.P. for Ayrshire.

SCOTUS.

CARTHAGINIAN GALLEYS (3rd S. viii. 128.)—I was once present at a meeting of men of science and literature, including practical ship and boat builders, when the number of banks of oars mentioned in ancient authors was thought incredible; but I suggested that such banks were not always horizontal, but inclined to the horizon, and therefore properly called banks, which must be sloping, as in the case of earthworks, the angle varying according to the nature of the material of the embankment. In a galley of very numerous banks, rowing would be impracticable, unless the rowers were placed so as not to interfere with each other, nor to vary excessively the leverage of the oars. One of these vessels is represented in the Pompeii of the U. K. Society; but I have not hitherto met with an explanation similar to that just suggested.

T. J. BUCKTON.

THE NEW TESTAMENT: ITS DIVISION INTO VERSES (3rd S. viii. 67, 95.)—The reality of the doubt which your correspondents show to exist as to Robert Stephens being the inventor of the division of the New Testament into verses, explains a statement in one of Dr. Donne's sermons, which otherwise would seem unaccountable from him. Preaching on the shortest verse of the gospels (St. John xi. 35), he remarks:—

"The Masorites cannot tell us who divided the chapters of the Old Testament into verses; neither can any other tell us who did it in the New Testament."

This was preached at Whitehall within seventy-one years of the time when the division was said to have been made by R. Stephens, and only twenty-eight years after his son claimed it for him. It would appear, therefore, that this claim

could hardly have met with contemporary acceptance.

In the former clause Donne refers to the divisions into *Pesukim* indicated by the *Soph-Pasuk*, which some have attributed to Ezra. F. A.

INN SIGNS (3rd S. viii. 127.)—At Middleton, in the county of Cork, there is also a "Bee Hive" inn, or more properly speaking, road side "Shebeen," or public house. The signboard has a lively representation of a bee hive, and is enriched with the following lines:—

"Within this Hive we're all alive
With Whisky sweet as Honey;
If you are dry, step in and try,
But don't forget the money."

Near Cork there is another old and well-known "public," called the "Lion's Den." The proprietor some short time since removed his menagerie to the opposite side of the street, and abolished the old sign on which Daniel and the Lions had so long occupied a prominent place, substituting the announcement that his house was now—

"The Lion's Den,
Renewed again,
with

Beamish and Crawford's Porter."

Some fifty years ago, the following might be seen on a sign-board in front of a house at Blarney Lane, in the city of Cork. I copied the lines from a clever crayon picture of that time by J. McDonald, in which the house with its surroundings are truthfully portrayed. Their appearance, however, renders doubtful the truth of the assertion, that adorns the sign-board, that there may be had by the pilgrim from Blarney, or elsewhere, the questionable benefit of "Dry Lodgings":—

"Curious Flower roots, shrubs, and posies,
Green-house plants and Foreign Roses;
Gard'ning in Gen' dun in stile,
Enquire within from Pat^r Doyle.

"N.B. Dry Lodgings."

R. D.

CURIOUS NAMES (3rd S. viii. 127.)—I remember many years ago seeing a sign over a grocer and tea-dealer's shop, in Union Street, Bristol, announcing the names of the tradesman and his predecessor as *Beer*, late *Brewer*, a very natural order of succession. But in the same city there was the following laughable sign of three tobacconists:—

"We three is engaged in one cause:
I smokes, I snuffs, and I chaws."

Your correspondent, J. RICHARDSON, mentions a Mr. Lemon as an orange merchant; and we have Mr. Mark *Lemon* most appropriately and principally concerned in the composition of "*Punch*."

F. C. H.

As relating to the Messrs. Latimer and Ridley spoken of by your correspondent, I am able, upon reliable authority, to state, that Mr. Ridley never had a being, unless the Christian name of Mr. Latimer, jun., confers it. VERITAS.

"LES TROIS SAINTS DE GLACE" (3rd S. viii. 88, 137) appear to be very similar to what are known in Scotland as the "borrowed days,"* viz., the three last days of March, in regard to which we have the following adage:—

"Said March unto April,
I see three hogs on yonder hill.
If ye will len me days three,
I'll see and gar them dee.
The first was rain and weat,
The second was snaw and sleet,
The third was sic a freeze,
It froze the birds' nebs to the trees.
But when the days were past and gane,
The silly three hogs cam hirpling hame."

The uncertain temperature of May is, however, pointed at by the advice to retain winter clothing till the end of that month:—

"If ye be wise ne'er change a clout,
Till a' the month o' May be out."

GEORGE VERN IRVING.

ROMAN INTOLERANCE (3rd S. viii. 107.)—The fact that Mecenas urged Augustus to persecute all who did not conform to the state religion will be found recorded in *Dion Cassius*, lii. 53. That he so advised him need cause no surprise if we reflect that religious toleration did not find any place in the Roman mind. It is a great mistake to suppose (as is often done) that they had any idea of liberty of conscience. The spirit of intolerance of nonconformity prevailed from the time of the ancient law quoted by Cicero (*De Leg.* ii. 9), "*Separatim nemo habessit deos neve novos; sed ne advenas, nisi publice adactos, privatim colunto*," through legal suppressions of strange religious rites, as instanced by Livy (xxxix. 16), "*quoties . . . negotium est magistratibus datum, ut sacra externa fieri vetarent . . . omnem disciplinam sacrificandi, præterquam more Romano, abolerent?*" down to the latest persecution of the Christians. Philosophic unbelief was obliged to veil itself under outward conformity. If the Jews at times escaped, it was only from their holding themselves aloof, and not proselytising. It is hard indeed to understand how some of the milder and more refined among the Roman emperors could have persecuted and punished the Christians as they did, if toleration had not been utterly wanting in the religion of the state.

F. A.

[* For notices of "Borrowed Days," see "N. & Q." 1st S. v. 278, 342; 3rd S. iii. 288.]

BATHURST FAMILY (3rd S. viii. 67, 127.)—George Bathurst of Howthorp, co. Northampton, who died 1656, had a son named Benjamin, probably Sir Benjamin Bathurst of Pauler's Perry, Northampton. This Sir Benjamin was father to the celebrated Allen Bathurst, born in St. James's Square, Nov. 16, 1684. In 1705 he was M.P. for Cirencester, in Gloucester. In 1722 he was made Earl Bathurst. He lived to see his eldest surviving son Henry, Chancellor of England, and promoted to the peerage under the title of Baron Apsley (of Apsley, near Woburn, Beds?). He died Sept. 16, 1775, in his ninety-first year, at Cirencester.

In 1706 Allen Bathurst purchased Battlesden, near Woburn, Beds. It was for many years his country seat, and the resort of a celebrated constellation of wits, of whom he was the patron and friend.

Villiers Bathurst, Judge Advocate of the Navy, *temp.* Queen Anne, was his cousin.

Sir Francis Bathurst of Lechlade, Gloucester, fifth Bart., was probably descended from the Sir Benjamin Bathurst of Pauler's Perry, Northampton, above named.

Grose, the Antiquary, who died in 1791, *æt.* 52, relates an anecdote of—Winyard, Esq., J. P. of Gloucester, as told him by Mr. and Mrs. Bathurst of Lidney Park, Gloucester, who was possibly related to Sir F. Bathurst of Lechlade.

Baker's *Northampton*, and the General Index to the *Gentleman's Magazine*, might be gleaned by MR. BATHURST with advantage.

ALBERT BUTTERY.

CAPTAIN BATHURST (3rd S. viii. 128.)—The Captain Bathurst, who was killed at Navarino, was a son of the Bishop of Norwich, as I was informed at the time by a naval officer, a relative of my own, of most extensive knowledge in all naval affairs. He also said that he was not a relation of Lord Bathurst. He may perhaps be mentioned in Marshall's *Naval Biography*, in six vols. 8vo, published, I believe, about that time. I know nothing of any of the other Bathursts mentioned with him.

W. D.

KILPECK (3rd S. vii. 476; viii. 39, 117.)—Having communicated with P. S. C. privately concerning the genealogy of the Pye family, I will only mention the following epitaph from Dewchurch, near Kevend:—

"1550. Here lyeth the Body of John Pye, of Minde, a Traveller in far Countreys. His life ended, he left behind him Walter, his son, Heire of Minde; a Hundred and Six Yeares he was truly, and had Sons and Daughters two and forty!"—From *English Surnames*, p. 146.

T. B. ALLEN.

MERCER (3rd S. vii. 350.)—As a direct lineal descendant of the Scottish admiral who acquired the motto given by your correspondent H. LOFTUS

TOTTENHAM, I may be allowed to correct (if no one else has already done so) his or the printer's rendering of the words.

It is not "The Grit Doul" but "Ye Gret Pule." The term signifies *the sea*, and has reference to the naval exploits of Sir Andrew Mercer, especially to his attack on Scarborough in command of the allied fleets of Spain, France, and Scotland, 1377.

The family is purely Scottish, as your correspondent C. W. B. will testify, if applied to.

W. T. M.

Government House, Hongkong,
June 24, 1865.

CHURCH DEDICATION (3rd S. vii. 153, 307.)—When were these lines written in Rothesay? The "enthusiastic person of the name of Pemberton" (*Orator* Pemberton, as he called himself), mentioned by J. G. in "N. & Q." 1st S. vii. 50, and I, on a Sunday afternoon in the summer of 1825, in Halifax, Nova Scotia, found them precisely as they are given by Wm. McK. on the door of the basement-story of a building, the upper story of which was used as a Methodist church, and the lower as a "wine and spirit store." ERIC.

Ville-Marie, Canada.

"**LORD STAFFORD MINES**," ETC. (1st S. vi. 222, 329, 401.)—These lines, from Halleck's poem of "Alnwick Castle," which your correspondent J. H. L. had "never seen in print," appeared in Samuel Kettell's *Specimens of American Poetry*, 3 vols. Boston, 1829. The complete poem of "Alnwick Castle" was quoted in *The Literary Gazette* for July 25, 1829, p. 483. CUTHBERT BEDD.

KAR, KER, COR (3rd S. vii. 336; viii. 55.)—I have always understood that the root of the above Kar and Ker is to be found in the Sanskrit, the word itself being easily traced in all the languages having that common origin. The Celtic and Gaelic forms are Kar, Ker, Car, Caer, Cur. Thus we have Karr, Karkeek, Kergeck, Kerkin, Kernahan, Kernick, Kerwin, Cardew, Carfrae, Carhart, Carclew, Carbis, Carminow, Curnow, Curwen, Curgenven, all surnames derived from local names in Scotland, Ireland, and Cornwall. The following are Breton names—Ker-Sauzon, Kerdrel, Kerdanet, Kergaradec, Keranflec'h, Kerven.

In Le Gonedec's *Breton-Français Dictionary*, Ker, or Kear, signifies "logis, maison, habitation, village, ville, cité, bourg, bourgade." He remarks:—

"Une infinité de noms de lieux et de famille, en Bretagne, commencent par le mot *Ker*, que les Bretons, par abréviation représentent par un seul K barré de cette manière *K̄*. Ainsi au lieu d'écrire Kerdu, ville ou maison noire, ils écrivent *K̄du*," &c.

In Pryce's *Cornish Grammar*, Caer is a city, town or fortified place, a castle. Kor in Welsh, and Kaor in Irish, is a sheep. Cor is a synonymous word.

TRENTAM.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 99, 117.)—In the same page from which F. C. H. has taken his extract mention is made of an interesting fact, which may suggest the probable origin of this extraordinary tale. After enumerating several instances of such *humus nature*, St. Augustine concludes his list by saying :—

"Et cætera hominum vel quasi hominum genera, quæ in maritimâ plateâ Carthaginis musivo picta sunt ex libris deprompta velut curiosioris historię."

From this notice of the collection of curiosities at Carthage, the first step might have been to quote St. Augustine's authority for the existence of the monsters, as having seen them in picture; the next would be to quote him simply as having seen them, and to this a natural addition would be that, when the saint saw them, he preached to them. F. A.

BELLS AND THONGS (3rd S. viii. 93, 130.)—May I venture to suggest that "horse-leathern thongs" and "bawdricks of whyte lether" are probably identical? Horse-hide, as used by the collar makers, is white and very tough. It makes, *ex-perto crede*, the very best laces for shooting-boots, and would, if plaited or twisted into a cord, produce a very strong one. Take, for example, a South American lazo.

W. J. BERNHARD SMITH.

Temple.

"CHRISTIAN CONSOLATIONS" (3rd S. viii. 105.) This little work is chiefly a compilation of sentences from Bp. Hacket's sermons, made probably (I should now say) by some friend or admirer of the good bishop. C. P. E.

SEA-BATHING (3rd S. viii. 10, 58.)—With reference to the query as to when sea-bathing first became fashionable in England, I send a cutting from an old newspaper, I believe the *Public Ledger* of 1760 :—

"ON THE LADIES BATHING IN THE SEA AT MARGATE.

"That from the sea, the bards of old have sung,
Venus, the Queen of Love and beauty, sprung;
That on its curling waves the am'rous tide,
Safe wafted her to shore, in all its pride;
Soft pleasure revell'd thro' the Cyprian grove,
And gladdened nature hail'd the Queen of Love.
Knowing it false, charm'd with the pleasing tale,
We praise the fiction being told so well.

But when on Margate sands, the British fair
Safe in the flood the curling surges dare;
When here so many queens of love are seen,
Bathe in the waves, and wanton in the main;
We justly, Margate, bless thy happier shore,
And bid the fabling poets lye no more;
In madness they their fancy'd Venus drew;
Of these we feel the power, and know it true.

No more then, poets, in romantic strain,
One Venus call, when here so many reign;
No more invoke her from her Cyprian grove,
But henceforth Margate be the seat of love."

An earlier paper, of date 1754, contains the following :—

"PORTSMOUTH SALT WATER BATHING HOUSE.

Notice is hereby Given,

THAT the Bathing-House in this Place will be finished, and fit for Use, by about the 10th Day of May; and it is judged will be the most complete Thing of the Kind in England, as above a thousand Pounds will be expended to make it so.

"It is built near the Harbour's Mouth, on a fine clean Shingle or Beach, where the Water runs in its utmost Purity, being no ways impregnated with Fresh Water Rivers, Mud, or any kind of Filth whatever.

"There are several Baths; and they are so contrived as to be capable of being used at all Times of Tide.

"There are separate Baths for the Ladies and Gentlemen; and separate Dressing Rooms, with Fire-Places in them.

"The House is so situated as to command, from the Windows of the Rooms, very delightful Views of his Majesty's Dock-Yard, the Harbour, Portsdown, Spithead, St. Helen's, the Isle of White, and an unbounded Prospect towards the Sea.

"To those who are acquainted with the agreeable Situation of Portsmouth little need be said; but it may not be improper to inform Strangers, that it is a very clean and healthy Town, surrounded with a regular and beautiful Fortification, planted with Trees, and, from the fine Prospects which are to be seen both by Sea and Land from the Ramparts, is allowed to be one of the most agreeable Walks in all England.—There are also very pleasant Rides in the Neighbourhood of the Town, from which Portsdown, so noted for the Beauty of its Prospects, is about four Miles distant. The Isle of Wight is within an Hour's sail; and there are always good Vessels, with proper Accommodations, ready to carry Ladies and Gentlemen over.

"Portsmouth Markets are plentifully supplied with all Sorts of Provisions, and they are remarkable for the great Quantities and Variety of fine Sea Fish which are brought to them.

"There is an Assembly once a Week.

"The Inhabitants are determined to put their Lodgings and all other Accommodations on as easy a Footing as Possible, which it is hoped will be to the Satisfaction of such as shall think proper to favour the Town with their Company."

As a touting advertisement the above is not bad.

PHILIP S. KINGS.

STILTS, CRUTCHES, OXTERSTICKS (3rd S. vii. 478.)—II. FISHWICK, after quoting a passage from Marlowe, says: "By *stilts*, in this passage, is evidently meant *crutches*. Was this its original meaning?" Whether it was its original meaning or not, I cannot say; but the word *stilts*, pronounced *stults*, has been familiar to me from my infancy as the vernacular name of the sticks which he would call *crutches*. I am a native of Lothian, and have lived in it all my days (sixty-six years) with little exception; but I have a neighbour, a native of Angus, whom I heard the other day call *crutches* "oxtersticks." Here is a puzzler for MR. FISHWICK. It may be mentioned, incidentally, that the old names of the Scottish provinces—as Lothian and Angus—are still in familiar use,

though they do not appear in modern maps and books. Lothian embraces the three counties of Edinburgh, Haddington, and Linlithgow, or Mid-East- and West-Lothians. Angus is the county of Forfar. V. S. V.

DEUCE (3rd S. viii. 131.)—The derivation by your correspondent of the word *deuce*, reminds me of an incident when travelling, many years ago, in Italy. Sleeping in an hotel at Naples, I was awakened by the familiar exclamation of "Dear me," which issued from the adjoining bedroom. I imagined it to be the lamentation of some English lady's-maid; but on listening more attentively, I found the voice to be that of an Italian, repeating the words "Dio mio." R. E. E. W.

HÆVER, ÆVER, OR EAVER (3rd S. vii. 258, 310.)—In Cornwall, hay is commonly called "hæver." Probably the seed, which is very light, was thrown up in the air to discover the direction of the wind. TRETANE.

SPHINX STELLATARUM (3rd S. viii. 129.)—The name of the hummingbird hawk-moth (now, by the way, known to science as *Macroglossa stellatarum*), is derived from its larva feeding on plants of the order *Stellate*, which order was founded by Ray, and afterwards termed by Lindley *Galiaceæ*. WALTER RYE.

Chelsea.

MOPsis (3rd S. vi. 9, 10.)—In Bailey's *Dictionary* (edit. 1770) there is a word *mopsey*, which is rather similar to *mopsis*, and is defined to be a puppet made of rags. W. J. TILL.
Croydon.

IRISH POOR LAW (3rd S. vii. 10.)—Perhaps Dean Swift, in his remarks on this subject, referred to the common law of England (which was declared by the Letters Patent of King John to be binding on the people in Ireland. See Coleridge's *Blackstone*, vol. i. pp. 100-101), under which the poor were to be "sustained by parsons, rectors of the church, and the parishioners, so that none of them die for default of sustenance." (*Ibid.* p. 359.) The ancient Brehon laws may have contained some crude provisions for relief of the poor, but these laws were finally abolished in the third year of King James I. However, as there seems to have been no definite plan of carrying out the intention of the law, the poor in Ireland were, until the passing of the stat. 1 & 2 Vict. c. 56, dependent upon private charity, as the English poor were till the passing of the statute 27 Hen. VIII. c. 25. See Stephen's *Commentaries*, vol. iii. p. 160. W. J. TILL.
Croydon.

CREAKING SOLES (3rd S. viii. 128.)—This, which may be fairly called a nuisance in a small

way, I have always understood to be caused by the introduction of paste in laying in the packing betwixt the insole and the outer sole. If your correspondent, in giving his orders to his boot or shoemaker forbid that any should be used, he would soon see the result. GEO. J. COOPER.

Woodhouse, Leeds.

Creaking is only with doubled-soled boots, and is occasioned by the two soles rubbing together. Shoemakers frequently put a piece of cloth between the soles, which effectually remedies the evil. K. C.

The adage is, "Creaking shoes are not paid for;" but if one does not wish to be constantly reminded of the debt, the simplest remedy is to anoint the soles with neats' foot oil, then wear the shoes, walking now and then in wet places. S. PISSER.

Chiswick.

Miscellaneous.

NOTES ON BOOKS, ETC.

Etoniana, Ancient and Modern: being Notes of the History and Traditions of Eton College. Reprinted from "Blackwood's Magazine," with Additions. (Blackwood.)

The series of papers on the History and Traditions of Eton College, which appeared from time to time in *Blackwood's Magazine*, was received with so much favour by Eton men, and was so acceptable to the general readers of that old established favourite of the public, that their republication in a separate volume was obviously called for; and a dainty and interesting volume they make. The author passes in review in a concise, rapid, and yet most effective manner, the history of "The King's College of Our Lady of Eton beside Windsor" from 1441, when Henry VI. granted his first charter of foundation, down to the improvements in the buildings and other arrangements at Eton, which have been carried out of late years. In so doing he presents us with pleasant notices of the Royal Visits with which Eton has from time to time been honoured, and illustrates by a number of characteristic anecdotes George III.'s well known fondness for Eton and Etonians. His sketches of the Provosts and Masters of Eton, from Saville and Wotton, Udall and Harrison, down to Goodall, Keate, and Hawtrey, are made to illustrate the progress of the school; and their respective success as teachers is to a certain extent shown in the happy notice of some distinguished Etonians who have from time to time passed under their tuition; and, while noticing the Walpoles, Wyndhams, Porsons, Wellesleys, Praeds, Moultries, the author might well say that to give a list of Etonians who have distinguished themselves in the State, in the Church, in the Law, in Arms, and in Letters, would be to give a biographical dictionary of half of our men of eminence. In treating of Eton Sports and Pastimes, we have a curious account of Montem and its observances—and here, let us observe in a parenthesis, we wish the writer could give us some account of the old picture of Montem, in the possession of the late Mr. Croker (see "N. & Q." 2nd S. ii. 146). Eton Cricket and Eton Boating are also duly recorded, under the latter head the author doing full justice to the pluck of their Westminster rivals; indeed, as in his capital

LONDON, SATURDAY, SEPTEMBER 2, 1865.

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Notes.

MALHERBE, THE POET, ON ENGLAND.

In the collection of the French Classics, published by the enterprising M. Hachette of Paris, Malherbe of course occupies a prominent place,—Malherbe, the literary reformer, the purist, the poet. Three volumes of a complete and admirably edited *recueil* of his works, are now before me; and my purpose, in the present article, is to draw the attention of the readers of "N. & Q." to the third.

This stout octavo, containing more than six hundred pages, gives us the series of Malherbe's letters to his friend Peiresc, the well-known critic and antiquary. Published for the first time, in 1822, from the originals preserved at the Imperial (then Royal) Library, Paris, this correspondence had not had a fair justice done to it. Faults of every kind, arising from the editor's ignorance, disfigured the text in the most deplorable manner; and the few notes given at the foot of the pages were more than useless. M. Bazin, whose *Histoire de France sous Louis XIII* enjoys deservedly the highest reputation, had prepared, it seems, a new edition of Malherbe's letters, but he died without having been able to carry out his design; and it was reserved for M. Lalanne, the learned editor of Brantôme, to raise a lasting monument to one of the principal representatives of French literature.

Malherbe is generally known as a poet. He should, however, take a conspicuous place amongst annalists; and his correspondence with Peiresc is a valuable and authentic chronicle of the French Court during the last years of the reign of Henry IV., and the first of that of Louis XIII. Whilst writing to his friend in Provence on the events of the day, supplying him with gossip of every kind, and keeping him *au courant* of political doings at home and abroad, he has brought together a number of details which confirm the evidence of professed memoir writers, and add new facts to those we possessed already on that epoch of history. I shall borrow from these letters several paragraphs referring to England:—

"If you write to M. Camden, pray remind him of what he has promised to us concerning our genealogy. Marc-Antoine (Malherbe's son) will be particularly obliged to you as being likely, if it please God, to enjoy these honours for a longer time. You will tell him, if you please, that in the abbey of Saint Pierre, at Caen, built by Duke William, is to be found an escutcheon amongst a great number of those belonging to the lords who accompanied him in the conquest of England. It is on a field, argent, sable ermines, and six roses gules. I give him these particulars, so that his description may be correct."—*Letter III.*, October 2, 1606, pp. 5, 6, of M. Hachette's edition.

As a foot-note to the above, M. Lalanne then says:—

"Camden gave, in 1606, a new edition of his *Reges, reginae, nobiles et alii in ecclesia collegiata beati Petri Westmonasterii sepulti*, and Malherbe hoped perhaps that the particulars supplied by Peiresc would be in time to appear in the work. Peiresc, however, whom his friend so often charges with indolence, did not hasten to write to Camden; and it was only in a letter, dated 'V. non. mai. 1608,' that he transmitted to him the poet's request (cf. *G. Camdeni et illustriorum virorum ad G. Camdenum epistola*, Londini, mdcxci., 4°, Letter N° 76, p. 107). Other letters of Peiresc, bearing date April 29, June 17, and November 12, 1618, give additional details on the subject. In the last-named, Peiresc expresses his astonishment at not having found in his catalogue of the fiefs bestowed by William the Conqueror, any Malherbe mentioned. 'I know not,' he adds, 'whether the person who made the collection overlooked it, or whether the name *Malopra* is meant for it, by a corrupt alteration of the letters.'"

At the end of the volume now under consideration (pp. 596, 597) is a genealogical tree of the English Malherbes, as follows. It is taken from a document in Malherbe's own handwriting, preserved amongst the MSS. of the Paris Imperial Library:—

"*Généalogie de la Maison de Malherbe, qui est en Angleterre, en la Comté de Suffolk.*

Geffroy Malherbe.

Henry Malherbe.

Roger Malherbe.

Richart Malherbe.

confidence, state his opinion to his intimate friends. In Bohn's edition of the *Letters* (1861) great stress is laid upon the letters and opinions of Lady Francis, who believed her husband to be Junius.

I see that Mr. Parkes, lately deceased, had been entrusted with the Francis papers, and that he had prepared a volume, in which, following the example of Lords Brougham, Campbell, Macaulay, and Stanhope, he thought that he had been able to identify Sir Philip with Junius. All the books in the world will not satisfy me of that fact, as the calibre of Francis was not up to the mark of Junius.

My elderly readers will remember that Adolphus proved the identity of Sir Walter Scott with "The Great Unknown," from the unconscious similarity of their opinions and style. In the same way the real Junius will crop out from under an assumed surface. If any one will dispassionately collect all the facts Junius let out concerning himself—

" . . . Omnis
Votivâ pateat veluti depicta tabellâ
Vita senis,"—

for Junius was undoubtedly an old man.

The subject has hitherto been treated most illogically. The problem is, "Given a cap, find a head to fit." Instead of so doing, a head is taken at random, and the cap cut down to fit it. There is not one single candidate proposed, whose claims I cannot stifle by facts contained in the *Letters*.

I am satisfied that Junius was either known to the Government, or could have been discovered by them, if the Duke of Grafton had not thought that "ignorance was bliss," and did not intend to show his folly by becoming wiser. On September 28, 1771, Junius wrote to the Duke that he had lately "examined the original grant from Charles II. to his son the first duke." This grant would either be in the possession of the duke or enrolled amongst the Public Records. In either case, a person who had consulted it so lately must have been easily discoverable.

Junius, however, on one occasion expressed his fears that he would be impeached by Government if his secret was discovered. This step would only have been taken against a person of high rank and importance. In another place he wrote, "Depend upon the assurance I give you, that every man in administration looks upon war as inevitable." John Dunning is erroneously, I think, considered by some to be the author of the *Letters*; and those who deny his claims, ground their denial upon the fact that he was Solicitor-General at the time of publication. If anything, that is rather in his favour, for he would thus know the secrets of the administration, and was likely to be impeached if his treachery was found out.

At any rate these two expressions knock Sir

Philip and his claims out of time. A clerk in the War Office (granting that he knew the secrets of the administration) would not have been impeached. He would have been dismissed from his post, tried for libel, and imprisoned for three years.

The discovery of Junius has been a problem that has occupied my attention for many years, and I have collected copious notes on the point, but feel that I am no nearer to my object than I was at starting. I have only been able to refute the claims of all the candidates proposed, without being able myself to suggest a more likely person.

I have lately been reading Bubb Doddington's *Journal*. Had he been alive at the time I should have thought that he had hired the author to write the *Letters*. They evidently proceeded from one of the party who hoped to come into power with Frederick, Prince of Wales, had he come to the throne. He died, and the hopes of that faction were destroyed by the unexpected promotion of Lords North and Bute. This will account for the devotion of Junius to the House of Hanover, and his personal hostility to that member of it who was sitting on the throne.

I have to thank several of your correspondents for private letters addressed to me in reference to a query propounded in your number of the 1st of July last. I should be glad if any of them could give me any information as to points suggested above.

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury, Bucks.

PURCELL PAPERS.—No. V.* DIOCLESIAN: SAUL AND THE WITCH OF ENDOR.

A very noticeable work by Purcell is the opera, entitled *Dioclesian; or, the Prophetess*, a work which, had the Musical Antiquarian Society continued, we were led to hope would have appeared under its auspices, when it might have formed a fitting companion to the other dramatic productions of Purcell brought out by the society; namely, his *Dido and Æneas* (an extraordinary work for any one to have produced at the age of seventeen), his *King Arthur*, and his *Bondage*. However, the time will doubtless arrive for such a consummation, and in the meanwhile somewhat may be registered concerning *Dioclesian*, for the use of the editor who is to come.

It is, then, a striking sign of the estimation in which the music of *Dioclesian* was held, that it even appears to have been performed entire as a concert—a fact which we learn from the following curious and interesting advertisement in the *Daily Courant* for Saturday, May 10, 1719:—

"AT Stationers' Hall near Ludgate, on Wednesday next, being the 14th of May, will be Perform'd all the Musick, both Vocal and Instrumental, in the Opera of

* Vol. 3rd S. VIII. 22.

Dioclesian, Compose'd by the Immortal Henry Purcell, which for the Beauty of Expression, Excellency of Harmony, and Grandeur of Conception, gives a first Place to no Musical Opera in Europe. For the Benefit of Mr. Smith and Mr. Cuthbert. Beginning at 6 o'clock. Tickets are deliver'd at Garraway's and Will's in Cornhill, Sam's Coffee House in Ludgate Street, St. James's and Smirna Coffee Houses at St. James', the British and Young Man's Coffee Houses, at Charing Cross, Tilt-yard Coffee House at White Hall, Tom's and Will's, in Covent Garden, and at the Hall, at 5s. each."

A remarkable point in the foregoing announcement is the strongly-expressed affirmation of the concert-givers, that Purcell had *no superior* in Europe. This point becomes the more noteworthy when we remember *who* was then coming before the world (and the world of England too) as a musical composer. This was no other than Handel himself, whose opera of *Rinaldo* had appeared in 1711, the year before our Purcell concert in Stationers' Hall. More than one hundred and fifty years have since gone by, and we all know how Handel is estimated in England. It may, therefore, be presumed that we are now able to sit in a calm judgment upon the curious question, whether, in 1712, the strong expressions of the concert-givers were, after all, anything more than expressions of a simple truth?

How Purcell might have stood in relation to Handel had he been granted a similar length of life, which would have given him another six-and-thirty years to work in, can of course be a matter of speculation only. We can, however, take the dramatic works which Purcell produced during his short life of thirty-eight years, and, comparing them with the operas produced by Handel *up to the age of thirty-eight*, then raise the question whether in those operas there was any greater power of genius shown by the Giant than by Purcell. It is not clear but that the parallel can be fearlessly carried out, and that too with not the smallest impeachment of the veneration due to so wonderful a man as Handel.

The question in hand will not need a very great space for its plain statement. For instance, if songs for the soprano voice are to be considered, we may ask, are there in Handel's operas above alluded to any that are superior to "Fairest Isle" in *King Arthur*, "I attempt in vain" from the *Indian Queen*; the two songs for Ariel, "Full fathom five," and "Come unto these yellow sands," with Altisidora's Scena in *Don Quixote*, "From rosy bowers"?

Again, if base songs are under consideration, a similar inquiry may be confidently made upon behalf of the grand song for the Demon in *The Tempest*, "Arise, ye subterranean winds;" the Incantation for the Conjuror in the *Indian Queen*, and Cardenio's mad song, "Let the dreadful engines." If duets are to be spoken of, we may point to such as "Two daughters of this aged

stream," in *King Arthur*; "Sing ye Druids" in *Bonduca*; and the scene in *Tyrannic Love*, which last was amongst what the author of *Music and Friends*, speaking of Mr. Bartleman, calls one of the "fine exhibitions of his rhetorical powers."

Lastly, to these songs and duets, we may add, as putting our case beyond all doubt, such concerted pieces as the Temple Scenes in *King Arthur* and *Bonduca*, the military choral song "Come if you dare," and the admirable *First Scene*, with its varied solos and choruses. Enough, it is conceived, will now have been stated to serve as the foundation for a decision (as far as operas are concerned) between Purcell at thirty-eight, and Handel at the same age.

It would have been interesting, had it been possible, to have carried on a comparison between Purcell and Handel from the region of opera into that of the *Sacred Drama*, or Oratorio. Although we cannot reasonably doubt that, had Purcell been granted a longer life, he would have tried his strength in the sacred drama; yet it is quite true that he has not written an oratorio. Nevertheless, we are not left entirely without the power of saying something even upon that oratorio question. This is observed in allusion to the truly grand and solemn scene between Saul, Samuel, and the Witch of Endor, beginning "In guilty night and false disguise." Here we have the absolute evidence of what Purcell could do with the sacred dramatic or oratorio scene, and it may be safely said that, *in its kind*, nothing superior to it is to be found in any of Handel's oratorios.

Those who have compared Purcell's treatment of the Endor scene with Handel's treatment of the same in his oratorio of *Saul*, will not deem it to be disrespectful to the Giant if they say that had Purcell written a complete oratorio of *Saul* we might have had a work in no respect inferior to that of Handel. The scene at Endor may be considered as eminently calculated to put a composer to the test, and Purcell has fully shown that he could stand such a test. Indeed, many will think themselves justified in believing that, although Handel's *Saul* is a production of his maturest time, his Endor music is *surpassed* by that of Purcell. If such should be the case, the fact is a very remarkable one, and well worthy of being generally known.

ALFRED ROFFE.

Somers Town.

ISLAND OF INCH-KEITH.

The island of Inch-Keith is placed midway between Fife and Edinburgh, and is almost immediately opposite to Leith. It was during the wars between the English and Scots in the Regency of Marie of Guise a place of considerable importance. So much so that in the account

of "The Campaigns 1548 and 1549," its recovery from the English is made the subject of much laudation. The difficulties of landing—the gallantry of the Southrons, and the still more wonderful prowess of the French—are set forth in appropriate language, such as might be anticipated, coming from the pen of a Gascon. Abercrombie, the translator of Mons. Beaugue's now very rare work, gives the following particulars:—

"This island (Inch-Keith), upon its being recovered from the English, was named by the Queen Dowager the Island of God, but formerly the French call'd it the Island for Horses; and the reason was, because hitherto it had been thought useless to them, and so remained uninhabited. Yet it is not destitute of the blessings of Nature; it is pretty large, wants not sweet water, has spots of ground not unfit to be converted into pasturage or gardens, and places proper for saltpans and harbours. It is also furnished with plenty of coals, and some quarries of stone."

This is the statement of a person who personally was able to give some reliable account of the island, which, if had been situated in any locality south the Tweed, might have been made a little paradise of its kind; but which has remained very much in the situation it was in when taken possession of by the French; and as Scotland is now treated as a province of England, it is likely to remain so for ever, unless war compels a centralising administration to fortify it.

Mary of Guise—a woman of clear head, but, like her kindred, devoid of principle—at once saw the propriety of fortifying the recovered island; and the following interesting fragmentary document in relation to it was found amongst some papers thrown away as waste. To the Scottish topographer it must be peculiarly interesting. It is given in the original French:—

"Pour la somme de vingt-quatre livres T., que jay receux pour metre es mains de Jehan Francoys pour et en deduction du marche quil a fait pour les canoniers du fort de Lyle Dieu. Faict le xv^{me} jour de mars, 1555.

"CHEART."

It is not improbable that some of your readers may be able to tell who Mons. Cheart was. His name is not to be found in Teulet. J. M.

Shakspeariana.

SHAKSPEARE FAMILY, TACHBROOKE, CO.
• WARWICK.

I enclose you copies of all the Shakspeare entries in the early Register of Baptisms, Weddings, and Burials belonging to the parish of Tachbrooke Episcopi, in the county of Warwick. Tachbrooke is situate about nine or ten miles from Stratford-on-Avon. If the incumbents of other Warwickshire parishes—at all events in this part of the county—would do the same, the collateral relations of the great Warwickshire poet might, I should think, be definitely determined.

I have copied accurately the orthography of the name as it happens to occur:—

Baptisms examined to the year 1662 inclusive.

1557. Roger Shakespere, sonne of Rob'te Shakespere, 21^o Apr. bapt.
1560. Anne Shakespere, filia Rob'ti Shakespere et — vxor eius, 14 Sept. bapt.
1574. John Shakespere, sonn of Rob'te Shakespere & — his wife, 4 March bapt.
1596. John Shakespere, sonne of Rog^e Shakespere & Alis his wife, 10 Decemb. bapt.
1607. Elyzabeth Shaxper, the dowghter of Thomas Shaxper and Susan his wyfe, bapt. 12 July.
1628. Elizabeth Shakespere, the daughter of John and Christian his wife, was bapt. 20 Aprill.
1630. Judeth Shakespere, the [sic] John and Christian his wife, was baptized 4 April, 1630.

Marriages examined to the year 1658 inclusive.

1559. Rob'te Shakespere of this p'rishe and Agnes Steward of the p'she of Haselie, marr. here the xixth November.
1592. Roger Shaxpear, sonne of Rob'te and Isabell Parkins, daughter of —, bothe of this p'ishe marr. last daie of Januarie.
1593. Thomis Turner of — and Isabell Shaxpere, daughter of Rob't Shaxpere of this p'ishe, 4 Mar. marr.
1595. Roger Shaxpere and Alice Higgins, bothe of this p'ishe were marr. viii. Octob.

Burials examined to the year 1664 inclusive.

1559. Alice Shakespere dau. of Rob'te, was bur. 12 April.
1574. John Shakespere, sonne of Rob't, was bur. 4 March.
1592. Robart Shakespere, weaver, was bur. ultimo die Octobr.
1594. Isabell Shaxpere, vxor Rogeri Shaxpere, bur. 26 Novembr.
1599. Anne Shaxpere, wydow, was bur. 15 March.
1673. Elizabetha, filia Rogeri Shakespere, bapt. Julij 13^o.
1681. Richardus, filius Rogeri Shakespere, bapt. Martij 27^o.
1683. Priscilla, filia Joh'is Vares, alias Shakspere, bapt. Martij 21^o.
1686. Johannes, filius Johannis Vares, alias Shakespere, bapt. Aug. 8^o.
1688. Rogerius, filius Joh'is Vares, alias Shakspeare, bapt. Martij 30^o.
1714. Elizabetha, filia Walteri Shakespear and Elizabetha uxoris, bapt. Decembris 26^o.
1717. Maria, filia Walteri Shakespear, bapt. 28 Aprilis.
1719. Walterus, filius Walteri Shakespear, bapt. 20 Decembris.
1724. Sara, filia Walteri Shakespear et Eliz. ejus uxoris, bapt. 12 April.
1732. Richardus Bailis et Elizabetha Shakespear, matrim. contrax^t 26 Nov.
1737. Thomas Brown and Anne Shakespear, both of this parish, marr. Nov. 6, 1737.
1670. Johannes Shakespeare, Textor de Tachbrooke Epi sepult. Decemb.
1684. Christiana Shakespeare, Vidua, sepult. Febr. 13^o.
1685. Priscilla, Filia Joh'is Vares, alias Shakspeare, sepult. Majj 26^o.
1700. Anna, uxor Rogeri Shakespeare, sepult. April.
1708. Rogerus Shakespear, sepultus erat, Majj 31^{mo}.

1727. Eliz. uxor Walteri Shakespear, sepult. 16^o Septembris.
 1728. Sara, filia Walteri Shakespear, sepult. tertio Julij.
 1729. Eliz. Shakespear, sepult. 4^o Maij.
 1729. Johannes Shakespear, sepult. 11^o Maij.
 1738. Walter Shakespear was buried March 7.

EDW. T. CODD, Vicar of Tachbrook.

SHAKSPEARE FAMILY (3rd S. vii. 498; viii. 124.)
 The earliest register in St. Paul's church, Shadwell, commenced in 1670. Mr. James, 50, High Street, Shadwell, carpenter and undertaker, is the parish clerk. I understood him to say that he had commenced a search relative to the Shakspeare family; but no funds being forthcoming, he had ceased his labours. Although he could furnish some information at the same remuneration I paid him, which was 1s. the first, and 6d. each succeeding year, for searching; and 2s. 6d. each certificate when found.

ALBERT BUTTERY.

SHAKSPEARE'S "TEMPEST."—A distinguished writer in the *Revue des Deux Mondes*, M. Forcade, has affirmed that Shakspeare translated a part of one of Montaigne's liveliest paradoxes, directed against artificial political legislation, in his humorous *sortie* entitled *Des Cannibales*. Montaigne is believed to have been one of Shakspeare's favourite authors; and his copy of Florio's translation of the *Essays*, published in 1603, with the poet's autograph, is said to be in the British Museum. Gonzalo's Utopian Republic is thus traced up to a whim of Montaigne's. M. Emile Montégut seems not to have been aware of Shakspeare's indebtedness to Montaigne, when he developed his ingenious and interesting theory regarding the *Tempest*, in a recent number of the same *Revue*.

M. Montégut's hypothesis is as follows:—*The Tempest* is very evidently Shakspeare's last piece; and is nothing else but the great poet's dramatic testament, in an allegorical form—his farewell to that faithful public which had applauded, in the short space of twenty years, as many masterpieces of the dramatic art; besides other beautiful and charming productions, which would have formed the most enviable of trophies for any other poet but himself. In short *The Tempest*, as the magician Prospero expresses it, is the *microcosm* of that dramatic world created by the poet. To conclude, in M. Montégut's own language:—

"N'est-il pas vrai que *La Tempête*, ainsi interprétée, forme le plus beau des frontispices pour les œuvres de Shakspeare, frontispice d'autant plus précieux que l'artiste qui l'a gravé est le poète lui-même? Mais cette interprétation n'est peut-être pas exacte? Exacte ou non, elle sort si naturellement de la lecture de *La Tempête*, elle s'en échappe si spontanément et avec si peu d'efforts, elle est si bien d'accord avec le caractère particulier de cette pièce et le caractère général de l'œuvre de Shakspeare, qu'elle conserve dans l'un ou l'autre cas la valeur

allégorique que nous lui avons assignée. Ainsi peu importe à la rigueur que Shakspeare n'ait pas eu les pensées que nous lui prêtons, que cette synthèse si nette et si claire de son génie qui ressort de *La Tempête* soit un pur effet du hasard, ou qu'il l'ait exprimée d'une manière inconsciente, sans bien savoir ce qu'il faisait, puisqu'elle est si apparente qu'il ne faut même pas d'esprit pour l'y découvrir."

J. MACRAY.

"ALL'S WELL THAT ENDS WELL," Act III. Sc. 3:—

"1st Gent. Indeed, good lady, the fellow has a deal of that, too much, which holds him much to have."

This passage has caused the commentators much trouble. Staunton, in a note, says: "Of this passage no one has yet succeeded in making sense. It is, we fear, irremediably corrupt." Now I do not think so. Let us see. "To hold a man much to have," is, I take it, to get him credit for the possession of much. Now, what is it that obtains for him this credit? why his professing to possess it; his boasting that he has it. And therefore when the gentleman tells the countess that Parolles "has too much of that which holds him much to have," he merely says that he is a great boaster: and that is precisely what Shakspeare has made him throughout the play.

JAMES NICHOLS.

ORIGINAL LETTER BY THE LORD PROTECTOR.—This interesting and, so far as I am aware, hitherto unpublished document of this great man, was copied several years since by a friend from the original letter, and well merits a place in "N. & Q." Heriot's Hospital must be tolerably well known in the South, and the name and history of its founder is embalmed by Scott in *The Fortunes of Nigel*. Heriot was a man of whom his country ought to be proud: not merely for his munificent endowment, but for his general conduct, in endeavouring to benefit every war as much as he could the city in which he realised his fortune:—

"Right trustie and welbeloved,

"We are informed that one Mr Herriott gave very liberally towards the foundaçon of an Hospitall nere yo^r Cittie, and now called after his Name, for the reliefe of the poore. And being also informed that Elizabeth Donn, his daughter, being reduced to a lowe condicon, you were pleased to allow unto her an yearly pencon of 55£ for the mainteince of her selfe and children; But by reason of the troubles in Scotland, she hath received but little thereof: And being given to understand that, since the said Hospitall with the lands and revenue thereunto belonging were restored to you, M^{rs} Donn hath received nothing of the said Pencon. We doe recomend her condicon to yo^r consideraçon, earnestly desiring you that the said Pencon may be continued to her, and that you will take a speedy and effectuell course for the payment of soe much of the said Pencon as is in arreare since the restitution of the said Hospitall and Lands to you for the present reliefe of her and her children, who are at present reduced to

grate straights, which as equity and gratitude calls for from you towards those who are so near related to the Donor and Founder, being now by the Providence of God become fit objects for such Charitie. See your speedy and effectuall p[er]formance thereof, and the kindness you shall shew to this poor gentlewoman, being (as We are credibly informed) very Godly and deserving, will be looked upon by Us as a testimony of yo[ur] respect to

"Yor Loveing friend
"OLIVER P.
"White-hall, June
y^e 10th, 1656."
(Marked) 25 June, 1656.

(Addressed)
"For our Right trustie and
welbeloved the Lord Provost
and Bayliffs of our Citty of
Edinburgh, in Scotland,
"These."

J. M.

BEN JONSON AND BARTHOLOMÆUS ANULUS.—Should you consider the following coincidences of any interest to your readers, it is entirely at your service. Looking the other day into one of Gruter's *Deliciæ Poetarum Gallorum*, I lit upon the following lines:—

"Umbra suum corpus radianti in lumine solis
Cum sequitur, refugit: cum fugit, insequitur.
Tales nature quoque sint muliebres amores:
Optet amans, nolunt: non velit, ultro volunt.
Phœbum virgo fugit Daphne inviolata sequentem.
Echo, Narcissum, dum fugit, insequitur.
Ergo voluntati plerumque adversa repugnans
Fœmina, jure sui dicitur umbra viri."

They are by Bartholomæus Anulus (Barthelemi Aneau), who perished in a tumult at the time of the wars of religion in France, about the year 1565.

But in these lines of Aneau, unless I am very greatly deceived, we have the original of a famous song of Ben Jonson, which, as I have not a copy, I quote from recollection:—

"Follow a shadow, it still flies you,
Seem to fly it, it will pursue:
So court a mistress, she denies you;
Let her alone, she will court you.
Say are not women truly, then,
Styled but the shadows of us men?"

"At morn and even shades are longest,
At noon they are or short, or none," &c.

Now, the first verse is nothing but a translation of the first four lines of the epigram, and though the second varies, the idea is borrowed. This resemblance I have never seen noticed in any edition of *Ben Jonson*, but I remember a note in, I think, Bell's Annotated Edition, in which it was stated that the poet was jesting with some lady on the subject, who desired him as a punishment to write a song on it. He did so: but he seems not to have forgotten to go to Aneau for a hint.

OSWALD WALLACE.

Lincoln's Inn.

ETHER AND CHLOROFORM.—The modern practice of inhaling ether, whereby the patient is

rendered unconscious of pain, is generally considered as the discovery of Charles T. Jackson, M.D., of Boston, U.S., in the year 1846; and that chloroform was first administered in England by Mr. James Robinson, surgeon-dentist, Dec. 14, 1848. The practice, however, was not altogether unknown to the ancients; for in Middleton's tragedy of *Women beware Women*, published in 1657, Hippolito says to the Duke of Florence:—

"Yes, my Lord,
I make no doubt, as I shall take the course,
Which she shall never know till it be acted,
And when she wakes to honour, then she'll thank me
for't:
I'll imitate the pities of old surgeons
To this lost limb, who, ere they show their art,
Cast one asleep, then cut the diseas'd part;
So, out of love to her I pity most,
She shall not feel him going till he's lost;
Then she'll commend the cure."—Act IV. Sc. 1.

J. Y.

"CONCEITS, CLINCHES, FLASHES, AND WHIMSIES," 1639.—Since I inserted in the concluding volume of my *Old English Jest Books* this remarkable performance, I have found some reason to think that the authorship of the volume belongs, not to Taylor, the Water Poet, but to Robert Chamberlain, who, in 1640, published a work entitled *Jocabella, or a Cabinet of Conceits*, being a collection of jests with a supplement at the end of Chamberlain's own poems. My evidence on the subject is, that the joke about Shakespeare is common to both, and it is scarcely likely that, unless Chamberlain compiled the *Conceits* of 1639, he would have ventured to appropriate in the very next year what seems to be an original witticism, and which, at any rate, occurs in no other jest-book that has come under my observation. A second point is, that the *jeu-de-esprit* of 1639 would have lost a good deal of its freshness in 1640, and would perhaps have scarcely been thought worth stealing by Chamberlain out of another man's book. Certainly the jest required to be very new to be at all telling, for it is a deplorably sorry one.

W. CAREW HAZLITT.

"SO MUCH THE WORSE FOR THE FACTS."—This paradoxical saying is usually ascribed to Voltaire; but I lately met with what seems to be the true version of the story, ascribed to its real author. In the *Dictionnaire de Sciences Philosophiques* (Paris, 1851, vol. v.), there is a Life of M. Royer Collard; wherein it is stated (p. 442) that he disapproved of the opinions of the Fathers of Port Royal on the doctrine of grace: "*Ils ont les textes pour eux, disait il, j'en suis fâché pour les textes.*" So much the worse for the texts—a very different, but much more reasonable saying. V. S. V.

SLANG: SLOE.—In Italian the prefix *s* is equivalent to our *dis-* or *un-*; thus *leale* is loyal, *sleale* disloyal; *legare* is to bind, *slegare* is to unbind; so

slogare is to dislocate, — a not unlikely result of a fierce fight, or "slogging match"; so *skingua* would mean bad language, or slang. Much of the *flash* of the thieves is said to be borrowed from the Italian, probably through the organ-boys.

A. A.

Poets' Corner.

COINCIDENCES.—Byron, in *English Bards, &c.*, says —

" . . . as soon
Seek roses in December—ice in June."

Has it ever been remarked, that in Shakspeare's *Love's Labour's Lost*, Act I., Sc. 1, Biron says —

"At Christmas I no more desire a rose,
Than wish a snow in May's new tangled shows" ?

ERIC.

Ville-Marie, Canada.

MOTTO OF VIRGINIA. — Please preserve the following in "N. & Q.:" —

"The motto on the Virginian coat of arms has been changed. '*Sic semper tyrannis*' has been expunged, and the words 'Liberty and Union' now appear above the Goddess of Liberty trampling upon the prostrate form of Tyranny."—*Leeds Mercury*, Aug. 23, 1865.

A. O. V. P.

Queries.

LAKE ALLEN, ESQ. — His Miscellaneous Collections for a History of Portsmouth form MS. Addit. 8153, 8154. Some account of him will be acceptable.

S. Y. R.

BODEHERSTE: "TIENS TA FOY." — 1. Is there any translation published of Domesday Book relating to the county of Sussex,* or can any one give me any information relative to a place or property called Bodeherste (near Battle) either before or after the Conquest?

2. The motto, "Tiens ta foy," is said in Elvin's *Hand-book of Mottoes* to be borne by the families of Kemp, Mignon, and Bathurst. Is there any known connection between these three families, or can any explanation be given as to the cause or origin of this similarity in their mottoes?

HENRY BATHURST.

CIVIC COMPANIES OF BRUSSELS. — In the sixteenth century there were at Brussels fifty trade corporations, which formed nine great bodies, or *nations* as they were termed. The goldsmiths, butchers, fishmongers, market-gardeners, and sawyers formed the *nation* of Notre-Dame (*L'Histoire de l'Orfèvrerie-Juillerie, &c.*, Paris, 1850). Is a full account of these *nations* to be found in any

[* Among the Additional MSS. in the British Museum are the following: "Tabular arrangement of Domesday for Sussex," No. 6360, f. 6. Names of "Places mentioned in Domesday with their modern appellations," No. 6361, f. 36.—Ed.]

published work? If so, I should be obliged by a reference to it.

J. WOODWARD.

New Shoreham.

CURIOS DECORATION.—A decoration was lately brought to me for interpretation; but I could make out nothing of its mysterious characters. I will describe it, in hopes that some reader of "N. & Q." may favour me with an explanation. It is a star of seven points, the place of the eighth, at the top, being inelegantly supplied by a loop, from which it is to be suspended on a ribbon, or chain. The material is only brass, yet the engraving is remarkably well executed. It displays a shield divided quarterly by an upright crossier, and a transverse spear. In the dexter chief is a lion rampant, and a sceptre before him. In the sinister chief appears a well under a tree, an arrow by its side, and a bull underneath. The dexter base has a man in a kind of frock-coat, with both hands lifted up, as if preaching or exhorting. In the sinister base is a spread eagle. The supporters are two harpies, each extending one wing over the escutcheon, and with the other partly covering her body. Above the shield is a star, with the letter J in the centre; and above all is the eye of Providence. The motto is *KODES LA ADONIA*. At first I thought it might have some reference to the *Koddes*, who founded the sect of *Collegians*: but the person who brought it said that he understood it to be a decoration of some society, which he called the Order of Stagorians. I confess I am all in the dark about this singular motto and coat of arms, and shall be thankful if any one can give an explanation of it.

F. C. H.

SAMUEL DRUMMOND'S PICTURES. — The picture of Admiral de Winter delivering up his sword to Admiral Duncan, after the battle of Camperdown, by the late Samuel Drummond, A.R.A., is in the Hall of Greenwich Hospital. A portrait of Sir Isamb. Brunel, by the same artist, is in the National Portrait Gallery: and a group, life size, of Sir Oswald Moseley, is at Ashby-de-la-Zouch. Will any reader of "N. & Q." inform me where a portrait of Abraham Newland, and any other pictures by the same artist, are to be found? D.

HENRY HARRIS. — Wanted the following particulars of Mr. Harris, who, from the year 1800 to 1822, was proprietor of Covent Garden theatre. At what place was he born, and what became of his family? It is conjectured that he had only one child, and that a daughter. The date of his death is also desired.*

C. BOWEN.

[* Mr. Harris died on May 12, 1839. His death is noticed in the *Gent. Mag.* for June, 1839, p. 663, and in *The Era* newspaper of May 19, 1839, p. 599, but these articles do not give any account of his birth-place or family.—Ed.]

HERALDIC.—No reply having yet been given to this heraldic query (3rd S. viii. 87), I beg to repeat my desire to know whose coat of arms bore the device of three griffins passant, looking to the sinister side of the shield (two above one), but without a chevron between them. The tinctures not known. Also I shall be glad to be informed what were the arms of William Wye, who became Lord of the Manor of Lippiat or Stroud, in the county of Gloucester, by his marriage with Maud, daughter and heiress of Thomas Whittington of Lippiat, who died A.D. 1490. (*Vide Pedigree of the Whittingtons in Lysons's Model Merchant of the Middle Ages*, London and Gloucester, 1860.)

P. H. F.

Stroud.

ISWARA: OSIRIS.—In Moor's *Hindu Pantheon* (I cannot refer to the page; my reference, therefore, must be to the *Edinburgh Review*, No. 34), it is stated that the letters "A U M," (pronounced *om*) represent the Hindu triad—Brahma, Vishnu, and Iswara. M. represents Iswara, as probably the initial letter of *mana*: signifying *mens*, or, more correctly perhaps, *πνεῦμα*. My first question is —

1. What words, symbolic of Brahma and Vishnu, claim A and U as their initial letters or their power? On what ground do A and U represent these deities?

2. As *Iswara* is *Osiris*, in assonance as well as in attributes, what deities in the Egyptian mythology corresponded with Brahma and Vishnu in the sound of their names no less than in dignity?

3. Does more modern philological and mythological research justify the conclusion, that the religion of ancient India was in all essential respects the same as that of ancient Egypt?

O. T. D.

IRISH VOTING LAW. —

"The candidates for seats in the parliament which had to pronounce on the question of the Union were bound, by strict pledges to their respective constituencies, to vote for the country whatever measure might be proposed. When these candidates became members, no one produced such mingled feelings of scorn and merriment as an obscure representative, who offered to vote for the Union on terms which he had put down in writing. The Government agreed to the terms, but refused to sign any written agreement. The member, suspecting that this circumstance indicated treachery, made a violent speech against the Union. The last words were on his lips, when a *treasury messenger* placed in his hands the agreement he had required, *duly signed and sealed*. He glanced at it, concluded his adverse speech in the spirit in which he had begun it, and in a few minutes voted for the Union. As many people laughed at as cried against this proceeding, which served Ireland better than it pleased Irishmen. But the vote, if we mistake not, obtained a peerage for him who gave it. The Government regarded deeds, and disregarded words."—"Old Election Days in Ireland." *Corr-hill Mag.* August, 1865, p. 175.

I wish to know more about this. The member

will be easily found. Voting in a few minutes after concluding his speech; he must have been the last speaker, as, on that memorable debate, no one spoke for only a few minutes. An agreement, under hand and seal, for the purchase of a vote in parliament is a strange thing, and not less so, that it should be delivered by a treasury messenger to a member while speaking. Which seal did "the Government" use? The Great? the Privy? or what?

In the same article it is said: —

"We have heard of one lord, who, just before the recent election, threatened every tenant, who should fail to vote as his landlord would have him, with eviction. Such a threat may bring the utterer under a sentence of death, issued from a Ribbon Lodge, and such a sentence is as sure to be carried out as doom itself. But this landlord is a dauntless and foreseeing man, and he is said to have made a will, whereby the legatee is directed, under certain penalties, and in case of the legator's death by violence, to evict every tenant from the estate, who has voted against the landlord's directions and interests."—P. 176.

If such penalties are recoverable, the drawer of the will must be a marvellously skilled lawyer.

FITZHOPKINS.

Utrecht.

LICH-GATE OR CHURCHYARD PORCH SUPERSTITION.—In Hone's *Table Book*, p. 100, is the following: —

"Sir John Sinclair* records of some parishioners in the county of Argyll, that — 'though by no means superstitious (an observation which in the sequel seems very odd), they still retain some opinions handed down by their ancestors, perhaps from the time of the Druids. It is believed by them, that the spirit of the last person that was buried watches round the churchyard till another is buried, to whom he delivers his charge.' Further on, in the same work†, is related that — 'In one division of this county, where it was believed that the ghost of the person last buried kept the gate of the churchyard till relieved by the next victim of death, a singular scene occurred, when two burials were to take place in one churchyard on the same day. Both parties staggered forward as fast as possible to consign their respective friend in the first place to the dust: if they met at the gate, the dead were thrown down till the living decided, by blows, whose ghost should be condemned to porter it.'"

Does this superstition obtain at present, or is it forgotten?

A. A.

Poets' Corner.

LUTHER ON ESKOL.—Will some one oblige me with the original of the following remark of Luther, and an exact reference to the passage? —

"The bunch of grapes was borne by two strong men, upon a pole or staff: he that went before could not see them; but he that was behind could both see and eat them. So the fathers, patriarchs, and prophets of the Old Testament, did not, in like manner, see the bunch of grapes—that is, the Son of God made man—as they that

* "Statistical Account of Scotland."

† In Vol. I. p. 715.

came behind. The evangelists, apostles, disciples under the New Testament both saw and tasted it, after John had showed this grape: Behold the Lamb of God that taketh away the sin of the world."

H. C.

LANCASTER COACH.—Can any of your north-country readers inform me when the coach between Lancaster and Alverstone, crossing Morecambe Sands at West Bank, ceased to run; and also, the name of the said coach?

E. S.

MACAULAY AND THE YOUNGER PITT.—In the early part of Macaulay's Essay on the second Pitt, Macaulay speaks of his wonderful aptitude and progress in classical studies. In the latter part of the same Essay, he draws a comparison between the solace Fox found in retirement in Euripides and other ancient models, and the want of this in Pitt through deficiency of scholarship. Does not there appear here some inconsistency?

F. G. L.

Exeter.

MARSHALL.—Verstegan, and with him most English etymologists, trace this word to the Teutonic *mare*, the generic term for *horse*, and *scale*=a servant. In the last number of the *Intermédiaire des Chercheurs et Curieux*, p. 441, a Celtic etymology is suggested, viz. from the Armorican *marc'h*=horse. I think the word comes to us through the Norman. Is not the latter the more probable derivation?

J. ELIOT HODGKIN.

THE MYSTIC LADDER.—There is a mystic ladder, or ladder of perfection, mentioned in alchemical works, as if it was frequently spoken of by the early fathers of the church. Can any one point out such passages, or give references to other works in which it occurs?

ROSICRUCIAN.

THE MYSTIC ROSE.—Many mystical writers make allusions to the mystic, or *black*, rose. Wanted direct references to passages where it is mentioned, its botanical history, if any; its emblematical meaning, and any other notes or suggestions which are likely to be of service to a

ROSICRUCIAN.

NOY OF CORNWALL.—Is there any representative of the family to which Attorney-General Noy belonged living in the male line? Was there more than one family of this name existing in Cornwall in the Attorney-general's time? MEMOR, in "N. & Q." (2nd S. vii. 35), says, that "the last representative lately emigrated to America." Is this correct?

At present there are three or four farmers named Noy residing in the neighbourhood of St. Buryan—the birthplace of King Charles's celebrated attorney. They have been situated there for many generations, and are all closely related to each other. Query, are they in any way connected with the Attorney-general's family.

The name itself is extremely rare, and with but one exception, that I am aware of, exclusively confined to the district to which I have referred. I should be obliged for any information respecting the Noy who, as MEMOR states, emigrated to America. When did he leave England?—the precise place of his abode when in Cornwall—his Christian name.—his present address?

W. PENDELL.

PERPLEXED RELATIONSHIP.—In the *Europe Speculum* of Sir E. Sandys, is the following curious passage:—

"King Philip II. might have called the Archduke Albert his brother, cousin, nephew, and son. He was uncle to himself, cousin-german to his father, husband to his sister, and father to his wife."

Is the allusion to Philip II. of Spain? And if so, how can it possibly be made out?

A. A.

Poets' Corner.

PHILOLOGICAL SOCIETY'S DICTIONARY.—Will you aid in this work by allowing me to ask your readers for quotations for the following words?—

1. For *its* before 1508.

2. For *who* in the nominative, as a simple relative, between 1382 and 1523.

W. I. S. HORTON.

Rugeley.

PLAYING BARNABY.—Clarke, in his *Survey of the Lakes* (1789), says that the curate of Langdale was obliged to sell ale to support himself and family; and adds—

"At his house I have played *Barnaby* with him on the Sabbath-day morning, when he left us with the good old song—

"I'll but preach, and be with you again."

What is the meaning of playing *Barnaby*? Was it a game, or does it simply mean drinking *à la* "Drunken Barnaby," the author of whose journal belonged to the same district? And can any correspondent supply the rest of the song here cited?

H. C. G.

Bebington.

RUBENS AT SHREWSBURY.—Will MR. SAINSBURY, or any other reader of "N. & Q." who may have made Rubens the subject of his study, kindly inform me whether there exists any evidence of that great painter having visited Shrewsbury?

R. A.

"THE RUGBY MAGAZINE," 1835-37.—Can any of your readers inform me as to the authorship of three papers in this periodical, having the following titles and signatures? 1. *Xantippe*, a dramatic sketch, by R.; vol. i. pp. 284-92. 2. *Chirpings from "The Birds" of Aristophanes*, by N.; vol. ii. pp. 330, 342. 3. *Two Autumn Days in Athens*, 2000 years ago, by T. Y. C.; vol. ii. pp. 348-358.

R. INGLIS.

ST. JAMES'S FIELDS.—In old chronicles and various other works of the sixteenth and seventeenth century I find frequent mention of St. James's Fields. Strype even mentions St. James's Farm. Neither of these names do I find on old plans of London. Am I right in supposing that the present Green Park occupies their site, or can you or any of your correspondents kindly inform me of their locality? J. WOODLARK.

WEDGWOOD'S CATALOGUES.—I should feel particularly obliged if such of your readers as possess copies of the catalogues issued by Josiah Wedgwood, or by Wedgwood and Bentley, would kindly communicate to me the editions and dates of such catalogues. I am preparing an analysis of the catalogues, for the use of collectors, and am desirous of ascertaining what editions are in existence besides those which I at present possess, or have access to. Any information concerning these scarce but highly interesting works will be most acceptable. LEWELLYNN JEWITT, F.S.A. Derby.

Queries with Answers.

"ENGLAND A NATION OF SHOPKEEPERS."—Will any reader kindly furnish evidence of Napoleon Bonaparte having said the English were a nation of shopkeepers? At all events, so far as I can learn (if he ever said it), he was not the first who did: for I find that Bertrand Barrère used the following words, in his eloquent speech in defence of the Committee of Public Safety, June 11, 1794, before the National Convention: "Let Pitt then boast of his victory to his nation of shopkeepers—'Nation boutiquière.' " P.

[Although the fact was assumed, and repeatedly alleged, it may be doubted whether the English were ever called a nation of shopkeepers by Napoleon Bonaparte. The period when the outcry against this supposed insult became loudest and most general, was that which succeeded the rupture of the Peace of Amiens, 12 May, 1803. Bonaparte, while himself saluted in our daily press, in our loyal meetings, and in our patriotic placards, with such titles as "Tyrant," "Corsican Despot," "Corsican Usurper," may "Corsican Mulatto," was simultaneously charged with holding shocking bad language towards our noble selves; and, amongst other offensive terms, styling us a nation of shopkeepers. Thus in a speech at the York Meeting, 28 July, 1803, Mr. Stanhope is reported to have said: "The Chief Consul of France tells us, that we are but a nation of shopkeepers. Let us shopkeepers then melt our weights in our scales, and return him the compliment in bullets." (*Anti-Gallican*, No. 1, p. 24.)

So Sir W. Scott, writing on the renewal of the war: "To Napoleon, the English people, tradesmen, and shopkeepers as he chose to qualify them, seemed assuming a confidence in Europe, which was, he conceived, far beyond their due." (*Life of N. Bonaparte*, vol. v. ch. iv.) To

the same effect *The Times*, 7 July, 1806: "Bonaparte has frequently denominated us a nation of pedlars": and again, 14 Oct. 1806: "The spirit and unanimity of the country . . . must by this time have taught the Corsican Usurper, that this 'Nation of Shopkeepers' are determined to keep their shops," &c. While the writer of a patriotic broadsheet (*London*, 1808), adopting, as if in defiance or in derision, the signature of "A SHOPKEEPER," intrepidly inquires: "Shall we merit, by our cowardice, the titles of sordid Shopkeepers, Cowardly Scum, and Dastardly Wretches, which in every proclamation he" [Bonaparte] "gives us?"

It is clear then that at the period in question N. Bonaparte was very generally believed to have applied to England the offensive appellation, "A nation of shopkeepers" (*Nation boutiquière*); and we are assured by a friend who lived in those days; that he well remembers the consequent indignation excited throughout the country. Yet it does not appear that, even then, people were quite sure that the words were uttered by Napoleon himself; for, while some say "The Corsican Tyrant," others say "France," "They" (meaning the French), &c. So Dibdin, in his song sung by Mr. Fawcett at Covent Garden, 12 Sept., 1806:—

"They say we keep shops
To vend broadcloth and slops,
And of merchants they call us a sly land;
But, though war is their trade,
What Briton's afraid
To say he'll ne'er sell 'em the Island."

And *The Morning Post* of 8 Jan., 1804, in a review of the year 1803: "We have been ridiculed by France, as une nation boutiquière, a nation of shopkeepers."

It will be seen then that, with the attention which our limited time has left at our disposal, we have failed to satisfy ourselves that the phrase in question was ever applied to England by Napoleon I., though so often imputed to him. We shall be glad should any of our correspondents be able to give us further light; the more so because the question is of some historic importance, and our historians have ignored it. When, in respect to any alleged occurrence of comparatively modern history, doubts have already arisen, it is well if "N. & Q." by affording a field for investigation, can aid in deciding the point at issue, ere the time for investigation has passed.

It may be proper to mention, as an aid to inquiry, that if the offensive words were ever really uttered or sanctioned by Bonaparte, the time when this must have occurred appears to define itself with tolerable accuracy. Our extracts from the *English* press, already given, clearly evince that the supposed insult was known, spoken of, and resented in England not later than July, 1806. Now, on examining the *French* papers, we find that in the earlier part of the same year, 1806, they had not commenced to launch any official or semi-official attacks against the English generally, but styled us as a people, while they assailed some of our statesmen. The *Moniteur* of 1 Jan. 1806, in mentioning "les Grenville, les Windham, les Fox" adds "ces hommes ne font ni l'opinion ni le

peuple anglais. Cette nation si éclairée, si méditative, a une autre marche et un autre esprit." And, again, in the *Moniteur* of 12 June, 1803, England is complimented as "la nation qui a produit Locke, Neper, et Neuton"; while the same paper, on the 29th of the same month, after condemning the antigallicans, adds, "Les Anglais sensés sont loin de partager ce ton d'ivresse et d'extravagance." These expressions are not at all in accordance with any such general attack on the character of the English as that contained in the phrase "Nation boutiquière"; and it should be borne in mind that the paper containing them was the sole official organ of the French government, i. e. of the First Consul, at the time.—From 7 nivôse an 11 de la République (28 dec. 1802) "le *Moniteur* est le seul Journal officiel."

In May, 1803, Carrion-Nizas, an orator of the *Tribunat*, commended us as a people, but denounced our leaders as *huchsters*: "Ces chefs aveuglés d'un peuple estimable par tant d'endroits, et qui les désavoue, n'ont senti, n'ont raisonné que comme des marchands. Comme des marchands plus accoutumés à juger par de vils calculs que par de hautes maximes," &c. Can this partial impeachment have brought up the previous and more sweeping imputation of Barère, either in French minds or in our own?]

LADY MILLER, of Batheaston, wife of Sir John Miller, Bart., and author of *Letters from Italy*, who died, June 24, 1781, æt. forty-one, is noticed in *Gent. Mag.* li. 277; Warner's *Hist. of Bath*, 255; Boswell's *Life of Johnson*, ed. Croker, 12mo edit., v. 277; Rose's *Biog. Dict.*; *Notes & Queries*, 2nd S. v. 495; and Chambers's *Book of Days*, i. 280. What was her Christian name? If *Louandes* (ed. Bohn, 1551), is to be relied on, it began with M. I should also like to have some information as to her parentage. Absurdly enough her Christian name does not appear on the epitaph to her memory in Bath Abbey church. S. Y. R.

[Lady Miller's Christian name was Anna. She was the only daughter of Edward Riggs, Esq., and sole heiress of her grandfather, the Right Honourable Edward Riggs, M.P., and a commissioner of the revenue in Ireland. She was married to Capt. John Miller, of Bellicasey, co. Clare, in the year 1765. In 1775, Horace Walpole, writing to the Hon. Mr. Conway, says, "Ten years ago there lived a Madame Riggs, an old rough humourist, who passed for a wit; her daughter, who passed for nothing, married to a Captain Miller, full of good-natured officiousness. . . . They ran out their fortune, and all went to France to repair it. In France the mother was left with the grandchildren, while the fond pair resorted to Italy. Thence they returned, her head turned with France and *boutrimés*; his, with *virtù*. They have instituted a poetic academy at Bath-Easton, give out subjects, and distribute prizes; publish the prize-verses, and make themselves completely ridiculous; which is a pity, as they are good-natured, well-meaning people."—Walpole's *Letters*, ed. 1857, v. 20; vi. 170, 332.]

JOHN HOLKER.—Mr. John Southerden Burn, in his *History of the French, Walloon, Dutch, and other Foreign Protestant Refugees settled in England* (p. 18), states, quoting *Cath. Mag.* No. 17, p. 382, that—

"The cotton manufactures of Rouen were . . . established by an Englishman, Mr. Holker, from Manchester: he had taken part with Prince Edward in 1745; was arrested and sent to prison, from which he escaped, and found his way to Rouen, where he set up these manufactures, made a considerable fortune, and was created a baron."

Where can any further information be gained concerning this Mr. Holker? Does his family yet exist in France? K. P. D. E.

[The Life of John Holker, Knight of the Order of St. Louis, would make an interesting piece of biography. He was originally a calenderer at Manchester, but joining the ranks of Prince Charles Edward Stuart in 1746, was taken prisoner at Carlisle. He was confined in Newgate, and would certainly have suffered for his adherence to the Prince, had not he, together with his companion, escaped from their cell by making a breach in the wall. His companion made his egress first, but finding that Mr. Holker, who was a square bulky man, could not follow him, he determined to return and share his fate. They went to work again, and having enlarged the hole, both made their escape. Holker remained six weeks concealed in London by a woman who kept a green-stall, although a large reward was offered for his apprehension. He afterwards fled to France, and served with honour in the Irish brigade, till peace deprived him of his pay. Many applications were made by him to the crown for pardon, which failing to obtain, he was induced to establish a cotton manufactory at Rouen, much to the detriment of England. The French government gave him all possible encouragement, and appointed him Inspector-General of the woollen and cotton manufactories of France. He died at Rouen on April 28, 1786.]

Mr. Holker was descended from a very ancient family, seated at Holker, near Furness Abbey, co. Lancaster. Being attached to the royal cause during the civil wars in the reign of Charles I., Laurence Holker, Esq., was imprisoned at Manchester, and all his estates sequestered. His descendant, John Holker (the father of the calenderer), for his adherence to the son of James II. in 1715, also suffered many years' imprisonment. Consult the *Gent. Mag.* lvi. (i.) 441; lvii. (i.) 312; lxiii. (ii.) 1039.]

COMPOUND INTEREST.—The following curious calculation was very lately told me by a friend whose accuracy on such subjects has always been remarkable. One penny put out at compound interest at the time of our Saviour's birth, would in 1767 have amounted 250 millions of globes of solid gold, each the size of our earth. The same sum placed out at simple interest, would in the same time have amounted to 7s. 6d.

I should be very much obliged if you could name the page and edition of Dr. Price's work on

Reversionary Payments in which this is mentioned. F. M. H.

[The passage occurs at p. xiii. of the second edition of Dr. Price's *Observations on Reversionary Payments*. He says, "It is well known to what prodigious sums, money, improved for some time at compound interest, will increase. A penny, so improved from our Saviour's birth, as to double itself every fourteen years, or which is nearly the same, put out at five per cent. compound interest at our Saviour's birth, would by this time, have increased to more money than would be contained in 150 millions of globes, each equal to the earth in magnitude, and all solid gold. A shilling put out to six per cent. compound interest, would, in the same time, have increased to a greater sum in gold than the whole solar system could hold, supposing it a sphere equal in diameter to the diameter of Saturn's orbit. And the earth is to such a sphere, as half a square foot, or a quarto page, to the whole surface of the earth."]

BOSTON, A FLOWER.—In an inventory of the time of Henry VIII. a certain vestment is described as "powtheryd with flowers callyd Boston." I am anxious to know what they were.

P. B. M.

[The late Mr. Pishey Thompson found a similar entry in an inventory of goods belonging to the Guild of St. Mary in Boston, and it is probable our correspondent has consulted the same document. It has been conjectured that Boston is a provincial or orthographical error for the word *bouton*, which may have been the original word. There is the phrase *fleurs de boutons*, meaning those button-shaped flowers, as in daisies and bachelors' buttons, which might have been the character of the pattern figured on the fabric, and "powthered" or diffused over it.—*Vide* "N. & Q." 1st S. x. 291.]

VISCOUNTS OXFORD.—I am anxious to obtain biographical particulars of James Macgill, first Viscount Oxford in the Peerage of Scotland; of Robert, second Viscount, who died 1706; and of Robert, grandson of the last, who assumed the title. F. M. S.

229, Clarendon Villas, Plumstead.

[Some interesting biographical particulars of this family will be found in William Anderson's *Scottish Nation*, iii. 269, Edinb. roy. 8vo, 1863.]

Replies.

CALDERON'S "DAUGHTER OF THE AIR," AND
"PURGATORY OF ST. PATRICK."
(3rd S. viii. 52, 59, 68, and 109.)

A residence of a few weeks at the Baths of Homburg has prevented my seeing "N. & Q." with the usual regularity. I now find in the recent numbers, all together, my own reply and the rejoinder of the original INQUIRER upon the subject of Calderon's *Daughter of the Air*, and

the query of the REV. CANON DALTON, with the replies of EXPERTO CREDE and F. O. H. relative to *The Purgatory of St. Patrick*. Upon the subject of *The Daughter of the Air* I have little to add, except to draw the attention of German scholars to the admirable translation by Gries of these two dramas on the *Story of Semiramis*, which they will find in the thirteenth volume of the Collection of German translations of Calderon, published at Vienna in 1826, or in the separate collection of those by Gries, eight vols. Berlin, 1840. Raupach's original tragedy of *The "Daughter of the Air"*, after the idea of Calderon, may also be mentioned, as well as an excellent translation of it into English, published in 1831, a copy of which I picked up in my recent passage through London. I have to thank INQUIRER for his encouraging me to undertake the translation of *La Hija del Aire*. That pleasant task awaits the combination of so many circumstances not likely to come together, that I fear the project must be consigned to that Limbo of unfulfilled intentions which holds many a more promising shade than this.

With regard to Calderon's *Purgatory of St. Patrick*, I think I shall be able to add something to the valuable information contained in the reply of EXPERTO CREDE to the query of the REV. CANON DALTON. The confused list of ancient authors who have mentioned the legend of St. Patrick's Purgatory with which the play ends, and which EXPERTO CREDE has quoted, he seems to think we owe to the research of Calderon himself. This is entirely a mistake. The whole list is taken from Juan Perez de Montalvan's *Vida y Purgatorio de San Patricio*, first published in 1627, on which Calderon's play is altogether founded, but with the names arranged and sometimes erroneously connected, according to the exigencies of the metre. When my translation of Calderon's *Purgatory of St. Patrick* was published in 1853, I had not been able to procure a copy of Montalvan's *Vida, &c.*, but I have since seen several editions of the original, as well as several translations of it into other languages.

I have now before me two editions of Montalvan's work in the original Spanish. One published at Barcelona by Pablo Campins without date, but probably in 1657, as it contains the Approbation of Valdivielso, given at Madrid the 3rd February in that year, and another at Madrid in 1684 by Melchor Sanchez. At p. 52 of the former edition is the list of authorities adopted by Calderon, that is, of the names of the authors alone, but without any reference to the particular work of each in which the Purgatory is mentioned. This important omission is supplied in the margin of pp. 44-45 of the Madrid edition of 1684. It is also supplied at p. 68 of a very early French translation published at

Brussels in 1637, ten years after the work first appeared in Spanish; during which short period six editions of the original had been published. As this translation, which is now before me, is different from Bouillon's *Vie de S. Patrice*, published five years later at Troyes, and which is the French version most frequently met with, I give the title-page of the Brussels edition as follows:—

"La Vie Admirable du Grand S. Patrice Patriarche D'Hibernie: Avec l'Histoire véritable de son fameux, et tant renommé Purgatoire. *Mise en Espagnol par le Docteur Jehan Perez de Montalvan, natif de Madrid.* Et traduit en François sur la Sixiesme édition, par F. A. S. Chartreux à Bruxelles. Chez Godefroy Schoenaerts au Liure blanc. L'an M.DC.XXXVII."

Here is the passage from Montalvan:—

"Y aunque la materia de suyo parece estéril, no lo es tanto, que no la acrediten * Henrico Salterio, y Mateo Parisiense, Dionisio Cartuxano, Jacobo Januense, ["ò," in ed. 1657] Genuense Dominicano, Radulfo Higenden. Cesario Heisterbachense, Molerico, Marco Marulo, Maurolico Siculo, el Reuerendissimo Señor Don David Roto, Obispo, y Viceprimado de toda Hibernia, el Cardenal Belarmino, Beda, Fr. Dimas Serpi, Jacobo Solino, Misingan, y muy doctamente Don Felipe Osuleuano Bearro, Hiberno, el Compendio que hijo de la Historia de Irlanda," &c.

The references in the margin, which in the Spanish ed. of 1634 are unlettered, and in the French translation of Brussels are lettered incorrectly, I distribute thus. To Henry of Saltrey and Matthew Paris I give the reference "In Visione Ordi, mil," a misprint for "In visione Ordi militis" as given correctly in Messingham's *Florilegium* (to which I shall presently refer), and in the Brussels translation. To Dionysius, the great Carthusian belongs the reference "Libro de quatuor novissimis, tertia parte, &c." To "Jacobus Januense [ò] Genuense Dominicano"—or in the words of Messingham, "Jacobi Januensis (alias) Genuensis Dominicani,"—namely, the famous Dominican Friar Jacobus de Voragine, subsequently Archbishop of Genoa, belongs the reference in the margin "In Vita Patricii in Legenda Sanctorum," meaning *The Golden Legend*, of which he was the author. Of Jacobus de Voragine we get no trace in Calderon's list except in the word "Dominicano," which he absurdly joins with "Esturbaquense" (Heisterbachensis) that properly belongs to the "Cesario" of the preceding line. Radulfo Higenden, turned by Calderon into "Rudolfo," is quoted "In suo Polichronico." Cesar of Heisterbach is quoted "In suis Dialogis." The author who is called "Molerico" in the Spanish editions of Montalvan, 1657 and 1664, is called "Mombrius" both in the Brussels translation of 1637 and in the original work of Messingham, 1624, from which all the names are derived. The work of Mombrius referred to is "tom. ii. de Vitis Sanctorum." Calderon calls him Membrosio. To Marcus Ma-

rulus the reference is "Lib. iii. cap. 4." To Maurolicus Siculus, "In suo Martyrologio." To the Most Reverend David Rothe, Bishop of Ossory and Vice-Primate of all Ireland, is ascribed "Lib. 2. de Purgatorio." It will be perceived that the exigencies of metre compelled Calderon to add the words "y el prudente" to the correct description by Montalvan, and to change the "Vice-Primado" into "Primado," which has led your correspondent EXPERTO CREDE into the mistake of supposing that two persons were here mentioned, and that the latter was Peter Lombard, whose name is not mentioned in this place by Messingham or Montalvan, though carefully noted by MR. WILLIAM PINKERTON in his learned essays on "St. Patrick's Purgatory" in the 4th and 5th volumes of the *Ulster Journal of Archaeology*. To Cardinal Bellarmine I presume the next reference is to be given, "Lib. 2 and 6, de Revel. S. Brigid." To Friar Dynas Serpi is given "Lib. de Purgatorio," cap. 26. "Jacobus" is not the Genoese Dominican suggested by EXPERTO CREDE, who is quoted, as I have mentioned above, much earlier; but Jacobus de Vitriaco, whose name is printed thus in full in the Brussels translation, the reference being, "In Sua Historia Orientali." [Messingham says—"Jacobus de Vitriaco in sua historia orientali, cap. 92. de puteo hoc sic loquitur."—*Florilegium*, p. 113.] "Cap. 35" is the only reference given to Solinus, and probably refers to his *Della cosa maravigliosa del Mondo*, mentioned by your correspondent EXPERTO CREDE. "Misingan," who is scarcely improved into Calderon's "Mensignano," is of course Messingham, whose *Florilegium* is quoted as if it were of no more importance than the others, although it is plain that this work was the sole source of all this seemingly recondite and original research. The long list winds up with a reference to the visit of Raymond, Viscount de Perhillhos, to the Purgatory in 1397, as described by O'Sullivan in his *Historie Catholice Ibernie Compendium*, Lisbon, 1621, p. 14; and which is but another version of the Vision of Knight Owen, or Enio.

Messingham's *Florilegium Insulae Sanctorum, seu Vita et Acta Sanctorum Libernie*, Parisiis, 1624, was, as I have said, the source of all this parade of erudition. The original work of Messingham is very scarce, but perhaps a small tract in my possession, which contains everything relating to the Purgatory of St. Patrick contained in the larger work, translated into English, and published at Paris in 1718, is much rarer, as I have never heard of another copy. Its title is as follows:—

"A Brief History of Saint Patrick's Purgatory and its Pilgrimage, collected out of Ancient Historians, written in Latin by the Reverend MR. THOMAS MESSINGHAM, formerly Superior of the Irish Seminary in Paris. And now made English in favour of those who are curious to

know the Particulars of that Famous Place and Pilgrimage so much Celebrated by Antiquity. Printed at Paris, 1718."

To conclude this long note, I may say that Montalvan's *Vida* &c. contains nothing concerning the Purgatory that he has not translated from Messingham, and that Calderon's play, so far, contains nothing but what he versified from Montalvan. The romance of Ludovico Enio's early life in Spain and France, at Valencia and Toulouse, seems to have been entirely the invention of Montalvan. This Calderon adopts, and adds to it all those scenes in which Enio figures as the suitor, husband, and eventually murderer of Polonia, the daughter of Egerio, King of Ireland. Many of the theological and metaphysical discussions introduced into the play are found in the Life by Montalvan, and even the striking scene of the apparition, where a muffled figure, on throwing open its cloak, reveals a skeleton, saying to the astonished soldier himself, "I am Ludovico Enio" is suggested by a passage in the work of that remarkable but unfortunate genius, who, dying insane from excessive mental labour at the early age of thirty-six years, left with his other writings about sixty plays, many of which retain their popularity to the present day.

Calderon, however, out of the materials here enumerated, has constructed a very spirited and wonderful drama, which has found many admirers and a good translator in Germany, though the latter fact does not seem to have been known to Schmidt, who mentions the name of every other German translator. The title of the copy before me, which is the only one I have seen or heard of, is as follows:—

"Das Fegefeuer des heiligen Patricius. Schauspiel von Don Peder Calderon de la Barca. Uebersetzt von Al-Jeitteles. Brunn, 1824. Joseph Georg Trassler."

He translates the lines of Calderon boldly as he found them, without troubling himself as to their correctness, and courageously adds a few blunders of his own:—

"Denn so endet die Geschichte,
Deren Kund' uns hat gegeben
Dionisius der Carthäuser,
Und Henricus Saltarensis,
Cäsar, Mathäus Rodulfus,
Domician Esturbarcensis,
Marcus Marulus, Membrosius,
David Roto, und Hibernicus,
Hoherhahner weiser Primas,
Belarminus, Beda, Serpi,
Dimas, Jacobus Solinus,
Mensigannus, und am Ende
Frömmigkeit und Christenglauben,
Die für diese Wahrheit stehen."—Pp. 189, 140.

D. F. MACCARTHY.

Dublin.

BEN JONSON.

(3^d S. viii. 27, 115.)

Henslowe, in his *Diary*, where he has frequent occasion to mention rare Ben, invariably spells the name with the superfluous letter; and in Collier's *Memoir of Edward Alleyn*, p. 87, there is printed a note of R. Daborne's which mentions "Johnson's play." So in the curious poem printed in the *Shakespeare Society's Papers* (iii. 172), he is styled Ben Johnson; and in all the entries relative to his family which have been discovered in parish records, the name is given in the ordinary orthography. (Collier's *Memoirs of Actors*, Introd. xxiii.) I have examined the folio of 1640, published three years after his decease; the frontispiece is a portrait of the author, with the inscription "Vera effigies doctissimi poetarum Anglorum Ben Johnsonii": in ten places, viz. title-page, "Every Man out of his Humour," "Cynthia's Revels," "Poetaster," "Epicene," "Alchemist," "Catiline," "Epigrams," "Divell is an Asse," and "Staple of Newa," the name is spelt Jonson; while in twelve places, viz.—"Every Man in his Humour," "Sejanna," "Volpone," "Bartholomew Fair," "Fall of Mortimer," "Horace's Arte of Poetry," "English Grammar," "Timber or Discoveries," "Magnetic Lady," "Tale of a Tub," "Sad Shepherd," and twice in the frontispiece, it is spelt Johnson. The conclusion of the entire matter would seem to be that the poet's contemporaries indiscriminately styled him Jonson, or Johnson, and that although he himself wrote it Jonson, he did not consider it worth the trouble to correct the errors of those who spelt his name in the common fashion.

In 1614, Dr. Thomas Farnaby issued an edition of Juvenal and Persius, to which Jonson contributed the following commendatory verses, which are not included in any edition of his works with which I am acquainted:—

"Temporibus lux magna fuit Juvenalis avitia,
Moribus, ingenio, divitiis, vitia.
Tu lux es luci, Farnabi: operisque fugasti
Temporis et tenebras, ingenii radia.
Lux tua parva quidem mole est, sed magna rigore,
Sensibus et docti pondere iudicii.
Macte: tuo scriptores, lectoresque labore
Per te alii vigeant, per te alii videant."
(Ben Jonsonius. Farnaby's *Juvenal*, p. 150. ed. 1688.)
WM. E. A. AXON.

BRUNETTO LATINI.

(3^d S. viii. 147.)

In reply to your correspondent, I beg leave to offer him the following notices respecting Brunetto Latini, taken from the notes of my translation of Dante's Comedy (*Hell*, c. 15.) In return, he will perhaps favour me with more particular references to the *Monthly Magazine*, &c. in which

Latini is quoted or mentioned, or with a sketch of the information they contain about him.

"Brunetto Latini, Dante's tutor, born in Florence, A.D. 1220, was a notary and diplomatist, eminent in oratory and jurisprudence, and for various philosophic writings. . . . He was attached to the Guelph party, and employed as their ambassador, while Florence was threatened by the power of King Manfred, to petition for the support of Alfonso the Tenth, of Castile. While absent on this mission he heard of the battle of Arbia [A.D. 1260, see Can. 10], and the expulsion of the Guelphs from his native city, in consequence of which events he was compelled to withdraw to Paris. He returned with his party to Florence shortly after Manfred's overthrow, 1266, and was one of the vouchers for their reconciliation with the Ghibellines during the unsuccessful mission of Cardinal Latini from the Pope in 1279. He was again employed as a state-ambassador in 1294, in the negotiations with Genoa against the Pisans, and died in 1296. He is described as a man of great ability and learning, of the most courteous and engaging manners, and of grave but humorous conversation. Villani calls him worldly, with perhaps a worse meaning than we should attach to the expression, and that such a character was generally attributed to him he himself confesses in his *Tesoretto*; but none of his contemporaries, excepting Dante, have distinctly brought against him any more heinous charges.

"Latini's *Tesoro* [Treasure], treating 'of all things that appertain to mortals,' is an encyclopedic work, written, during his sojourn in Paris, in the French language, which he considered more universal, and even more agreeable than his own! It begins with an outline of cosmogony, geography, physics, and universal history; comprises next a system of morals, politics, and rhetoric, founded on Aristotle's corresponding treatises, and terminates in a more original Book of Precepts for the conduct, and especially the manners, of rulers and magistrates. The *Tesoretto*, a work in rude Italian rhyme, was destined for an introduction to the above treatise, and comprises an allegorical vision of Nature and her works, of Love, Virtue, and other such personages. The *Pataffio*, a collection of proverbs and mots, a work of less moral and dignified character, in Italian ternary rhyme, is also attributed to Latini."

C. B. CAYLEY.

5, Montpellier Row, Blackheath, S.E.

A note by J. M. in a late number of "N. & Q." has recalled to me that I have recently met with several allusions to this subject, so interesting to all Dantophilists, taking into consideration the supposed visit of Dante, Brunetto's pupil, to Oxford (on which see Foscolo's article on Dante in *Edinb. Rev.* 1818), and that of Petrarch to the same place. (Rossetti's *Antipapal Spirit*, ii. 191.)

J. M. states, that in the early volumes of the *Monthly Magazine* are to be found letters said to be translated from Brunetto Latini, who is asserted to have been in England temp. Henry III., and to have had an interview with Roger Bacon, in which a variety of discoveries were communicated, such as the mode of making gunpowder, the virtues of the magnet, &c. This allusion to the magnet is corroborated by some remarks in Chambers' *Book of Days*, i. 668, *à propos* of the very early knowledge of the mariner's compass.

Guyot de Provins describes it very accurately in his satirical poem, *La Bible de Guyot de Provins*. Brunetto, in one of his letters, telling how, during a visit to England, he had seen one of these instruments, borrows the very words of Guyot to describe it. Again, Mr. Edwards, in his *Libraries and Founders of Libraries*, quotes, on the authority of Lady Macclesfield, a passage from a letter of Brunetto, in which he recounts a night spent at Sherburn Castle, now the seat of the Earls of Macclesfield, towards the close of the thirteenth century, when he was on his way from London to Oxford. It would appear that Brunetto really did visit England, although I can discover no allusion to his journey in any of his biographers. Zannoni, in the copious Memoir prefixed to his edition of the *Tesoretto*, does not speak of it, neither does Dr. Barlow, in his *Contributions to the Study of Dante*. I have not been able to consult M. Cha. Caille's recent edition of the *Tesoro*. I should be glad of any information concerning the journey, the existence, and authenticity of the letters, and where they are to be met with.

J. B. DITCHFIELD, M.D.

The "Extracts from the Portfolio of a Man of Letters," in the *Monthly Magazine*, were written by William Taylor, of Norwich, who was a frequent contributor to that periodical. His *English Synonyms* (from which Crabbe borrowed so largely without a word of acknowledgment) also first appeared in the same Magazine.

F. NORRIS.

BIRTH-PLACE OF CARDINAL POLE (3rd S. viii. 149).—Authorities, I think, are pretty generally agreed as to the birth-place of Cardinal Pole, the last Catholic Archbishop of Canterbury. They almost all follow Leland. Dodd, in his *Church History of England*, says that—

"Reginald Pole, the fourth son of Sir Richard Pool, was born at Stowerton Castle, in Staffordshire in March, 1500."

His sketch of the cardinal's life is based upon the following writers: Beccatelli, Pitts, Godwin, Wood, Johnstone, and a MS. of Pinning, the cardinal's secretary, preserved in Doway College.

Phillips, in his *Life of Cardinal Pole*, gives the same castle as the place of his birth:—

"Reginald Pole received his birth at a castle, which takes its name from the river Stour, two miles distant from Stourbridge, in Staffordshire."

His reference for this is to Camden. In other accounts I have seen the place given as Stowerton Castle; and in one, the date of his birth is assigned to May 11, 1500.

And now, let me ask, why an enquiry of this kind could not be made without wounding the feelings of many readers of "N. & Q." and several contributors, who are Catholics, by such an offen-

sive term as the "last *Romanist* Archbishop of Canterbury?" How would it be received if a Catholic, in speaking of Matthew Parker, were to use language equally offensive to Protestants, which might readily suggest itself? Let us on both sides avoid all that is uncourteous and assailing in the respectable and pacific pages of "N. & Q."

F. C. H.

[Has not our correspondent fallen into much the same error which he condemns? In the judgment of many members of the Church of England Cardinal Pole was not the last *Catholic*, but the last *Roman Catholic* Archbishop of Canterbury. Many other persons will be surprised to learn that *Romanist* is an offensive term. It was in this instance, we have no doubt, used with as little intention of giving offence, as the negative term *Protestant* is here used by F. C. H. A little less susceptibility might be recommended to writers on both sides.—ED. "N. & Q."]

LUIS DE CAMOENS (3rd S. viii. 28.)—Your correspondent E. H. A. inquired some time ago whether some poetic compositions of Camoens had not been discovered in the University of Coimbra, &c. I have just received (August 20th) a letter from Lisbon, informing me that a gentleman there, named Jerumenha, did publish, about three years ago certain poetic pieces of Camoens, which had never seen the light before, under the title of *Idyllia*; but my correspondent does not inform me whether the MSS. were discovered in the University of Coimbra.

I am also told, that in the centre of the city a beautiful square has been lately formed, called the "Square of Camoens," in which has been erected a fine imposing pedestal, which is to be surmounted by a bronze statue of the illustrious poet.

J. DALTON.

HYMNS (3rd S. viii. 108.)—Allow me to assure your correspondent ERIC, that Sir Roundell Palmer's version of the fifth stanza of Cowper's—

"Oh! for a closer walk with God,"—

is quite accurate. Sir Roundell Palmer has printed the passage as it stands in the *ed. princeps* of the *Olney Hymns* (1779, p. 4), and in various other editions to which I have referred. If your correspondent will consider the preceding stanza, in connexion with the one he has quoted, he will, I think, come to the conclusion that his suggested alteration is inadmissible. As the text of this beautiful hymn—one of the most admirable in our language—is a possession which none who

value it would like to suppose to be the subject of any doubt, I beg to quote the fourth and fifth stanzas; from the consideration of which, your readers will perceive that they are linked together by a sense which would be destroyed by the adoption of ERIC's suggestion. I quote from the *editio princeps* :—

"4. Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

"5. The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from thy throne,
And worship only thee."

The Holy Spirit had occupied his rightful throne in the heart of the believer. Some idol had usurped that throne. The appeal made in the hymn is to the Spirit, for help to dispossess the unlawful occupant.

J. B.

Allow me to observe, if it is not too obvious, that the line of Cowper to which ERIC objects is clearly right. "*Its* throne," no doubt, would do; but "*Thy* throne" is far more expressive. The Almighty is represented as dethroned, and the idol as occupying *His* throne—that which of right is *His*.

LYTTELTON.

SOLUTION OF CONTINUITY (3rd S. vii. 6, &c.)—The word *lacerated* shows that Johnson adopted and adapted a phrase which became known to him, or at all events was best known to him, as a *chirurgico-latinate* one. Until very lately it was a favourite phrase with English surgeons; where a bone was broken or the flesh, &c., cut or *lacerated*, there was "a solution of continuity."

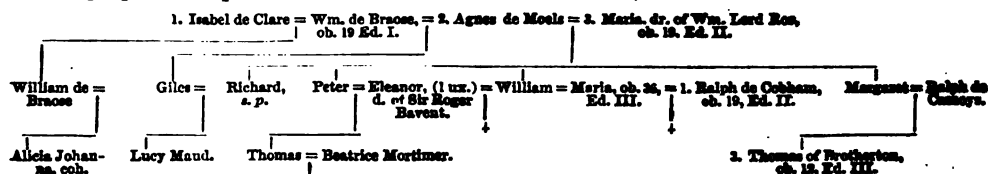
B. NICHOLSON.

PRETTY (3rd S. vii. 453.)—Surely "pretty," which A CONSERVATIVE REFORMER supposes to be a corruption of "pearly," is rather the same word as the German "*prächtigt*" = splendid or magnificent, the meaning having degenerated in our own version of it, and serving for a less ambitious kind of beauty.

H. H. GIBBS.

St. Dunstan's, Regent's Park.

BRAOSE (3rd S. viii. 86.)—HERMENTRUDE asks: "Can the truth be disentangled from this Gordian knot?" The following brief genealogical table will, I think, do it:—



CHARTULARY OF WHALLEY ABBEY (3rd S. viii. 30, 70, 158.)—P. S. C. has not attended to a peculiarity of French writers on Roman Law, viz. that they invariably translate the Latin technical terms into their own language in the same way as they treat names. And as an instance of the latter, I remember meeting in one of their legal works with the phrase, "Comme dit Paul:" and it was certainly some time before I identified the person referred to with my old friend Paulus of the Corpus Juris. This practice affords an easy explanation of the "Actions conquies *en fait*" of Ortolan, which are simply the "Actiones ad factum prestandum" of the Civil Law. In which code there are enumerated a certain number of the most usual contracts which, occurring daily, received definite names; and were known as a class by the term *Nominate*,—such as sales, hiring, &c. It was impossible, however, that these should include every variety of bargain, so the contracts which contained specialities out of the ordinary character of these transactions were called *Innominate*.

Now in each of the *Nominate* class, the action by which the agreement was enforced had a definite name, as, for instance, the *Actiones ex empto, vendito, locato*, &c., whilst in the other the bargain was made effectual by the *Actio ad factum prestandum*, which is Ortolan's "Action conquies *en fait*." Therefore when notions are referred to, the phrase should be *ad* and not *in factum*.

The same is the case with the defence. You have the *nominate* pleas of fraud or fear, *exceptiones doli aut metus*, and then the general *in factum*, importing an answer founded on the particular circumstances of the case.

The *in factum* of the charter should, therefore, in strict civilian language, be *ad factum*. My idea is, that the deed in question was scrolled in French, where "*en faicte*" would be correct; and erroneously translated into Latin as *in*, instead of *ad factum*.

GEORGE VERE IRVING.

"GRAVE MAURICE" (3rd S. viii. 149.)—"Grave Maurice" was a well known name applied to Maurice of Nassau in the reign of Queen Elizabeth. The epithet is given to him in one of Ben Jonson's plays, the reference to which I cannot give, not having his works beside me. It is applied to him also by Sir Walter Scott, in the following passage from the first chapter of *Kenilworth*:—

"Michael Lambourne!" said the stranger, as endeavouring to recollect himself; 'what! no relation to Michael Lambourne, the gallant cavalier who behaved so bravely at the siege of Venlo, that Grave Maurice thanked him at the head of the army?'"

ALAN FAIRFORD.

The picture, which is the subject of enquiry, most probably represents Maurice, Elector of Saxony, who perished at the battle of Sievenhausen

in 1553. It must not be supposed that "Grave" is our English word, meaning solemn and serious. It is the German title for Count, properly *Graf*, but Englished *Grave*, as in *Landgrave* and *Margrave*.
F. C. H.

QUARTERINGS (3rd S. viii. 69.)—S. P. seems to fancy that arms belong to estates, whereas they belong to families; they do not indicate property, but blood. Quarterings are the arms of heiresses incorporated into the family shield, and all the descendants of those ladies (and no one else) have a right to use them. When the male line is extinct, and daughters remain, they are heiresses in heraldry, whether they have property or not. What can S. P. mean by "the quarterings for the diservered estates"? Estates have no arms, and carry no right to arms. A man may leave property to another on condition that he takes a certain name, and the arms belonging to that name, but the bequest gives no right to do so, therefore the party has to apply to the Crown for permission to change the name, and to the Herald's College to make him a grant of the arms. P. P.

BLANCHE, LADY WAKE (3rd S. vii. 493; viii. 35.)—I have no doubt that MR. WARREN is quite right in supposing that the Blanche Lady Wake, mentioned by HERMENTRUDE, was the daughter of Henry, Earl of Lancaster. It must be borne in mind that, after the death of her husband in 1349, this Blanche was what would now be called the Dowager Lady Wake; and her prolonged existence would not in any way interfere with the title being borne by the Princess of Wales, on whom the barony had devolved by inheritance.

MELETES.

MODERN LATIN PRONUNCIATION (3rd S. vii. 34.)—Whilst looking over the Index of the last volume of "N. & Q.," I came upon the above-mentioned subject; which, if I remember correctly, has never been answered. Such an important query I was exceedingly sorry to see so passed over, and so will try to make a few observations which may tend to solve the difficulty.

In no age has education in general been more studied than in the present; and since such is the case, it is quite natural that every "long and short" should be pronounced correctly. I have heard many people say that they were taught—*sum, ēs, ēst*, and *ēgo*; but if on the other hand, they had consulted Virgil on the subject, they might soon have made up their minds that they were wrong.

Your correspondent J. M. says, that he is told *do-muse* and *fruc-tuae* have superseded *domus* and *fructus*. Now, if we refer to the Latin Grammar, we find that the fourth declension makes the genitive case singular end in *-iæ*. If such be the case, the *domus* and *fructus* ought to be pro-

nounced *do-muse* and *fruc-tusc*. But this is only what the Latin Grammar says; but, to see if it is right, let us refer to Virgil:—

"Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerentur avorum."

Here the *-us* in *domus* is long, and before a vowel, and, moreover, in the genitive case: so there can be no doubt but that *do-muse* and *fruc-tusc* are right; and if they were short, wrong.

Again, Juvenal says:—

"Scire volunt secreta domus, atque iude timeri."

Here, in quite a different style of poetry, we have the same rule; and also, written by another man.

Again, scanning must be consulted:—If *domus* and *fructus* be made short, then neither of the lines will scan, which will show that the word is pronounced wrong.

For the sake of proof, I have referred to an Eton Latin Grammar, published in the year 1824, and have found the same rule regarding long and shorts made use of as in the present ones.

THOMAS T. DYER.

ROBIN HOOD BALLAD (3rd S. viii. 88, 158.)—Many thanks to H. J. for his information on the locality of *the Sayles*; but as to the difficulty about the mention of Watlynge Street, I cannot see that his communication has thrown much light on the subject, which remains *in statu quo*: for there yet remains the question, whether Mr. Hunter was right or wrong in stating that Watlynge Street passed by Barnsdale? Were there two roads of the name of Watlynge Street: the one going from Dover to Chester, and the other crossing Barnsdale? If so, as we would think from Mr. Hunter, the latter could hardly be "the ancient Roman highway," *par excellence*. I do not know whether Erming Strete passed Barnsdale.

A. H. K. C. L.

JOSEPH MABERLY (3rd S. viii. 87.)—My attention has been directed to the request of S. Y. R. for information about Mr. Joseph Maberly. Your correspondent seems to wish especially for the date of Mr. Maberly's death. This took place in March, 1860. The details of his life were too insignificant for public record.

M.

"JOHANNES AD OPPOSITUM" (3rd S. vii. 114.)—"Jack-at-warts," that is, Jack-a-thwarts, or Jack-at-thwarts, one wise in his own conceit, and contrary to, and opposite with, his neighbours.

B. NICHOLSON.

SCENTING OF BOOKS (3rd S. viii. 127.)—Her majesty Elizabeth may well have disliked the smell of spyke, for in odour it is but little better than turpentine. There is a good deal of paste used in bookbinding, and it was a common practice to put into it a few drops of the otto of spike,

derived by distillation from the *Leucadulus spica*, in order to make it keep. Some manufacturers employ in our own time creosote for the same purpose; the best thing, however, would be otto of birch bark, as its fragrance resembles Russia leather.

Books that were newly bound—of course it was only new books that were presented to the queen—would savour of spyke more strongly than if they had been long shelved. That her majesty had rather a *penchant* for perfumery there is ample evidence.

In Nichols's *Royal Progresses*, we are informed:—

"Three Italians came unto the queen and presented her each with a pair of sweet (!) gloves.

"The Earl of Oxford, Edward de Vere, the first person who brought perfumed gloves into England, presented a pair to the queen, who took such pleasure in the gift, that she was pictured with them on her hands."

In the *Lives of the Queens of England*, we read, "Perfumes were never richer, more elaborate, more costly, or more delicate than in the reign of Elizabeth." Her majesty's nasal organs were particularly fine and sensitive, and nothing offended her more than an unpleasant smell.

SEPTIMUS PIERCE.

Chiswick.

"INVENI PORTUM," ETC. (1st S. v. 10, &c.)—These lines, which the late Mr. Singer attributed to Lilly, are to be found in the works of Janus Pannonius, Bishop of Funfkirchen in Hungary (2 vols. Traj. ad Rhenum, 1784), where they occur (vol. i. p. 531) as a translation from the Greek Anthology, as follows:—

"Inveni portum, Spes et Fortuna valet,
Nil mihi vobiscum, iudite nunc alios."

Janus died in 1474, Lilly being then about four years old.

F. NORRIS.

IRISH LEGEND (8th S. viii. 151.)—There are few lakes in Ireland that there is not a legend, such as quoted above, attached to. The two beautiful lakes of Lough Owel and Belvidere, in Westmeath, near Mullingar, Lough Erne, Killarney, and others, have each their legends, full of romance and poetry. And in the extreme south of Ireland, there is a legend amongst the peasantry that the space, now covered by the Atlantic Ocean, was at one time dry land and joined to America, and was densely populated; but that in one night it was overwhelmed by the water, and has remained so ever since. This disaster is said to have been caused by a young girl, who forgot to fasten up a well from which she had drawn water. Most readers of Irish legends must be acquainted with that poetic story of the sleeping warriors, who repose with "Gherroh Gheerland," which is not unlike some of the lake legends; one of the latter furnished Moore

with the material, for the well-known ballad, "On Lough Neagh's banks," &c. S. REDMOND. Liverpool.

REV. CHARLES ANNESLEY (3rd S. viii. 169.)—S. Y. R. is informed that the author of the MS. additions to the *Stemmata Chieleana* in All Souls College Library was the late Rev. Charles Francis Annesley, M.A., F.A.S., and F.I.L.S., of Eydon Lodge, and Lord of the Manor of Eydon, co. Northampton. He was formerly Fellow of All Souls' College, and Rector of Sawtrey-St. Andrew, co. Hunts. He was born at Weston-on-the-Green, Oxon, December 26, 1787; second son of Arthur Annesley, Esq. of Bletchington Park, Oxon; and his wife, Catherine, daughter and heir of Admiral Sir Charles Hardy, Governor of Greenwich Hospital, and died September 26, 1863, unmarried. His elder brother was Arthur, Viscount Valentia, Baron Mountnorris, and premier Baronet of Ireland, who died at Bletchington Park, December 30th, 1863, and was succeeded by his grandson, Arthur, now Viscount Valentia, to whom also the manor and estate of Eydon descended on the death of his great-uncle.

B. W. G.

(GOSSAMER (3rd S. ii. 16, 76).)—As agreeing with the French and German popular names, and as supporting my conjectural derivation, I would note the synonyme Virgin's thread or Virgin thread. This is given in one old dictionary (Ash's, if I remember rightly), *sub lit. F.* I found it also in an old English-Dutch, and in another English-foreign dictionary, both of which are on the shelves of the British Museum Reading Room, but it appears to have escaped the notice of later lexicographers and glossary-compilers. At a distance from library shelves, my references are necessarily vague; while a bad memory, and the loss of my memoranda, prevent me from offering more for Mr. KEIGHTLEY's acceptance.

BENJ. EASY.

ORANGE TOAST (3rd S. viii. 159.)—The following is the Orange toast inquired for by CYRIL. I have it from one of the "Brotherhood," not belonging to that body myself:—

"The glorious, pious, and immortal memory of the great and good King William the Third, who saved us from Pope and Popery, brass money, and wooden shoes. The Pope in the pillory, and the d— pelting him with priests."

S. REDMOND.

Liverpool.

TEMPLARS (3rd S. viii. 150.)—In his enumeration of names, your correspondent strangely omits the parish of Temple, in the Presbytery of Dalkeith. It is believed, too, that at the village of Drem, in East Lothian (now a station of the North British Railway), are the remains of a chapel called St. John's Chapel, which belonged

to the Knights Templars. There are more than one tenements in the city of Edinburgh which are called Temple Lands, from their having at one time belonged to the Knights Templars; and these are held under the successors of the Knights by a tenure quite different from the ordinary burgage holding. They used to be distinguished by an iron cross on the roof, and one of them is still in existence with that mark; a flat-roofed building in the Grass Market, near the east end of the north side of that street. G.

Edinburgh.

Miscellaneous.

J. MACLEAN, Esq., F.S.A., is about to publish a *Parochial History of the Deanery of Trigg Minor, in the County of Cornwall*.

THE BRITISH MUSEUM will be closed to visitors from the 1st to the 8th of this month.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

EUROPEAN MAGAZINE. Vol. XXIII.

LONG LIVERS, 8vo. 1722.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. BAKER, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

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GRANT'S GRANT. Vol. IV. 8vo, 1833.

DANTE. Vol. I. Firenze, 1830.

HERALDIC CALENDAR OF NOBILITY IN HERALDS' OFFICE, IRELAND, 1816.

REYSON'S ANCIENT SONGS. 1790 and 1829.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

Notices to Correspondents.

Notes on Books in our next.

H. H. G. (Regent's Park) has our best thanks. We shall probably have to address a private communication to our obliging Correspondent in the course of few weeks.—The song of "Lilabulure" appeared in our 2nd S. i. 90.

T. W. BACHELOR is thanked for his communication on Longevity, which shall receive our best attention.

FIRE. The burial Oak on Sir John Moore, by the Rev. Charles Wolf, has been frequently noticed in our First and Second Series.

INSCRIPTIONS. List of the Bishops of the English and Irish churches.—Consult Wright's Book of Dignities, 8vo, 1851.

A. Q. S. For the restoration of illegible manuscripts consult "N. & Q." for July 1 and 15, 1865, pp. 12, 58.

R. S. Q. Declined.

W. L. McK. (Glasgow.) Seven articles appeared in our First Series on the Nine of Diamonds the Curse of Scotland.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, 5s. 1s. 6d.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 9, 1865.

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Notes.

BIBLICAL VERSIFICATIONS IN ENGLISH.

As many readers are justly interested in biblical literature, permit me to illustrate an important branch of it, which does not seem to have been sufficiently noticed by critics and bibliographers. I allude to the history of biblical versifications in the English language, and translations of the books of Scripture in English rhyme or blank verse. In order to avoid needless prolixity, I proceed at once to give a few slight sketches of these pious and curious effusions, so far as I am personally acquainted with them. I have paid considerable attention to such as deserve record, and most of those I shall mention are in my own library. Let me hope that the deficiencies of my information on the subject will be supplied by some other scholar.

In the first place, we have several poetical, or rather versified epitomes of the whole Bible. Such, for instance, is *The History of the Holy Bible attempted in easy Verse*, by John Fellowes, author of *Grace Triumphant*, published in four vols. 1777. Respecting the stories of Genesis, they have been illustrated in verse by Sylvester's Translation of Du Bartas; by Blackmore; by Milton (*Paradise Lost*, &c., vii.); by Barham's Version of Grotius's *Deus Erud.*; Sandys's

Version of Grotius's *Sophompaneas*; and other poems founded on the Mosaic narrative. Portions of the book of Judges, especially those relating to Samson, are versified by Milton in *Samson Agonistes*, and a long poem by Quarles on the same topic. Portions of the book of Kings and Chronicles, so far as relate to David, are versified by Cowley in his *Davidis*; and Prior has written a poem on Solomon. The book of Esther is versified by Quarles. The whole or parts of the magnificent epic on Job, are versified by Quarles, Blackmore, Scott, and Young.

As to the Book of Psalms, the versifications of these holy and glorious poems, published and unpublished, are too numerous to mention. Some of the most noticeable are those of Sandys, Wither, Milton, Blackmore, Merrick, Sternhold, Tate, Watts, Keble, Montague, and Musgrave (in blank verse). The specimens Milton has left us make us wish he had done a greater number. Thomas Moore has given us a proof, in his *Hebrew Melodies*, that he could have versified the Psalms with an exquisite lyric delicacy. I have a MS. versification of the Psalms written in my youth, of whose merits I say nothing.

The Proverbs have been poetically illustrated by Prior and others. Ecclesiastes is versified by Sandys. The Canticles, or Song of Songs, is versified by Quarles, and an old anonymous poet. The Prophet Isaiah has been rendered completely in English rhyme by George Butt, 1785. The Lamentations of Jeremiah are versified by Sandys and Quarles. Jonah is versified by Quarles.

In the New Testament, the four Gospels are versified in rhymed couplets by Darling, in a quarto of some rarity. There is Parfit's *Gospel Harmony*, and Wesley's poetic *Life of Christ*; and I have also a complete versification of the Harmony of the four Gospels in MS. by myself, in the same chronological order as that which appears in my *Improved Monotessaron*. The book of the Acts is very quaintly versified by Tye; an account of whom may be seen in Warton's *History of English Poetry*. The Book of the Revelations has been poetically illustrated by the Rev. Thomas Grinfield in a poem entitled *The Visions of Patmos*, 1827.

Besides these biblical versifications, there are very numerous portions of Scripture, that have been versified by different poets, in the way of Psalms, Hymns, Paraphrases, Dramas, or Mysteries. For instance, Sandys has given us *A Poetic Paraphrase on the Songs collected out of the Old and New Testaments*. The old hymn-book of the Moravian Brethren contains many such pieces. So does the Appendix to the version of the Psalms of David, used in the church of Scotland, and our Geneva version of the Scriptures; and also the Olney hymn-book. The most complete published epitome of detached biblical versifications may be

found in Belcher's *Poetic Sketches of Biblical Subjects*, 1825. Some further information on this subject may be found in that excellent book, James Montgomery's *Christian Poet*, and Cattermole's *Sacred Poetry of the Seventeenth Century*.

In conclusion, I may remark that these versifications of nearly half the books of the Bible are very different in merit. They are good, bad, and indifferent. The success of Milton, Young, Addison, and Scott, in executing this difficult task, shows that it is possible to accomplish it with honour. But the many comparative failures are proofs that some rare combination of piety, genius, and taste is requisite to do justice to the divine poetry of biblical inspiration. The majority of Scripture versifiers want the noble spiritualism, enthusiasm, and glow of thought and feeling requisite for their enterprise. They too often grovel when they should soar: they smoulder when they should flame, and emit more smoke than fire. Yet, if men of true genius for poetic translation, such as Dryden or Pope, were to arise, and give their whole hearts to Anglicising the poetry of the Bible, they might do much credit to themselves, and much benefit to the public.

The Muse of Heaven well deserves our cultivation. She is the best of the nine, and worth all the rest. Let us join in the beautiful prayer of Milton:—

"Descend from Heaven, Urania, by that name
If rightly thou art called."

FRANCIS BARRHAM.

Bath..

AUTOGRAPHS IN BOOKS.

As it is sometimes of interest and use to place on record inscriptions or names in old works, where the former are of any value, or the latter belong to persons celebrated in history or literature, I subjoin a brief account of some few, which have passed through my hands, hoping that it will not prove too lengthy for the columns of "N. & Q.":—

1. *Matthæi Paris Historia Major*. Londini. 1571, folio. With the autographs of Robert Glover, Somerset Herald, friend of the editor of the volume, Archbishop Parker, and of Thomas Milles, his (Glover's) nephew, author of the *Catalogue of Honor*, &c. Glover seems to have tricked all the principal arms throughout with his own hand, and Milles has added many notes in the margins. Also, on the title, the signature of the Rev. W. Cole, F.S.A., and on the back of it, his book-plate.

2. *Wilson's Rule of Reason*. 1551, 8vo. With the autograph of Sir Thomas Smith, Secretary to Queen Elizabeth, and many marginal notes beautifully written by him.

3. *A Natural History*. By Sir Thomas Pope

Blount. 1693, sm. 8vo. With the autograph on fly-leaf of Roger North, author of *Lives of the Norths*, &c., when he was a Fellow of Trinity College, Cambridge, in 1723.

4. *Politique, Moral, and Martiall Discourses*. By Jacques Hurault, translated by A. Golding. 1505, 4to. Had on the title the autograph signature of "R. Northe." This was Roger, second Lord North, minister to Queen Elizabeth. He died in 1600.

5. *Grati Falisci Cymegreticon*. Translated and illustrated by C. Wase. 1654, sm. 8vo. On the title: "Sum Jo. Aubrij, 1644 [? error for 1654]." And in the British Museum is Charles Allen's *Batailes of Crescey and Poitiers*, 1631, 8vo, with "John Aubrey" on the title.

6. Bacon, in his last illness, translated "certain psalmes" into verse, and the result, a very poor one, was printed in 1625, 4to, with a dedication "To his very good friend, Mr. George Herbert." Among Pickering's books sold in 1854, was the very copy presented by Bacon to Herbert; it realized 11l.

7. *Shake-speare's Sonnets Never before Imprinted*. 1609, 4to. On the title "N. L., pretium 1s.!" The letters N. L. are the initials of Narcissus Luttrell, the well-known collector, whose books came to Mr. Wynne, of Chelsea.

It is to be regretted that these memoranda of curious copies of books, not always very intrinsically interesting or valuable, have not been more carefully preserved. Heber had a copy of Rowlands' *Betraying of Christ*, &c., 1598, 4to, presented by the author to a friend, perhaps the only extant specimen. In Mr. Jolley's Catalogue occurred a presentation-copy of Taylor the Water-poet's *Old, Old, Very Old Man*, 1635, 4to; and a London bookseller advertised for sale some few years back a copy of Phaer's *Virgil* of the first edition, 1558, 4to, enriched, according to him, with the signature of the distinguished satirist Thomas Nash. Lists of the volumes which formerly stood on the shelves of such men as Ben Jonson and Gabriel Harvey, or at least of some of them, would be interesting, and such lists might be formed with tolerable ease. Something of the same kind might be done for the collections of Narcissus Luttrell and the Rev. Thomas Baker, the *Socius Ejectus*.

It is a point to be considered, whether catalogues of books, before the modern bibliomania set in, are not of far greater curiosity and interest than such as have appeared since that remarkable epoch. For instance, I, personally, would rather look over the catalogue of a man who bought volumes only which pleased him, than that of one who merely bought, either for the sake of buying, or because his bookseller instructed him it was a publication he ought to have, or because some cotemporary collectors possessed it. Who

would not sooner have Pope's Catalogue, or Collins's, than Heber's, or the Duke of Roxburghe's? These last furnish capital material, no doubt, for bibliographers, but of human interest or literary significance, they have not an atom. Book-collecting "foppery," however, seems to have set in early; unless I err, Smith, the Secondary of the Poultry Counter, was tainted with it a little.

W. CAREW HAZLITT.

JOHN WATKINS BRETT, AND THE SUBMARINE TELEGRAPH.

Bristol has been the birth-place of some of the most talented men of modern times. To Matthew Wasbrough, who preceded Watt in one at least of the most important inventions of the steam-engine (3rd S. i. 292); Robert Southey, who was the king's poet, and his brother Henry, the king's physician; Sir Thomas Lawrence, the king's painter, and Charles Wesley, the king's musician, who were all Bristol men, may be added the name of John Watkins Brett, who was the *founder* of the Submarine Telegraph; and let me further add, that it was a Bristol lady who took out the *first* patent for the invention of a suspension bridge!

John Watkins Brett was born in this city, but the time, and the exact locality of his birth, is uncertain, as Mr. William Brett, his father, carried on the business of a cabinet-maker in various streets in Bristol until he fixed his residence at No. 49, Park Street, in 1836. Of the invention, with which his son's name is associated, a writer in the *Telegraphic Journal* says: "Although several may claim the honour of the invention, none, I believe, will ever dispute the title of 'founder' of the submarine telegraph to John Watkins Brett." Of its invention Mr. Brett himself says, "in originating this idea conjointly with a younger brother (Mr. Jacob Brett), who then resided with me, no man's labours or suggestions were borrowed; it was purely an invention of our own."

Having brought his invention to perfection, Mr. Brett proceeds to tell us of its success:—

"In 1847 (he says) I obtained permission from Louis Philippe to unite England with France by a submarine line, but failed to obtain the attention of the public, it being considered too hazardous for their support."

The attempt, however, was made in 1850, and with success; and it was remarked by *The Times* that "the jest of yesterday has become the fact of to day." To this first success has followed other submarine lines: that between Dover and Ostend in May, 1853; that which connects Sardinia and Algeria in 1854; and the great Atlantic Telegraph, although for the present a failure, will be at length, through the indomitable perseverance of Englishmen, brought to completion.

"The ultimate union of America with Europe by electricity (says Mr. Brett) may now be considered a cer-

tainty. Providence has placed this object within our reach; there are no practical impossibilities in the way of its accomplishment; and those united with us in the undertaking do not regard the means required in comparison to the good to be accomplished."

By his first grand success in submarine telegraphy, Mr. Brett had linked together the Old World. It remained to achieve the triumph of connecting that Old World with the New; but he has not survived to witness the ultimate success of those efforts in which he took so large a share. He died December 3, 1863, aged fifty-eight, and lies interred in the family vault in the churchyard of Westbury-on-Trim, near this city.

GEORGE PRYCE.

City Library, Bristol.

LADY ELIZABETH CAREW'S "TRAGEDY OF MARIAM," ETC.—In examining some old books and MSS., for a different purpose, I came across a copy of *The Tragedy of Mariam, the Fair Queen of Jewry*, 1613, by Lady E. Carew, with a dedication which I never met with before in copies of this drama, as follows:—

"TO DIANAES

EARTHILIE DEPVTESSE,
and my worthy Sister, Mistris
Elizabeth Carye.

"When cheerfull *Phabus* his full course hath run,
His Sister's fainter Beams our harts doth cheere;
So your faire Brother is to mee the Sunne;
And you, his Sister, as my Moore appeare.

"You are my next belou'd, my second Friend,
For when my *Phabus* absence makes it Night,
Whilst to th' *Antipodes* his beams do bend,
From you, my *Phæbe*, shines my second Light.

"Hee, like to SOL, cleare-sighted, constant, free,
You, LVNA-like, vnspotted, chaste, diuine:
Hee shone on *Sicily*; you destin'd bee
T' illumine the now obscure *Palestine*.
My first was consecrated to *Apollo*,
My second to DIANA now shall follow.

E. C."

I also met with a copy of *The Travailes of the Three English Brothers, Sir Thomas, Sir Anthony, and Robert Shirley*, 1607, with a dedication, which is presumed to be all but unique, in the ensuing terms:—

"To honours fauourites, and the intire friends to the familie of the Sherleys, Health.

"It is a custome amongst friends (and sure a friendly custome), if the obstacles of Fortune, the impediments of Nature, the barre of time, the distance of place, do hinder; nay, if death itselfe doth make that long seperation amongst friends, the shadow or picture of a friend is kept as a devoted ceremonie: In that kinde to all well willers, to those worthy subiects (of our worthless Pennes) wee dedicate this Idea and shape of honor. Being vnable to present the substances, wee haue epitomiz'd their large volume in a compendious abstract, which we wish all to peruse, and yet none but friends, because wee wish all should be friends to worth and desert, and wee our selues should haue a safe harbor and vmbrage for our well willing, yet weake labours. If wee haue not lim'd to the

life the true portrait of their deserts, (our wills being sealed with our endeavors, and poiz'd by an able censurer) we goe (with the Proverbe) to a willing execution, Leniter, ex merito quicquid patiari, ferendum est.

"In our best indeuours,

"Yours,

Calo beat Musu.

JOHN DAY,
WILLIAM ROWLEY,
GEORGE WILKINS."

It may be worth mentioning that the John Day, who was part-author of the preceding play, was a different person from the John Day of Caius College, Cambridge, who wrote *The Parliament of Bees*, 1641, 4to. Lowndes confounds them.

W. CAREW HAZLITT.

Kensington

THE RUTHVENS. — Upon arranging a variety of old letters, I found one, previously mislaid, which I cannot help considering of the deepest interest. When it fell into my hand originally, it was not easily deciphered, and I did not pay much attention to it; but last year, in consequence of certain professional inquiries I was engaged in as to the old Barony of Halyburton of Dirleton, I remembered the puzzling letter, which I recollected had mentioned something about the Provostry of Dirleton. I found it after a somewhat tedious search, and was delighted—not certainly because it threw light upon the descent in the female line of the peerage, the point I was investigating, and which, I am happy to say, I, after some difficulty, made out—but because it proved to be a document entirely autograph of the noble Lord, the assassin of Rizzio, and who has, as the historian of his own crime, been admitted by Lord Orford into his *Catalogue of Royal and Noble Authors*.

Patrick Lord Ruthven, and through his mother Lord Halyburton of Dirleton, was the eldest son of William Lord Ruthven and Jean Halyburton, Lady Dirleton. He had a brother, Alexander, and according to Scott, the historian of the family, seven daughters. The letter, though having the date of the month, is silent as to the year. This omission is obviated by the writer referring in it to his brother, Alexander, and his son, William (afterwards first Earl of Gowrie). On the back there is this notandum in his lordship's hand:—"Sir Robert Oysler's obligation, that he sould set his lands of the Provostrie of Dyrletoun and Maristoun to William Ruthven, my son."

I never heard of any other autograph of this historical personage than the one before me, and I should imagine it to be of considerable value. Indeed, until I saw it, I entertained an idea that the fierce baron could hardly sign his name. My surprise, consequently, was great when I gazed upon his distinct but somewhat difficult handwriting, and ascertained from its contents that this feudal statesman was, like statesmen of more

modern times, quite alive to the pecuniary interest of his family.

J. M.

ATLANTIC CABLE TELEGRAPH. — Maury, in his admirable work on the *Physical Geography of the Sea and its Meteorology*, says, under the heading "Faulty Cables" (p. 19):—

"One of the chief physical difficulties which seem now [1861] to stand in the way of these lines, lies with the 'cables.' It so happens that all deep-sea lines have, at the present writing, ceased to work. The two Malta lines in the Mediterranean are out of order; so also are the Red Sea lines. No messages have passed between Kurrachee and Aden for some time; and the line to Algiers has been suspended, if not abandoned, for the present. All these lines had cables incased in a wrapping of iron wire; and it is a question whether the difficulty with them all be not owing to that circumstance. The wire wrapping of the Atlantic cable has been found in a state almost of complete disintegration, like the iron fastenings of coppered ships. This evidence of galvanic action excites suspicions as to the proper insulation of that cable. Iron, sea-water, and copper, will make a battery of no inconsiderable power; and the decayed state of the iron wire, in this instance, encourages the belief as to defective insulation."

The failures of the last and present cable are not mechanical only, but electrical mainly. The first message from Newfoundland to Ireland was on the 12th August, 1858. On the 17th the Queen sent a dispatch of ninety-eight words to the President of the United States; on the 18th her Majesty received his reply of 147 words. On the 27th a dispatch of seventy-two words required nine hours for its transmission. The course from Ireland to Newfoundland was more difficult than the opposite direction, "because the voltaism has to contend against the earth current." It was finally silenced on the 1st Sept. 1858, after finishing with the words "correct, correct." (*La France*, 2nd Sept. 1865.)

There are, I conceive, two prominent defects in these cables: (1) insufficiency of their voltaic (otherwise galvanic, otherwise electric,) batteries; and (2) the use of signals for letters instead of House's plan of striking the question and answer in print direct, and with great promptitude and certainty—say 150 to 200 letters in a minute. The first business to be done, before laying another cable, is to ascertain the cause of failure in all the existing deep-sea lines. T. J. BUCKTON.

THE BELLS OF ST. HELEN'S CHURCH, WORCESTER. — Your readers, who are curious on the subject of church bells, may perchance derive some information from the following paragraph, which forms the heading to a catch (or round) printed in *The Monthly Musick of Vocal Musick* for Feb. 1707:—

"Eight Bells being Lately Cast at St. Helen's in Worcester, had these Names given 'em. The 1st Blenheim; 2nd Ramillie; 3rd Barcelona; 4th Marston; 5th Turin; 6th Eugene; 7th Marlborough; 8th Queen Ann. On

which was made this catch by Mr. Henry Hall of Hereford."

Henry Hall, organist of Hereford Cathedral, the "maker" of the catch, was, I imagine, the writer of both words and music. I am unable to say anything in favour of the latter, and of the former let your readers judge for themselves:—

"Thus while the Right goes merrily Round,
Earth and Air their Tryumphs Sound,
Iô Victoria Sabrina's Bancks rebound.

"Then to the Chiefs whose Names they Bear,
So Wise in Peace, so Warm in Warr,
Fill, fill the Glass and Drink it Fair.

"Tis Anna now Demands the Glass,
Anna, the Joy of Human Race;
Then Drink and Wish the Bells your Glass."

Are these bells still in existence; and, if so, are they yet known by the above names?

W. H. HUSK.

BAPTISMAL NAMES.—From time to time the readers of "N. & Q." have been amused at the strange names given to children at their baptism, but the instances recorded were culled chiefly from the days of the Puritans. The following, however, is a fact of our own times, and is worthy of being embalmed in the pages of "N. & Q.":—

A man named Sykes, resident in this locality, had four sons, whom he named respectively Live-well, Do-well, Die-well, and the youngest Fare-well. Sad to say, Farewell Sykes met an untimely end by drowning, and was buried this week (Eleventh Sunday after Trinity) in Lockwood churchyard. The brothers Livewell, Dowell, and Diwell Sykes were the chief mourners on the occasion.

GEORGE LLOYD.

Thurstonland.

JUNIUS.—If Sir Robert Adair left any papers, they might throw some light on the subject of the authorship of the Letters of Junius. In a conversation I had with him, he expressed a strong opinion that they were written by Sir Philip Francis, and added some reason relative to handwriting, which my bad memory presents me from remembering more than in a general way. It is possible that in a diary I have kept, the conversation may be recorded, but it would take me a long time to look through it.

FITZ.

HEDIOCK.—In Lyly's *Woman in the Moon*, Pandora being mad, thus addresses one of the shepherds:—

"Thy head is full of *hedioches*, Iphicles;
So, shake them off."—Act V.

Mr. Fairholt in his edition explains these as hedge-hogs, but I think without authority; and in Halliwell's *Dictionary* the evident corruption or variant "headache" is given as an Eastern Counties word for the corn-poppy. I suspect also that some form of this word has been misprinted

as *hordock* and *hardock*, where Cordelia speaks of her folly-driven father as—

"Crowned with rank famiter, and furrow weeds,
With *hordock*, hemlock, nettles, cuckoo flowers,
Darnel, and all the idle weeds that grow
In our sustaining corn."—*Lear*, Act IV. Sc. 4.

"Search," says she afterwards—

"Search every acre in the *high-grown* field,
And bring him to our eye."

The reason, therefore, agrees; and while so rank and glaring a flower as the corn-poppy would hardly have been left ungathered by poor Lear, it would, if named, be named among the first. Perhaps the readers of "N. & Q." in the different counties, and especially any in or near Warwickshire, might inquire for, and communicate, the provincial names of the corn-poppy?

B. NICHOLSON.

GORILLA.—In a book of travels, entitled *A Voyage to Africa*, by William Hutton, which appeared in the year 1821, mention is made of a cannibal nation in the interior of Africa, called the Kaleys, who make iron from the ore. There is also an account of a species of ourang-outang found there, called *Ingrema*. The traveller himself did not see any of these; but they were described to him as being larger than a man, and so strong as to be able to tear off branches from trees, and beat men to death with them in the woods.

Have we not here the first hint of such animals, and has it not since been expanded and improved upon, and at last presented to us more circumstantially as the formidable *Gorilla*? F. O. H.

THE GRANDPARENTS OF THE KENNELS.—A tombstone in Leominster churchyard bears the following inscription:—

"Here waiting for our Saviour's great Assize,
• And hoping thro' his merits there to rise
In glorious mode, in this dark closet lies

JOHN WARD, Gent,

who died Oct. 30, 1773, aged 69.

Also SARAH his wife, who died Jan. 30, 1786, aged
75 years."

Mr. Ward was manager of a company of comedians in "this circuit," and was grandfather of Mrs. Siddons, Mr. John, and Mr. Charles Kemble.

C. H.

Hereford.

PRAYING FOR FORTHCOMERS.—The following extract from the *Building News*, having gone the round of the newspapers, will perhaps not find an inappropriate resting-place in the columns of "N. & Q.":—

"A very curious legend was told by the Rev. C. W. Bingham to that portion of the party, which, at the recent meeting of the Archaeological Institute in Dorset, was fortunate in visiting the little Norman chapel of St. Catherine, at Milbon Abbey. The legend was that, on a certain day in the year, the young women of Abbotsbury used to go up to St. Catherine's Chapel, where they made

use of the following prayer: 'A husband, St. Catherine; a handsome one, St. Catherine; a rich one, St. Catherine; a nice one, St. Catherine; and soon, St. Catherine.' Mr. Beresford Hope, who at these gatherings is always equal to any emergency, modestly proposed that all gentlemen and married ladies should retire from the church, so as to afford the young ladies present the opportunity of using so desirable a prayer."

C. STEWART.

PEDANTRY.—Robert Hall said of Dr. Kippis:—

"He laid so many books upon his head, that his brain could not move."

Lord Macaulay of Dodwell:—

"He acquired more learning than his slender faculties were able to bear: the small intellectual spark which he possessed was put out by the fuel."—*Hist. Eng.*, iii. 461.

Sir D. Brewster of Dr. Whewell:—

"He exhibits an amount of knowledge so vast, as at times to smother his reason."—*More Worlds than One*, 1st edit., p. 237.

CYRIL.

Queries.

JOHN PYM, THE PARLIAMENTARIAN.

I have for many years unsuccessfully endeavoured to trace a connection between the families of John Pym, the Reformer, and that of my maternal relatives, the Pym of the Hazels, but hitherto I have failed. I venture to trouble you with a few facts, which, should you think worth publication in your paper, may produce from some of your correspondents some additional information.

John Pym, the Reformer, was born in the year 1583 at Brymyn, in Somersetshire, and married about the year 1614 Anna, the daughter of John Hooker of Somersetshire, who died in 1620. Where John Pym resided during his married life: I cannot discover, or what were the names of his sons, or where his children were baptized.

Forster, in his *Life of John Pym*, states that it had been asserted in some histories, that he had entered one of the Inns of Court with a view to the bar; but it is difficult, he adds, to find good authority for this. Through the courtesy of the treasurer I have ascertained this surmise to be correct. John Pym was admitted a student of the Middle Temple as the son and heir of Alexander Pym, deceased, of Brymyn, April 25, 1602, Francis Rowse and William Whittaker being his sureties. Sir Francis Rous had married Pym's mother. I found also that his father, Alexander, son of Erasmus Pym of Camington, was admitted to the same Inn in 1565, and John Pym's son and heir, Alexander, was admitted there Oct. 20, 1626, when John Pym himself and John Baylis were sureties. Later, in 1673, Charles Pym, son of William Pym deceased, of St. Martin's-in-the-Fields, gent., and in 1703 and 1700, William Pym and

John Pym, grandsons of the same gentleman (the latter of whom was my great-great-grandfather) were also admitted as members of the Middle Temple.

I have recently discovered that this William Pym, of St. Martin's-in-the-Fields, was buried in Reach, Leighton-Buzzard, and was born in the year 1619 or 1620; and it has been a tradition in the family for above a century at least that he was the son of the Reformer. His grandsons' deaths were mentioned as they occurred in the *Gentleman's Magazine*, and they are there stated to have been descendants of that individual.

I want only to find where the Reformer resided during his married life, and where his children were baptized, to discover whether or not he had a son named William. Forster states that his eldest son's name was John, and that he sat with his father in the parliament of 1640 for the borough of Poole, in Dorset. I think this is a mistake, for John Pyne of Currey-Mallet, who was also admitted to the Middle Temple in 1618; and the records of that society show that in 1620 Alexander was the heir-apparent, and he certainly succeeded to the estates. That he had a son John there is some doubt. Mrs. Lesiter of Collingham, Notts, who is a Pym by birth, possesses a portrait of a John Pym, said to be the son of the Reformer, if not the Reformer himself. This lady also possesses many articles said to have belonged to the Reformer, and amongst other things a very ancient copy of his coat of arms—a bull's head within a wreath; but on William Pym's tombstone at Reach, the arms given are very different; namely, sa. on a fess between three owls, as many cross crosslets of the first; and these are the arms of a Buckinghamshire family of the same name, totally unconnected with the Reformer. I find also that Margaret, the widow of a John Pym, and daughter of Finch Deering of Charing, was buried in Rochester Cathedral about 1683, and that her husband bore the same arms. Who this John Pym was I cannot find. Harris, in his *History of Kent*, gives these arms amongst those of the gentry of Kent, but with no information as to the neighbourhood in which that family dwelt. William Pym of St. Martin's-in-the-Fields married a Harris, but whether of Dr. Harris's family I do not know. If she was, it may account for the insertion of the arms in his book. I have found several pedigrees of the Reformer, where three sons are given, but not one of them is named William.

It is also worthy of remark, that William Pym of St. Martin's-in-the-Fields, whose sons were born between 1645 and 1650, called two of them James and Charles, from which it may be inferred that he was a Royalist. This may account for his separation from his family, or it may be proof that he was of a different stock from that of the Reformer.

I should be very grateful if any of your correspondents would give me any information tending to throw a light on this matter.

JOHN PYM YEATMAN.

3, Pump Court,
Middle Temple, E.C.

P.S. From the dedication of Charles F. B. Jeffrey's sermon on the death of Lady Rous, it would appear that Pym could not be present at his mother's funeral, nor is it known where he was for the first six years of his married life.

THE BED AND THE STATURE OF OG, KING OF BASAN, OR BASHAN.

In chap. iii. of Deuteronomy, verse 11, comes the following account of the bed of Og:—

"For only Og, King of Basan, remained of the race of giants. His bed of iron is shewn, which is in Rabbath, of the children of Ammon, being nine cubits long, and four broad, after the measure of the cubit of a man's hand."—*Douay Version*.

The Authorised Version, or translation, is somewhat different, though the sense is the same. Now is not the word "bed," or "bedstead" (A. V.), calculated to mislead and perplex ordinary English readers: for the simple reason, that "beds" in the East are very different from those used in the West? As the "bed" (עֶרֶשׁ = *eres*) of Og was nine cubits long, which would be about 15½ feet English measure, the generality of English readers must have some strange ideas of an eastern bed, and still stranger conceptions of the immense stature of Og. And yet the word "bed" may, after all, only mean either a large *mattress*, or a *divan*, or *sofa*, supported by iron rods. The text certainly speaks, as if the *whole* of the bed was of iron; but how the expression is to be understood, writers appear to differ. Knowing, however, that the bed was 15½ feet long, it does not follow that Og was 15½ feet in height, because eastern beds were frequently so much longer than those who slept upon them. But as Holy Scripture informs us that "Og only remained of the race of giants," we must of necessity conclude that he was of immense stature, though from the length of the bed we cannot decide with any degree of accuracy, what his height really was.

I see, under the article "Giants," in Kitto's *Cyclopædia of Biblical Literature* (vol. i. p. 757, edit. Edinburgh, 1847), that Rosenmüller, Dathe, and Michaelis, translate the Hebrew word עֶרֶשׁ by *coffin*, and others by the term *sarcophagus*. But German commentators are often dangerous guides to follow.

Perhaps you, or some of your learned correspondents, may be able to throw some additional evidence upon a subject which, though more

curious than useful, is not by any means devoid of interest to biblical scholars.

Mr. Porter, in his late work entitled *The Giant Cities of Bashan*, appears to have visited the land of the Scripture giants—the *Rephaim*, of whom we read in Deuteronomy.

J. DALTON.
Norwich.

ADMIRAL BENBOW.—Can any of your readers throw real light on the parentage of the famous Admiral John Benbow, and on other matters relating to him, which are at present in inexplicable confusion? The common biography, copied and recopied, makes him son of a Col. John Benbow, who escaped from the battle of Worcester in 1651; but the *State Trials* and the *History of Shrewsbury*, show that this Col. or Capt. Benbow did not escape, but was shot after the battle. Another account states, on good argument, that this Capt. Benbow was the admiral's uncle, and that he (the admiral) was son of William Benbow, a tanner at Shrewsbury. Add to this, that the date of birth of, the names of the mother and wife of, and the actual place of burial of the gallant admiral are all in doubt; and it will be seen that hence arises a fair subject of investigation for "N. & Q." *
A.

SIR SAMUEL CLARK.—In connection with the reply (viii. 159) by Mr. T. GLADWELL, I shall be much obliged to any of your readers if they could direct me in what church the Sir Samuel Clark, of Throgmorton Street, would be likely to have had his children's births registered; as, at the date 1675, he would doubtless be a resident of the City. Any information respecting this Sir Samuel Clark will oblige
GEORGE PRIDEAUX.

Lusan House, Quadrant Road,
Highbury New Park, N.

FOREIGN HERALDIC WORKS.—What are the titles of the best works on Danish, Norwegian, Swedish, and German heraldry and family crests, particularizing those translated into either English or French?
S. P.

Birkenhead.

THE GLOVERS OF PERTH.—In the Abbotsford Waverleys are several engravings of ancient relics in possession of the Company of Glovers of Perth. Are there any records or registers of the company in existence, of what nature and from what date?
F. M. S.

229, Clarendon Villas, Plumstead.

HERALDIC PUZZLE.—A. had two wives; by the first, who was an heiress, he has only female issue; by the second he has a son. How should the husband of one of the daughters bear her arms?

[* Some interesting particulars of Admiral Benbow and his ancestry by Charles Hulbert appeared in the *Salopian Magazine* of 1815, vol. i. pp. 8, 55.—ED.]

Though the daughter is a coheir, her husband has clearly no right to bear her *paternal* arms on an escutcheon of pretence so long as A. has male issue. On the other hand, to bear her *maternal* arms would convey a false impression. The suggestion that the arms of her mother should form the principal part of the shield, and those of the father be placed in chief, appears to be without sufficient authority, and would also frequently result in a clumsy complication.

For example: suppose the paternal arms to be arg. a cross gu., on a chief az. three fleurs-de-lis or; and the maternal arms also to contain a chief charged. Let any of your heraldic readers draw the shield so treated, and see for himself the difficulty and confusion that would result from such a method. I should be glad to be informed of a more reasonable mode. J. WOODWARD.

MRS. HEY OF LEEDS.—The Rev. R. V. Taylor has prefixed to his *Biographia Leodensis* a list of books by Leeds men, living authors being marked with an asterisk. In this list I find the following entry:—

"HEY (Mrs.), Moral of Flowers, royal 8vo, 1833.—Recollections of the Lakes, and other Poems, 12mo, 1841.—Spirit of the Woods, royal 8vo, 1837."

No asterisk is prefixed to her name. I have sought in vain for an account of this lady in the body of Mr. R. V. Taylor's work. I have therefore recourse to your columns in the hope that some of your correspondents can supply her Christian name and date of death, and give other information respecting her. S. Y. R.

HOGARTH'S PAINT-BOX.—The following extract is from *The Standard* of Aug. 21:—

"The box owned and used by Hogarth for keeping his brushes, paints, and other materials, is now in the possession of Colonel James V. Bomford of this city. It was purchased at an auction of the effects of Hogarth in London, soon after his death, by the grandfather of Colonel Bomford, and has been in the possession of the family ever since. It is between two and three feet long, half as wide, and about a foot deep."—*Elizabeth (New Jersey) Journal*.

Can any reader of "N. & Q." say whether the relic is genuine? RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

"KNIGHT'S QUARTERLY MAGAZINE."—Can any reader of "N. & Q." inform me as to the authorship of the papers named below? viz.—1. The Raven; a Greek tale, by "Archibald Frazer" (vol. i. pp. 349-52). 2. Ripperda; a dramatic sketch. Anon. (Vol. i. pp. 103-106). 3. The Old Man of the Mountain; a dramatic fragment, by R. M. (Vol. ii. pp. 310-20). 4. The Lamia; Greek tradition. (Vol. ii. pp. 351-55).

R. INGLIS.

MEETING-EYEBROWS.—Can any of the readers of "N. & Q." give, or refer me to, any observations as to the physiognomical or phrenological

meaning of this peculiarity? A superstition that persons with meeting eyebrows will never know trouble, has already been mentioned in "N. & Q."

CYRIL.

MERCHANT GUILD AT WINCHESTER.—In Dr. Milner's *History of Winchester*, mention is made, on the authority of Trussell's MSS., of a grant of a Merchant Guild made to the inhabitants of that city by Ethelwulf, 856 A.D. Could any of your readers oblige by informing me whether the text of the charter is in existence? Dr. Milner does not give it, but I suppose it is to be met with.

JAYNE.

NOT GUILTY.—Why should our wretched criminals be induced to utter a lie by the customary, and apparently, needless question? Can any satisfactory reason be assigned for the practice? Is an answer to such an inquiry demanded in the courts of justice in other countries? Is it not absurd, and worse than absurd, to expect a culprit after confession (even by the advice of counsel) to plead not guilty? VERAL.

PHILIP VAN ARTEVELDE AT YPRES.—In the illumination representing Philip van Artevelde addressing the people at Ypres, in the *Illuminations to Froissart's Chronicles*, published by Mr. H. N. Humphreys, above the citizens is displayed a banner charged with the following arms:—Per fess arg. and gu., a double cross of Lorraine counter changed (two of the traverses are in chief, the third in base). I should be glad to learn whose are the arms here represented. J. WOODWARD.

RAPHAEL'S MADONNAS.—What book or books must I consult in order to ascertain the order in which these pictures were painted, any interesting facts connected with the production of each, and the names of the galleries in which they are at present preserved? ST. SWITHIN.

ROUSSEAU.—A correspondent of your French contemporary *L'Intermédiaire* (ii. 355) quotes the following passage from the end of the second Book of Rousseau's *Emile*:—

"J'ai ouï raconter à feu Milord Hyde, qu'un de ses amis revenu d'Italie après trois ans d'absence, vint examiner les progrès de son fils âgé de neuf à dix ans. Ils vont un soir se promener, avec son Gouverneur et lui, dans une plaine où des écoliers s'amusaient à guider des cerfs-volants. Le père en passant dit à son fils, *Où est le cerf-volant dont voila l'ombre?* Sans hésiter, sans lever la tête, l'enfant dit: *Sur le grand chemin.* Et en effet, ajoutait Milord Hyde, le grand chemin était entre le soleil et nous. Le père à ce mot embrasse son fils, et finissant là son examen, s'en va sans rien dire. Le lendemain il envoya au Gouverneur l'acte d'une pension viagère outre ses appointements.—Quel homme que ce père là, et quel fils lui était promis? La question est précisément de l'âge: la réponse est bien simple; mais voyez quelle

[* Trussell (fol. 78) ingenuously confesses, the "origin of this corporacon [the Merchant Guild] I could never yet have the happynes to find."—Ed.]

netteté de judiciale enfantine elle suppose ! C'est ainsi que l'élève d'Aristote apprivoisait ce coursier célèbre qu'aucun écuyer n'avait pu dompter."

The French querist wishes to know wherein consists the mark of sagacity that Rousseau so raves about? We might perhaps be better able to answer the question if we could tell how the boy expressed himself in his own language. I would therefore beg to inquire whether the anecdote is anywhere recorded in English. If it is, we should probably have the further satisfaction of learning who was the judicious father, and what became of the promising son.

The Lord Hyde, on whose authority Rousseau relates the story, was probably Henry Viscount Cornbury (described by Horace Walpole as an amiable and disinterested lord) who died in 1753, some few months before his father, the last Earl of Clarendon, of the family of Hyde. MELETES.

ST. ANDREW'S, EDINBURGH. — Can any correspondent favour me with any account of the Architect of St. Andrew's church, Edinburgh? Was he a native of Cupar Angus? P.

"SARUM MISSAL." — I cannot get a satisfactory explanation of the following terms "Cum regimine chori," "Sine regimine chori," "Quando-cunque chorus regitur," which I find in the *Sarum Missal*. What is their meaning and force in a ritualistic and musical point of view? H. A. W.

THEOGNIS. — I recently purchased *Theognidis Megarensis Sententie*, &c., Basileæ, 1563, on a fly-leaf of which are the following lines: —

"Doctrina vim promovet insitam,
Rectique cultus pectora roborant,"

and folded up carefully between two leaves and a part of the binding (a portion of an old Latin MS. by-the-way), the following list of names: —

"Jo^s LLOYD, *Jo^s Price, *David Evans, Se., *Tho^s Moody, *Philip Rogers, David Evans, Ju., Maurice LLOYD, Edd. Jones, *Tho^s Jones, Edd. Thomas, Jo^s Rogers, Tho^s Price, John Maurice, Se., Jo^s Elliott, Edd. Maurice, Jo^s LLOYD, Rowland Price, David LLOYD, Ju., *Edd Rogers, *Isaac W^{ms}? Tho^s LLOYD, Rich. Wilbraham, 1517." [Those marked * have been crossed out, as has also the last figures of the date.]

Perhaps some of your correspondents can kindly inform me to what they refer. Is the Latin quotation original or not? This edition is not mentioned in Brunet. Is it rare? * ELUY.
Oxford.

WASHINGTON AN INFIDEL. — So says Jefferson (*Letters*, iv. 525), on the authority of Gouverneur Morris. Is the charge true? CYRIL.

[* Our correspondent is the fortunate possessor of a very uncommon edition of Theognis, Hertelius' second revision, corrected, and improved. The Pinelli Catalogue (Nos. 4434, 4435) notices two different editions by Hertelius, 1561 and 1569, both printed at Basil in 8vo, but not that of 1563.—Ed.]

A WELSH BARD. —

"1541. 1st July, 33 Hen. VIII., a Welshman, a Minstrel, was hanged and quartered for singing of songs which were interpreted to be prophesying against the king." — *Stow*, p. 582.

Will any reader of "N. & Q." oblige by furnishing some further account of the above old bard? GLWSIG.

Queries with Answers.

HERMANN: SCHILLER. — Can you inform me in what volume or volumes of Hermann's *Opuscula* are printed his versions of certain plays by Schiller? The names of the plays I forget, and know only that the translations (into Greek) are considered worthy of that great scholar's fame. I have applied in vain to Messrs. Williams & Norgate, and other foreign agents. None of them had the complete work, though some had a stray volume or two of merely critical dissertations. Any one who possesses the book will be able to inform me and confer an obligation on E. C.

[From the short introduction prefixed by Hermann (*Opuscula*, v. 355, edit. 1834), to his Greek translation of some fragments taken from Schiller's *Wallenstein*, it does not appear that he ever did into Greek any one entire tragedy of Schiller. Hermann tells us that, being of opinion that in Schiller's plays, though in some respects they come short, there were many things which, if written in Greek, would be most worthy of a Greek tragedian, he (Hermann) when at home in the evening, surrounded by the female confabulations of his own family, did put into Greek verse certain things (or portions), and made a present of his translations to his friends: "nonnulla Græcis versibus exprimebam: quas schedulas deinde amicis quibusdam dedi." We fully understand Hermann as intimating, and as meaning to intimate, that his translations were only off-hand and fragmentary, and this for a reason of which every pater-familias will feel the force, because he made them "in communi conclavi familiæ obambulans, ubi inter confabulationes mulierum non est seriis rebus tractandis locus."]

THE MAN IN THE MOON. — Can you inform me whether there is any trace of the popular legend in Plutarch's Treatise on the Spots in the Moon? On the roof of Gyffyn church, Conway, is a representation of the moon with the man in it bearing his thornbush, but without his dog.

S. BARING-GOULD.

[In Plutarch's Treatise, which has reached us in an imperfect form, we find nothing that comes very near to the popular legend. He cites the poet Agesianax, according to whom the face seen in the moon is that of a boy. For *κοῦρος*, however, critics would read *κοῦρην*, which would make the face a girl's. The best thing in Plutarch respecting the moon is a dialogue, *more* Abraham Lincoln, between the Moon and her Mother.

"Mother," said the Moon, "I want a petticoat, and I want it to fit." "Why, how," replied the Mother, "can I ever make a petticoat to fit such a creature as you? At one time round and full, at another humped, at another horned!" Even so," adds the philosopher, "there are persons so foolish, that no one can suit them, and no one can satisfy them."—*Sept. Sap.*]

CLELAND OF THAT ILK.—Was there ever such a family in Scotland; and, if so, was it of old standing? What arms did the family bear, and where is Cleland?

F. M. S.

229, Clarendon Villas, Plumstead.

[Cleland is a surname belonging to an old family in Lanarkshire, and derived from the lands of that name in the parish of Dalzeil. The Clelands of that ilk were hereditary foresters to the old Earls of Douglas, and had for arms a hare salient, argent, with a hunting horn, proper, about its neck; crest, a falcon standing on a left hand glove, proper. At other times, for supporters they had two greyhounds. James Cleland of Cleland was one of the patriots who joined Sir William Wallace, and fought, under his command, against the English. He also remained faithful to King Robert Bruce; and for his services received from that monarch several lands lying within the barony of Calder in West Lothian. From him was descended William Cleland of that ilk, who, in the reign of King James III., married Jean, daughter of William Lord Somerville. The name was formerly Kneil-land, with the K pronounced. Consult Wm. Anderson's *Scottish Nation*, i. 648.]

ST. BOTOLPH, ALDERSGATE.—Can you inform me who was the author of the following lines?—

"Ille conjuncta suo recubat Franciscæ marito;
Et cinis et unus, qui fuit una caro.
Huc cineres confert suos soror Anna jubebat;
Corpora sic uno pulvere trina jacent.
Ille Opifex rerum, Omnipotens, qui Trinus est Unus,
Pulvere ab hoc uno corpora trina dabit."

These lines are said to be on a tablet in the church of St. Botolph, Aldersgate. Who was this Francisca? THOMAS S. DYER.

[This monumental inscription was formerly in the old church of St. Botolph, Aldersgate, and is printed in Maitland's *London*, ii. 1075. Can Anne, the sister of Frances, be the celebrated Dame Anne Packington (died 1563), who was certainly buried in this church? The following translation of this epitaph appeared in the *Grub Street Journal*:—

"Close to her husband, Frances join'd once more,
Lies here one dust, which was one flesh before.
Here, as injoin'd, her sister Anne remains:
Here laid one dust, three bodies thus contains.
Th' Almighty Source of things, th' immense Three-One,
Will raise three bodies from this dust alone."

CHURCH PATRONAGE IN SCOTLAND BEFORE 1688.—I shall be much obliged to any one who will explain the system of church patronage in Scotland, when the Episcopal form of worship

was in force, before the Revolution. In 1684 I find a clergyman presented to a living in Berwickshire by the Bishop of Edinburgh; Sir John Sinclair of Longformacus being patron of the parish. Am I to infer from this that Sir John had no share in the presentation?

F. M. S.

229, Clarendon Villas, Plumstead.

[Consult Erskine's *Institute of the Law of Scotland*, fol. 1773, "Of Ecclesiastical Persons," lib. i. tit. v. sects. 9—11.]

BENEDICT.—Would you be so kind as to inform me why a person recently married is called a Benedict? St. Benedict was never married.

TERREIFE.

[The word is thus explained in Ogilvie's *Supplement*: "This word, used as a cant term for a married man, or a man newly-married, is derived from one of the characters [Benedick] in Shakspeare's play of *Much Ado about Nothing*." Benedick, though a man very unlikely to marry, ends by marrying Beatrice.

We suspect, however, that Benedict (or Benedick), as the term for a married man, and especially for one newly married, must have been already in use, and familiar to Shakspeare's mind, when he wrote the play in question. Thus Claudio, Act. V., Sc. 1, says, "Yes, and text underneath, Here dwells *Benedick the married man*;" and (sc. 4.) D. Pedro, "How dost thou, *Benedick the married man*?" And accordingly we are disposed to look farther back for the original use of the term.]

Replies.

THE SITE OF OPHIR: ANCIENT RUINS IN THE INTERIOR OF AFRICA.

(3rd S. viii. 142.)

A celebrated traveller* has said—

"Africa is interesting in every point of view. Though known anciently, it is still known but imperfectly; that the old Greek maxim, adopted in after-ages by the Romans, is equally applicable at the present day as it was two thousand years ago—*Africa semper aliquid novi offert*. Africa never fails to present something new to the inquisitive traveller."

On taking up the *Cape and Natal News* of Aug. the 2nd, and reading the article "Discovery of Ancient Ruins in the Interior of Africa," I was struck with the truism contained in Sir John Barrow's remark.

The following is the article, and I shall feel obliged by its insertion in your valuable columns, with the present explanation, believing there are good grounds for the truth of the report however marvellous the statement may appear:—

"We have heard that the Rev. J. L. Dohne, near Durban, has been informed by a German missionary of the discovery of the ruins of ancient cities on the southern

* The late Sir John Barrow, Bart.

Africa; and we presume the following account in the *Eastern Province Herald*, relates to them:—Some time ago, a party of travellers, some of whom connected with the Berlin mission, went on a tour of exploration in the country between the Limpopo and the Zambezi; and here is what they report:—The country where we started on our tour of discovery is in the Leydenburg district, the free territories of the Basuto chief Sekukune, the Sekwaai, where there has been a mission station since the year 1864. We started on our expedition with ten trustworthy and well armed Basutos, and our little luggage, and took our route north to the Limpopo river; two 'Knoapnenzen' served as conductors to take us to the ruins of Bunjaai,—which we had heard long ago from some eye-witnesses, were willing, but only required the permission of the chief Serabane, who was on friendly terms with the living near the ruins. Serabane at first positively refused, as he said it would cost his and our lives if he took us to the ruins, but at last he agreed to let us people go there, but on our own risk. One of the Basutos had been born and brought up in the neighbourhood of the ruins, and only latterly went to Serabane. On our journey we heard some very interesting particulars about them. They were continually frightened to go any further, but at last agreed to take us to the neighbourhood of the ruins, and then leave us to our own devices on our own way. Why Serabane should refuse and the people be so frightened, I am at a loss to report; but I rate the Bunjaai must be a sacred place, as it is guarded by punishment of death to take any white man ill any game, or even damage any of the trees or the ruins. Respecting the ruins themselves, so much in, that there are two places on which Egyptian ruins are standing. The smaller place is situated south of the Limpopo, called Bempe there. There even have been waterworks—the water flowing out of an animal's head out of stone. Many stories are connected with this place; but more important is the real Bunjaai, on the Salis River. This town must have been many hours' journey in circumference. There are one or more pyramids, also sphinxes, parts of grand buildings, as well as marble tables full of hieroglyphics, and for the continent of Africa certainly very valuable. There is one round passage, about half a mile long, full of such with hieroglyphics. This passage has many statues on each side. The entrance to the one is done very simply: after pushing a large stone plate aside, you enter to a large saloon. For what purpose this place we served we could not ascertain, but very likely was their burial ground. Although we should have expected to see these ruins, we found it impossible for us to go further this time—and only two days' journey to the smaller ruins, as the natives through which we passed were diseased by the small-pox and fever, and would not go; so we had to return, arriving six days later at the mission station Vitalatolu. The country near the ruins are called Kwarri-Kwarri. The country is very unhealthy through the continual miasma. Cattle cannot live, as there is a fly called *tsetse*, which kills them. Plenty of game. A large marble

army of naval men will still remember the arduous voyage on the coast of Africa, between the Cape and Sierra Leone, made upwards of forty years ago by the late Admiral William Fitzwilliam in H.M.S. *Leven*, with Captain Vidal in H.M.S. *Barracouta*, which occupied upwards of forty years, during which we lost on the insalu-

rious coast two post captains, and about eighty per cent. of the officers and men. At that period the admiral (then Captain Owen) visited Inhambane, the territory of the Imaun of Muscat, now of the Imaun of Zanzibar, where he had much free intercourse with that settlement, and obtained a knowledge of the ruins of ancient cities of magnitude, singularly situated between the Limpopo and the Zambezi, which tends to corroborate the report of the German missionary.

At present it is not known where the Limpopo disembogues itself. Livingstone inclines towards Delagoa Bay, though probably nearer to Inhambane. When on this interesting subject, will you permit me to relate a remarkable surmise of my late friend, Admiral Owen, concerning the identity of the Ophir of Scripture, gained during the investigation of the country alluded to—viz. that one of the ruinous cities bore the name of Ophir to this day. He further ascertained, by tradition, that the country abounded with gold, even up to the first visit of the Portuguese some centuries back, but its collection was laid in abeyance through the abominable slave traffic that swallowed up all legitimate pursuits, placing the gold mines in oblivion. Admiral Owen was persuaded in his own mind that the ancient Ophir was in this locality.

When discussing the subject I advanced that, on looking at the actual distance between the Phœnician ports in the Red Sea and Inhambane, it could scarcely, under all the disadvantages of ancient navigation, occupy a three years' voyage, he remarked—"Remember, vessels in those days only sailed before the wind like the Chinese junks of the present day;" and furnished me further with a very plausible account of the cause of the prolonged voyage of Solomon's ships. The first year the winds on the Eastern Coast of Africa allowed the vessels to make Inhambane, but did not suit the return passage, consequently the second year they were obliged to make a course that brought them to Bombay, where they rested until the setting in of the south-east monsoon, or the third year, when Solomon's navy of Tarshish secured a fair passage to the desired haven, bringing "gold and silver, ivory and apes, and peacocks."

This suggestion of the original Ophir of Scripture is not unreasonable when compared with the opinions of very eminent men, who differ materially regarding the site, with far less practical knowledge than the late admiral had to form deductions.

The tediousness of ancient voyages is well known; the time occupied by the circumnavigators of Africa, as mentioned by Pliny and others, is uncertain. It was sometimes doubtless years; for we are told that the voyagers occasionally landed, sowed and planted, waiting patiently the product.

Even in more recent times, comparing the voyages of Europeans with the impetuous navigators of our own day, we shall not be surprised at the three years' voyage of Solomon's fleet. It may to many appear singular that the ruins alluded to should have remained so long unknown, but this is not at all surprising since the country is in fact a perfect *terra incognita*, bordered on the sea coast by a fearful miasm, destructive at nearly all seasons to Europeans, inhabited by uninteresting Arabs, and to the west by the ferocious Mosilikatse and other warlike savage hordes, and infested with the tsetse fly, peculiarly destructive to animal life.

In conclusion, I would express my firm belief that there are good grounds for further investigation of such truly interesting relics as are described in the accompanying report. Doubtless the active-minded Sir Roderick Murchison and his disciples—the young Lavards, Spokes, Grants, and others, will be on the alert at the prospect of overhauling a second Egypt, far from inaccessible if the undertaking is made under proper directions, and at the proper season of the year.

GEO. THOMPSON.

London.

THE LAST GREAT LITERARY FORGERY:
THE FABRICATED CORRESPONDENCE OF MARIE
ANTOINETTE.

(3rd S. vii. 416; viii. 141.)

After reading the extract from *Galignani* and the remarks of your correspondent C. R. II., supported by the authorities of Lady Morgan, Miss Kavanagh, and the *Edinburgh Review* of 1841—a date rather distant in this new age of historical research—it may be well to listen to what has been said on the other side of the question in dispute, by distinguished French critics, who reside at the fountain-head of all knowledge respecting France and its history. In the second fortnightly No. for July of the *Revue des Deux Mondes*, this very inquiry relating to the genuineness of the newly-discovered correspondence of Marie-Antoinette is discussed by M. De Mazade, who arrives at a conclusion by no means in harmony with your correspondent's remarks, but tending, on the contrary, to favour the view taken of the authenticity of the letters. M. Von Sybel, a Professor at Bonn, “un écrivain estimé, quoique très-passionné,” has entered the lists against the correspondence in a very decided manner, but without obtaining a victory, in M. Mazade's judgment. To quote M. Mazade's own words:—

“Il se forme en vérité depuis quelque temps toute une littérature des révélations et de rectifications historiques. Des Mémoires qu'on croyait connaître, et qui étaient plus ou moins altérés, sont rendus à leur intégrité première; des témoignages nouveaux se multiplient sur le

xviii^e Siècle comme sur la Révolution; des Correspondances inattendues se produisent, et c'est ainsi que tout récemment encore, on le sait, la reine Marie-Antoinette elle-même, entre tant d'autres personnages de l'époque révolutionnaire, devenait l'héroïne d'une de ces révélations ou de ces restaurations qui, sans modifier essentiellement l'histoire, lui impriment de moins un cachet plus précis, plus familier et plus vivant. On disait bien qu'il y avait des lettres de la reine, et de temps à autre quelques-unes de ces lettres se glissaient dans les livres sur la révolution ou dans des recueils de documents historiques,” &c.

Editors have appeared who have collected these scattered letters, and we see the result in the attractive publications of MM. Hunolstein, Feuillet de Conches, and the Director of the Archives at Vienna, the Chevalier d'Arnoeth. M. Arnoeth's collection contains a perfectly new series of letters, and quite distinct from any other, between Marie-Antoinette and her mother, the empress Maria-Theresa.

“Quand on compare toutes ces lettres,” continues M. Mazade, “quelquefois rapprochées de dates, on trouve en fin de compte qu'il n'y a entre elles aucune discordance, qu'elles se suivent même assez bien, qu'elles sont écrites sous les mêmes préoccupations, et font allusion aux mêmes circonstances intimes. Où donc est la raison de considérer les unes comme parfaitement authentiques, les autres comme une œuvre de spécieux mystificateurs, qui n'ont eu qu'à puiser dans les Mémoires de M^{me} Campan ou de Weber? Au-dessus de ces nuages cependant, Marie-Antoinette apparaît dans sa séduisante et douloureuse majesté, suppliciée durant sa vie, objet de contestation après sa mort, et résumant dans sa personne les perplexités d'une époque, les grâces de la femme, et les fiertés de la reine.”

This is but a very brief and imperfect summary (not to encroach too much on your space) of M. Mazade's argument, which your correspondent had probably not seen when he penned his extremely confident remarks. It would be something quite unusual if the writers in the *Times*, the *Athenæum*, and the *Saturday Review*, who are usually so well-informed, and so competent in literary criticism, should all have gone astray on this question. The present reading public will rather listen to them, I think, than either to Lady Morgan or Miss Kavanagh.

M. Feuillet de Conches, in the third volume, just out, of the *Lettres de Louis XVI et Marie-Antoinette*, has inserted a reply to Professor Sybel's objections to the genuineness of the Letters. The reply enters fully into Professor Sybel's strictures; and in the opinion of a writer in the *Journal des Débats*, M. John Lemoine, has victoriously refuted them. M. Lemoine's own remarks are as follow:—

“M. Feuillet de Conches, dont la science et le zèle paléographiques sont si connus, et dont plus de quarante années de recherches et d'études ont fait le premier de connaisseurs en matière de documents historiques, s'était borné à indiquer d'une manière générale les sources où il avait puisé ses pièces; il a voulu, pour plus d'exactitude encore, énumérer en un second tirage de ses deux premiers volumes l'origine de chaque lettre. . . . C'était la

meilleure reponse à faire aux critiques de l'Allemagne, qui ont révoqué en doute l'authenticité des premières lettres de son recueil monumental. A cette démonstration victorieuse, il a ajouté une préface qui réfute de la façon la plus péremptoire les attaques injustifiables dont il avait été l'objet de la part de nos voisins d'outre Rhin," &c.

J. MACRAY.

DE QUINCEY ON JOHNSON.

(2nd S. ix. 401.)

"We recollect," says De Quincey, "a little biographic sketch of Dr. Johnson, in which . . . the author quotes the well-known lines of the translation of Juvenal:—

'Let observation with extensive view
Survey mankind from China to Peru,'

and contends with some reason that this is saying in effect—

'Let observation with extensive observation survey mankind extensively.'—De Quincey, *Selections*, vol. ii. p. 72.

Your correspondent S. C. supposes the criticism Coleridge's. But the same is found in a contemporary publication, viz.—

"*Memoirs of the Life and Writings of the late Dr. Samuel Johnson*, containing many valuable Original Letters, and several interesting Anecdotes both of his Literary and Social Connections. The Whole authenticated by Living Evidence. London, 1785. 16mo.

By the author, or rather a warm admirer of Pope, by whom these strictures were communicated, it is remarked:—

"Let observation survey the world from China to Peru, and we must allow its view to be extensive, whether the poet tell us so or not." "He owned," it is added, "at the same time that nothing but Johnson's nibbling, with so much indelicacy, at the beautiful veneration of a poet whom he had always esteemed the most classical and elegant in the language, could have provoked him to read what he acknowledged an excellent poem, with such fastidious minuteness."

When Dryden's opening of the Tenth Satire is contrasted with Johnson's, it should be admitted that, *pari passu*, Juvenal may be charged with tautology, and that the latter transfuses not only the sense, but almost the words of the original:—

"Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem."

The great critic would perhaps have silenced the objectors with another exclamation, in which words akin to each other are used with no tautology:—

"Let hypercritics with extensive view
Review the bards from Homer to Carew."

Whilst upon this "biographic sketch," I cannot refrain from quoting, as a literary curiosity, the following criticism on Shakspeare by the anonymous author of these *Memoirs*, which shows that even in the year 1785 a Rymer existed, with

whose prototype's Tracts on Tragedy, reviewed in the first volume of *The Retrospective Review*, the subjoined extract may be compared:—

"This is the favourite bard of Englishmen, and he owes his immortality to their discernment, as in every other nation his absurdities had probably buried him in oblivion. It was said by one of the Popes, with the usual decency of professional impostors, that a book which required so much explanation as the Bible, ought not to have been written. This witticism applied to Shakspeare would be deemed blasphemy, and yet apart from a few splendid passages, what do we find in his plays to justify their excessive popularity, or to give the author that supereminence which he has so long enjoyed on the English stage? Do they serve to correct the taste, improve the heart, enlighten the understanding, or facilitate any one purpose of public utility? His characters are in fact all monsters, his heroes madmen, his wits buffoons, and his women strumpets, viragos, or idiots. He confounds the relations of things by aiming at no moral object, and for pleasantry often substitutes the grossest obscenity. His creations are as preposterous as they are numerous, and whenever he would declaim, his thoughts are vulgar, and his expressions quaint or turgid or obscure. He makes Achilles and other illustrious characters of antiquity hector like bullies in a brothel, and puts in the mouths of his heroines the ribaldry of Billingsgate. There is not a rule in dramatic composition which he does not habitually violate. He is called the poet of nature, and he certainly imitates her deformities with exactness, but seldom aims at that preference of art which consists in copying her excellence. The profusion of intemperate praise which accompanies his memory indicates much oftener an abject deference for the opinion of the multitude than any real sense of intrinsic merit. And many a reader fancies himself charmed with the beauties, who is only a dupe to the name of an author. Johnson was not a critic to be misled by report, while he could have access to the truth. He even says, that there is not one of Shakspeare's plays which, were it now to be exhibited as the work of a contemporary writer, would be heard to the conclusion. And he states the excellencies and defects of his author in terms so equally pointed and strong, that he has run into paradox where he meant only to be impartial."—Pp. 138-141.

BIBLIOTHECAR. CHETHAM.

THE TEMPLARS IN SCOTLAND.

(3rd S. viii. 150.)

When my friend Mr. CARMICHAEL returns to town, I shall be happy to give him more full information on this subject than would be suitable for your columns. In the meantime I may state, in regard to the Knight Templars of Scotland, that a most capital account of their history was written by the late lamented Professor Aytoun, who was Grand Prior, as a preface to a new edition of their rules. I have mislaid my copy of this; but speaking from memory, I may venture to give the following epitome.

It was a rule of the Order that no knight should fight against a Christian foe, except in self-defence; but confine his exertions to the cause to which he had devoted himself—the liberation of the Temple from the Moslem. The excitement

oused in Scotland, during the great
the Edwards of England, led the
ights to draw their swords in support
pendence of their country. In conse-
this, they were cut off from the Order;
maintained their existence, and chiefly
ore northern parts of the island. Pro-
ytoun gives, *in extenso*, a remarkable
when Charles Edward was at Holly-
herein there is described a meeting of the
at which H. R. H., after having been
knight, was elected Grand Master. Be-
that period and the present century, the
sion of the Order is a little obscure.

I joined it, that distinguished naval
Sir David Milne, of Milnegraden, was
d Master. He obtained in Paris, and pre-
ed to the Order, the collar worn by that
er. This had been lost sight of since the exe-
ion of Jacques de Molay, the last of the Con-
ental Grand Masters, whose memory is always
remembered at all the festive meetings of the
rder. Sir David was succeeded as Grand Mas-
ter by the late lamented Duke of Atholl; and I
think few who were present at his inauguration
by Aytoun as Grand Prior, will ever forget it.

The French Templars originated with Sir Syd-
ney Smith. I do not know upon what authority,
but the two branches of the Order can easily be
distinguished. Both have the imposed cross in
red; but the underlying one is, in the French
Order, white and gold: in the Scotch, black and
silver.

Both, however, must be distinguished from the
extraordinary body which have chosen to call
themselves Knight Templars; and are, in fact, a
simple attempt to extend the Masonic Orders
without any reason whatever, and pass themselves
off for what they never could be; as it is a *sine*
quid non that every candidate for admission into
the real Order of the Temple shall prove his
right to armorial bearings, not through a seal
engraver, but through the College of Arms in
England, or the Lyons Office in Scotland.

(GEORGE VERE IRVING, K.C.T.

In the parish of East Kilpatrick, Dunbarton-
shire, there is a farm called Temple of Knights-
wood.

EMANUEL COLLINS.
(2nd S. vi. 533.)

He was a native of the county of Somerset, and
was educated at the Bristol Grammar School under
the Rev. Alexander Calcott, from whence he pro-
ceeded to Oxford, where, at Wadham College, he
took only his B.A. degree.
He stated that he was

be a mis-
vicars of that church, and among
Richard de Newbury, and among
sent incumbent, the Rev. George Elanu.
carefully searching this document, as well as the
registers of births, marriages, deaths, &c., for his
signature without success, I am ready to say.
with the registrar of the diocese of Bath and
Wells, in answer to my inquiries in that quarter,
that "no person of the name of Emanuel Collins
was instituted to the vicarage of Bedminster." It
is probable, therefore, that he was a curate only,
for that there was such a person in holy orders
somewhere in this neighbourhood appears certain
from the fact of there having been, under date of
1762, "A mezzotinto engraving drawn by N.
Hone, and scraped by James M^r Ardell, depicting
a comely-looking personage in canonicals named
"The Rev. Emanuel Collins, A.M.; frequently to
be seen (as Evans says) in our print-shops."

This singular character is said to have been
once the "master of a school for boys in Shannon
Court, Corn Street, in this city, and subsequently
in the parish of Bedminster. In the latter he is
spoken of as "one of the strangest fellows that
ever wore a cassock, or took up the trade of
tuition. He was clever and prodigate, and eked
out his ways and means by authorship; scribbling
for inclination, and publishing for gain."

It cannot be matter of surprise, therefore, to find
Southey saying, that "his school failed him, not
because he was deficient in learning—of which he
seems to have had a full share for his station—but
because of his gross and scandalous misconduct."
And he further tells us that, "He afterwards kept
something so like an alehouse, that he got into a
scrape with his superiors;" for here, it is said by
Evans, he "performed the marriage ceremony at
a crown a couple—an abuse of the sacred ordi-
nance which, we have been told (continues that
writer), was chiefly instrumental in producing the
Marriage Act of 1752."

There can be no doubt, I think, that it was this
individual to whom Chatterton refers in his poem
of "Kew Gardens," and not to William Collins,
the author of the *Oriental Eclogues*.

GEORGE PRICE.

City Library, Bristol.

GLOUCESTER CROSS.
(3rd S. viii. 152.)

There are, as you conjecture, no remains of
this cross in existence. The ancient edifice in-
cluded to by SIR THOMAS WINNIKETON is a beau-
tiful old conduit which was erected by Alder-
men Scriven in 1636, in the Southgate Street, Glou-
cester. When I was a lad it stood in a
near the south-west side of the present c

market, but the field being required for building purposes, it was fortunately obtained by Edmund Hopkinson, Esq., of Edgeworth House, and removed to the grounds there at considerable expense by that gentleman. It would be a great and appropriate ornament of the park recently established in Gloucester.

With respect to the High Cross in that city, Furney was right in telling Dr. Ward that Bishop Goodman contributed to its repair, for in an interesting and characteristic letter from the Bishop, published in Mr. Davis's *Annals of Windsor* (vol. ii. p. 101) he writes to the Mayor of Windsor:—

"Many cities doe this year (1635) either build or repaire and beautifie their Crosses. Bristow hath erected one little inferior to the Crosse in Cheapside. Gloucester by my persuasion hath done the like, and though I suffer them to beautifie some pictures, yet the crosse itself is wholly at my charge."

It was taken down about a century ago, in pursuance of an act for the improvement of the city, being no doubt greatly in the way, and probably much dilapidated, though it is to be regretted that, like the conduit, its remains were not preserved in some convenient place. A lithograph entitled "Gloucester Cross, 1520," was published some years ago by a local bookseller, but the upper part at least is entirely imaginary, and is very different and inferior to Ricketts's drawing for the Society of Antiquaries, which was engraved and published in Atkyns's *History of Gloucestershire* (from which the photograph purchased by SIR THOMAS WINNINGTON is made), and also from a beautiful little etching of the cross in my possession "by John Smith, from a drawing by J. L. Bond." It appears that anciently there were several crosses in Gloucester. Archdeacon Furney's MS. in the Bodleian contains rude pen and ink sketches of two of them, which I have copied, but neither of them is in the least like the one drawn by Ricketts, though one of them is subscribed in the MS. "Alta Crux, Gloucester." A fac-simile of the old High Cross of the city would have been a far better memorial to Bishop Hooper than the new one which has been erected. I made the suggestion at the time, but it was disregarded. GLOUCESTRIENSIS.

PRETENDED RESUSCITATION: NICHOLAS FACIO (3rd S. viii. 171).—Permit me to add to your note upon Faccio the following particulars relating to him. He is said to have first invented the application of jewels to watchwork, to diminish the friction of the pivots. The experiment was, however, tried before his time. To him belongs the merit of having been the first to discover and apply the art of piercing rubies, to receive the pivots of the balance-wheel, about 1700. In the *London Gazette*, of May 11th, 1704, we read:—

"Her Majesty having granted to Mr. Nicholas Faccio, gentleman, of the Royal Society, Peter Debaufres and Jacob Debaufres, watchmakers, her letters-patent, &c., for the sole use in England, &c., for fourteen years, of a new art, invented by them, of figuring and working precious or common stones, crystal, or glass, and certain other matters, different from metals, so that they may be employed in watches, clocks, and many other engines, as internal and useful parts of the engine itself, in such manners as were never yet in use. All those that may have occasion for any stones thus wrought, may be further informed at Mr. Debaufre's, in Church-street, near St. Anne's. There they may see some jewel-watches, and some essays of free watches, and wholly free watches, and all belong unto the same art."

It seems that Faccio was at one time a teacher of mathematics in Spitalfields. He was too lavish in the prosecution of inventions and projects, which never repaid him. His Latin poem, to which you have called attention, contains a lengthy and not inelegant description of the jewel-watches, of which he claimed to be the inventor. *Vide Chalmers's Tatler*, vol. iv. p. 646.

EDWARD J. WOOD.

Green, in his *History of Worcester*, describes Facio as a person that city received as a disciple from the school of affliction; but whether as a stipendiary on the posthumous bounty of King William, or subsisting on his own fortune, he is unable to ascertain. He lived there respected and esteemed; and died aged ninety, and was buried at the church of St. Nicolas, April 28th, 1753. A letter to Henry Hastings, and a MS. narrative of Facio's life, is printed in the Appendix to Green's work. The latter MS. also in Seward's *Anecdotes*. THOMAS E. WINNINGTON.

CARTHAGINIAN GALLEYS (3rd S. viii. 128, 175.) Athenæus (v. 41) mentions the *dudropes*, meaning a vessel with twenty banks of oars, erroneously, I conceive, rendered by Liddell and Scott "with twenty oars," which belonged to Hiero, aided in its construction by Archimedes, who invented the helix, and drew into the water this vessel (420 feet in length), requiring as much timber in its construction as sixty triremes. Also (v. 37) the ship of forty banks of oars (*τεσσαράκοντα*), built by Ptolemy Philopater: this vessel was in length 70 fathoms, in breadth 9½, and in height 12 fathoms. The longest oars were precisely the same length as the breadth of the vessel, 9½ fathoms. They were so finely balanced with lead in the handles, that they were very handy to use; although some of them turned on a point about 40 feet above the surface of the water. This vessel required 4000 rowers, besides 400 supernumeraries, distinct from the 3000 mariners on deck. The arrangement of such oars, and such number of rowers, may be thus made: take nine men for each oar, larboard and starboard; that is, eighteen men in the top row or tier (*σπασίον*); take six tiers of such men on the sloping bank—

this gives 108 to each bank; and as it had forty banks, the full complement of men needed on this supposition is 4320. This is a maximum, for a less number would suffice to work the lower rows or tiers (ὑγῖται and θαλαμῖται), and at the stern (πρόκωποι) and near the stern (ἐπικώποι).

Since writing the above, I find Eschenburg considers the previous difficulty settled by Mr. Holwell of Edinburgh; who, in 1826, published an Essay to show that these banks were oblique as well as horizontal. This solution appears to be unknown to Liddell and Scott.

T. J. BRCKTON.

I see that the subject of rowing with *banks* of oars—the *trireme* or *galley* system—is discussed at the present moment in "N. & Q." I have recently seen the subject illustrated in full detail in a very interesting volume published during the present year by Michael Levy, Frères, Paris. It is entitled:—

"Mémoires d'un Protestant condamné aux Galères de France pour Cause de la Religion, re-imprimés d'après le journal original de Jean Marteilhe de Bergerac en 1757."

The book is a very remarkable one, both religiously and historically; while, indirectly, it exhibits much both concerning the penal system and the naval warfare of France at the time, specially with its maritime neighbour, England. The period is from 1700 to 1713.

At page 439 the reader will find several pages headed, "De la vogue d'un galère," "la vogue" being defined as "proprement le maniement des rames."

Historical readers will remember that it was on board one of the French galleys that John Knox was confined after being taken prisoner by the French at St. Andrew's in 1547: but the particulars of his confinement are scantily known; and whatever the nature of it may have been, it will in all probability have been that of a prisoner of war, and not by any means of that kind so painfully described in these pages.

FRANCIS TRENCH.

Isip Rectory, Oxford.

"WHOM THE GODS LOVE DIE YOUNG" (3rd S. viii. 171.)—Several years ago, when visiting some churches in Lincolnshire, I went to see among others the church at Boothby Pagnall. On a tombstone in the pavement of the north aisle, I was much taken with the following brief and energetic version of the apophthegm, which the ancients expressed more diffusely:—

*Ον φιλεῖ Θεός,
Θνήσκει νέος.

F. C. II.

The story of Cleobis and Biton is translated into metrical verse by Mr. Bode in his *Ballads from Herodotus*, published 1853. The conclusion of which is thus rendered:—

"All placidly without a pang, without a single sigh,
They yielded up their blameless lives—and call ye this to die?"

O no! 'tis but a rest prolonged—a waking on the shore,
Where the stormy blasts of mortal life shall rave and howl no more:

Where in the Elysian fields the good repose in endless rest.

Oh! 'tis of all the gifts of heaven the choicest and the best."

THOMAS E. WINNINGTON.

QUOTATIONS (3rd S. viii. 171.)—

"For men at most differ as heaven and earth,
But women, worst and best, as heaven and hell."
Idylls of the King, Vivien, p. 136.

"The reddest lips that ever have kissed,
The brightest eyes that ever have shone,
May pray and whisper, and we not list,
(Or look away, and never be missed,
Ere yet ever a month is gone."
Thackeray's *Rebecca and Rowena*.
A. H.

The couplet—

"Heaven hath no rage like love to hatred turned,
Nor hell a fury like a woman scorned,"—

is to be found in *The Mourning Bride* (by Congreve), Act III. Sc. 8. "Rage," and not "power," is, I think, the correct reading.

J. B. SHAW, M.A.

Old Trafford, Manchester.

"But heaven may yet have more mercy than man,
On such a bold rider's soul,"

is from a poem signed "C. K.," published in *Fraser's Magazine*, Jan. 1850, p. 103. I believe the Rev. Charles Kingsley is the author, and that it is now included among his acknowledged works.

EDWARD PEACOCK.

How could K. R. C. have got at these lines? For his information it may be stated, that those beginning—"There was something in his accents," &c.—were written by the late Mr. Glover, Aide-de-Camp to Sir W. Dennison, in Madras. He was afterwards killed in New Zealand.

E. M.

CURIOUS DECORATION (3rd S. viii. 188.)—Although I have not attained the degree in Freemasonry to which this decoration appears to me to belong, I can yet explain it partially. There is a degree in Freemasonry of Knights of the White Eagle or Pelican, to which this may appertain. I conceive the Lion and Sceptre to indicate the royal house of Judah. The eagle is the symbol of supreme power. "The harpies" are, I suppose, the cherubim. The letter J is the initial of "Jehovah" and the motto, correctly put, "Kodesh l' Adonai," means "Holiness to the Lord." The correct explanation I conceive is known to very few persons, and these would not furnish it. I can form no conjecture as to the meaning of the crosier, the spear, the tree,

the arrow, or the bull. But, on the blazing star with its seven points is Masonic; so is the man in the attitude
T. J. BUCKTON.

W BATHURST (3rd S. viii. 128, 177.)—Walter Bathurst, R.N., who was killed at the battle of Navarino, was certainly not a son of the first, Bishop of Norwich. The Bishop's name was Henry, Archdeacon of Norwich, Sir Benjamin, Charles, and Robert. Charles died in 1795, Benjamin disappeared mysteriously, and Robert died in 1820, and Henry and Sir Walter survived their father. If Captain Walter had been a son of the bishop, he could have said that he was not a relation of Lord Bathurst, meaning, I presume, the late Earl Bathurst.

That nobleman was second cousin of the present Lord Bathurst. I may here relate an anecdote of the late Lord Bathurst, for which I am in the best position to do so. A Catholic priest was once at his house ascending with him the staircase to the library. They passed a large tabular list of the names of the Bishops of Norwich, and Dr. Bathurst stopped and pointed to his own name at the bottom of the list, with the date of his appointment, 1805. He said with a smile to the priest, "You see how long I have been here: I thank you for that. If I had not advocated my cause, I should have got a better position." I could have had anything through the Lord Bathurst."
F. C. H.

W BATHURST (3rd S. viii. 87, 137.)—Though I answer my own question, I can satisfy the curiosity of your correspondent. The view he possessed out of John Howard's *State of the Poor in England and Wales*, 4to, Warrington, 1801, which work gives the plan also. But that is not the one to which I referred. I beg to ask, if any one possesses a large plan of the Poor Hospital at Plymouth? as I am desirous of ascertaining the names of the engraver, and of the date of it.
WYATT PAPWORTH.

W BATHURST (3rd S. viii. 171.)—The Lady Bathurst, about whom MR. WEALE enquires, was the first Abbess of the Order of St. Francis in the first English convent of Poor Clares established on the Continent, which was founded at Gravelines. She was the wife of Sir John Warner. They were separated without mutual consent, he became a Jesuit, and she remained a Poor Clare, taking the name of Sister Mary of Jesus. They both made their religious profession on the same day, Nov. 1, 1667, at the Franciscan Convent at Gravelines. The life of Lady Warner was written by John Scarsbrick, S.J., and the portrait described by MR. WEALE is usually prefixed to it. John Scarsbrick was appointed one of the chaplains at the court of James II.
F. C. H.

CARVED PULPITS (3rd S. viii. 170.)—The first figure described is that of St. Bonaventure, B.O.D. He is often represented, as here, in the habit of a Franciscan friar, holding a remonstrance. The second is probably another eminent Franciscan, St. Peter of Alcantara, who is often represented with a cross, which is sometimes luminous, sometimes made of boughs, sometimes in his arm, or appearing over him. Their dress here is not an alb and cape, but the Franciscan coarse brown habit and hood.
F. C. H.

MOPSES (3rd S. viii. 179.)—I think there can be no doubt that in the extract from Lord Anderson, the word *Mopses* is used in the sense of a doll made up of rags, like a *mop*; but it is not generally known that the German word *Mops*, signifying a pug-dog, was the symbol adopted by a secret society, which arose in Germany in imitation of Freemasonry soon after the condemnation of that society by the Bull of Clement XII. in 1763. This new society took the *Mops* for their symbol, as the dog is noted for fidelity and attachment, and were called *Mopses*. They had their statutes, signs, pass-words, and ceremonies. They admitted females, who were eligible even to all their offices and dignities, except that of their chief, who was termed Grand Master.
F. C. H.

COUTANCES (3rd S. viii. 116, 158.)—I believe that MR. WALCOTT is quite correct in stating that in 1499 Henry VII. procured from Pope Alexander VI. a bull for the annexation of the islands of Guernsey and Jersey to the diocese of Winchester. But what was the effect of this bull? Mr. Durell, in his edition of *Falle's History of Jersey* (1837), refers, at p. 495, to an order in council of April 15, 1550—just half a century after the date of the bull—as recognising the authority of the Bishop of Coutances. And MR. WALCOTT himself supposes that the annexation to Winchester was not effected until 1565. If effected at that time, how was it brought about? Was it the queen's doing; and, if so, was it put forward as a new measure, or was it based on the Papal bull? I would also beg to inquire where the Visitation that MR. WALCOTT speaks of was held by the Archbishop of Canterbury in 1578.
MILNTER.

"FRAY GERUNDIO" (3rd vii. 430.)—It is true that *Fray Gerundio* is described by its translator as consisting of one (issued) volume only, and as having another volume still lying *perish*; but as the two volumes printed 1778 (and which seem to bring the book to a natural termination) are described by Brunet as reprints of the two-volume first edition of 1758, I am inclined to think there may be some mistake in the letter of your correspondent F. W. C.

But this he can readily see by ascertaining if his MS. ends with the fourth chapter of the sixth

ffe (sometime of Stearsley) was a cottager at gton in Yorkshire, aged about seventy in 1810."

llington is about four miles from Stearsley. Surtees was an excellent genealogist, and particular in accepting any allegation regarding a pedigree, without good proof of its. And he certainly would never have added any statement into his history without being ed of its correctness. I have always under- that the Radclyffes of Stearsley say, their y did originally come from Ugthorpe, near by, and this is a confirmation of Mr. Sur- statement. They are, and I believe always been, Roman Catholics. J. F. W.

TH SWEETSER (3rd S. viii. 47.)—There are of that name in our neighbourhood, espe- in Reading, Mortimer, and Sulhamstead in hire. Joseph Sweetzer keeps a little general at the latter place. I am much interested e Pilgrim Fathers, as some of my family over with Penn, and were Quakers.

JULIA R. BOCKETT.

Iney.

LO EPISCOPARI (3rd S. vii. 42, 306, &c.)—See r's *History of Cambridge*.

nongst the bishops of this house (Emmanuel) Rich^d worth, fourth master, must not be forgotten, who . but w^d not, be bishop of Bristol: not out of covet- s (from wh^h none more free), because so small the es thereof; or laziness to decline pains, none being aboribus in his calling; or scruple of conscience, eing more zealous in a certain episcopacy; but for ecret reasons wh^h these troublesome times suggested im. He was a most excellent preacher, both by us life and patient death."

Holdsworth (often called Oldisworth) was Archdeacon of Huntingdon. He was one of prived loyal clergy in 1643-4, and is duly emorated in Walker's *Sufferings, &c.*; Ward's *of the Gresham Professors*. His works were . by Thos. Fuller, in 1651. See also Fuller's *lies of England*, "Northumberland."

JUXTA TURRIM.

E OLD MAIDS' SONG (3rd S. viii. 116.)—I a copy of this curious old ballad, written between forty and fifty years ago, but at oment I have not been able to "lay hands ' The version given by A. T. is tolerably t, but he will allow me, I am sure, to supply erse, which is, I believe, the *second* in the hich I have referred to. It runs thus:—

"We'll petition George the King,
Poor old maidens;
We'll petition George the King,
Poor old maidens!
We'll petition George the King,
A tax upon all men to bring,
For it is a shameful thing
That we should die old maidens."

ften heard this ballad sung in my boyish and the tune, a very plaintive, and as A. T.

says, doleful one, is still fresh in my mind, note for note, as I used to hear it.

L. JEWITT, F.S.A.

Derby.

PRINTED GRANTS OF ARMS (3rd S. vi. 126, 198.) To the lists of printed grants of arms should be added those north country grants (*temp.* Elizabeth) which are printed in the Appendix to Tonge's *Visitation of Yorkshire*, published by the Surtees Society. J. WOODWARD.

"AMICUS PLATO," ETC. (1st S. iii. 389, 484, 484; 3rd S. viii. 160.)—These words are not in Cicero, I believe, as stated by Bohn; but are adapted from Aristotle (*Nicom. Eth.*, i. 4), who, speaking of *ideas* as represented by Plato and Socrates, whose opinions he disputes, adds,—'Ἀμφὶν γὰρ ὅντων φίλου, ὅσιον προτιμᾶν τὴν ἀλήθειαν.' "Although both are dear to me, truth must be preferred" = "Amicus Plato, amicus Socrates, sed magis amica veritas." I doubt if Cicero wrote such Latin: the word *amica* meaning a *courtesan*, and giving a ludicrous and immoral sense to what Cicero revered in the highest degree, "divine philosophy."

T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poetical Works of William Cowper. With Notes and a Memoir by John Bruce. In Three Volumes. (Bell & Daldy.)

If anything could add to the wide and deserved popularity of *Cowper's Poems*, it would be such an edition of them as has just been issued by Messrs. Bell & Daldy. In the first place, this new Aldine Cowper is printed by Messrs. Whittingham at the Chiswick Press, and is as handsome a book as can be; and in the second and more important place, it has had the advantage of being superintended by a gentleman who has been for years a diligent and admiring student of Cowper's writings; who, while holding, in Cowper's own words—

"True Piety is cheerful as the day,"

appreciates most fully the purity of his moral and religious teaching, and sympathises most fully with all the poet's best and holiest feelings; yet is at the same time able to season his admiration when Truth demands it, and to point out candidly and distinctly the failings and shortcomings of Cowper—the result of his peculiar temperament—and the mistaken judgment of his friends. The admirers of Cowper, on perusing the carefully-written Memoir which Mr. Bruce has prefixed to the present edition of the Poems, and reading anew the painful story of his tangled life, will, we doubt not, share our satisfaction that the Editor, under the conviction "that our knowledge of facts relating to Cowper is cumulative," determined to put aside the Memoir written by the late Mr. Mitford, and incorporate, in a fresh sketch of the Poet's life, much of the new materials which his own industry and the kindness of a large circle of literary friends has enabled him to collect. We say *much*, for though very much that is new will be found in Mr. Bruce's sketch, which occupies some two hundred pages, still, as he tells us, the various letters and papers connected with the poet which have never seen the light,

and with which he has been favoured, would have so extended it, as to have rendered it inconsistent with the size and general character of the present edition. These papers and documents have therefore been reserved for a separate publication. For that separate publication the readers of the present Memoir will look anxiously, and for nothing with greater curiosity and interest, than for any new light which Mr. Bruce may be enabled to throw upon the romantic history of his cousin Theodora's watchful interest and never-changing attachment to the Poet. And here one word to show Mr. Bruce's views on the subject of Cowper's mental alienation: "That Cowper was in the first instance driven mad by over-much religion, which at one time was the prevalent belief; we consider to be certainly a mistake. His madness, it will have been seen, was rather occasioned by want of religion than by excess of it, and the reception of definite views of Christianity, although it did not work his cure, exercised, on his first recovery, a very beneficial effect upon his health both of body and mind." As an Editor of the Poems, Mr. Bruce has exhibited most praiseworthy care in the collation of his text. Those only who have themselves performed similar tasks can tell the amount of time and labour which are expended to trace home the several poems of a writer to their original authorities, and to show how they have grown up under his forming hand. The brief notes in which the readings of the various editions are given tell how conscientiously the Editor's duty in this respect has been fulfilled; while the notes illustrative of the passing allusions which now call for explanation are terse, clear, and intelligent. And we may sum up our notice of these welcome volumes, by asserting our conviction that, while Cowper's poetry has "by its simplicity and ease, and by the purity of its moral and religious teaching, taken its place among English classics," Mr. Bruce's edition of that poetry is clearly destined to take its place among the Standard Editions of such Classics.

Surrey Archaeological Collections relating to the History and Antiquities of the County, published by the Surrey Archaeological Society. Vol. III. (L. Reeve & Co.)

This goodly volume of nearly four hundred pages is very creditable to the body of local antiquaries by whom it has been produced. The papers are not only good in themselves, and sufficiently varied in their character, illustrating, as they do, the Churches of Merstham, Crowhurst, and Cheam; the Families of Uvedale, Burgh, Bowyer, Duncumb, &c.; the Manor of Kennington, the Old Inns of Southwark, the Mints of Surrey, Surrey Etymologies, and last, though not least, the Visitation of Surrey; but they have the great merit of being one and all strictly confined to local objects—a point too often lost sight of in similar societies. The families, localities, celebrities, and antiquities of Surrey generally are pleasantly treated and well illustrated, and it will be a great reflection upon the county, if its influential men do not support a Society so well calculated to preserve a record of everything connected with Surrey, which ought to be had in remembrance.

Messrs. Longman will shortly publish—"Journal and Correspondence of Miss Berry," edited, with Introduction and Notes, by Lady Theresa Lewis—"Mozart's Letters," edited by Dr. Nohl, translated by Lady Wallace—"Epigrams, Ancient and Modern, Humorous, Witty, Satirical, Moral, and Panegyric," collected and classified by John Booth, B.A., Camb.

Messrs. Macmillan are about to publish—"An attempt to ascertain the State of Chaucer's Works, as they were left at his Death," with some Notices of their Subsequent History, by Henry Bradshaw of King's College—"Essays on Art," Mulready—Dyce—Holman Hunt—Herbert—

Poetry, Prose, and Sensationalism in Art—Sculpture in England—The Albert Cross, &c., by Francis Palgrave Turner, M.A., late Fellow of Exeter College, Oxford—"A Defence of Fundamental Truth," being a Review of the Philosophy of Mr. John Stuart Mill, by James McCosh, LL.D.

Mr. Hotten announces—"History of Signboards from the Earliest Times to the Present Day," with Anecdotes of Famous Taverns, Remarkable Characters, Ancient Marts of Business, Coffee and other Old Houses in the large and small towns up and down the Country, by Jacob Larwood, assisted by John Camden Hotten—"Christmas Carols," an entirely new Gathering of Ancient and Modern, including several never before given in any Collection; with the Music of the more Popular Religious Carols, edited, with Notes, by William Henry Husk, Librarian to the Sacred Harmonic Society—"Romany in Europe," a Complete History of the Gipsies, since their first appearance among the Nations of the West; with Notices of their Customs, Language, the various Laws enacted, &c. and the Books relating to them, by William Pinkerton, F.S.A., F.A.S.L.

BOOKS AND ODD VOLUMES

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LONG LIVERS, 1722.

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WARD'S TRAVELS IN MEXICO. 2 vols.

Wanted by Mr. W. B. Kelly, 8, Grafton Street, Dublin.

Notices to Correspondents.

F. C. H. We are quite sure our Correspondent never intended to use the term Protestant in an offensive sense. It is needless, therefore, to insert his definition of a term which he must know does not occur in the Book of Common Prayer, the Canon, or the Articles of the Church of England.

J. SATISBURY. The late Joseph Hunter published a List of the Commanders of the Army at Ayrin-court, 1850, 12mo.

A. N. The Widow of the Wood, 1755, 8vo, is by Benjamin Victor.—A World without Souls, 1806, 12mo, by the Rev. J. W. Cunningham.

HIMMELREICH. A Bamy-Beggar was a kind of bradle kept in many parishes to take up or chase away mendicants from the locality.

BOOTH. Mrs. Plunket was a lady passionately fond of low prostitution, as noticed in Wycherley's Eliza Dealer.

J. CLEMENT. The Boar's Knife was named from Col. James Smith, who resided in Louisiana, but was by birth a Georgian. He was a man of daring, and of great muscular powers.

R. C. Raid, or rule, a hostile incursion, "properly (says Jamieson) of the equestrian kind," is derived by that author from the A.-S. *raed*, rule, and the verb *rian*, to ride. Conf. in old English *raid* and *rode*. "Whither winks ye a rode to-day."

R. INGLIS. The Table of Contents to C. Grafton's Poems and Translations, 1820, makes nearly six pages.

GEORGE PRIDEMAN. For the Latin original of the hymn "Jerusalem the Golden," see our last volume, p. 253.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 16, 1865.

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Notes on Books, &c.

Notes.

CHAUCER'S TABARD.

With reference to the threatened demolition of the old Tabard, or Talbot, Inn, at Southwark, and the appeal that has been made for its preservation, I observe in a local paper, the *South London Chronicle*, a paragraph in which the antiquity of the building is called in question:—

"A Parliamentary Return of the date of 1634," says the writer, "mentions 'the inn called the Talbut, a newe building of brick, built upon an old foundation, about six yeares past, by Mr. William Garford, landlord thereof, and Mr. William Chafey'; and what (if any) of the ancient Tabard remained then in existence was probably burned in 1676. To dedicate the Talbot Inn to the memory of Chaucer would be to preserve a building of which scarcely a brick has come down to us from Chaucer's time."

The writer of this paragraph is clearly mistaken in his inferences. The building that was erected in 1628 was obviously the house over the gateway facing the High Street, and stretching some way down the yard to the right and left. It could not have been the building at the back of the yard—that which contains what is called "The Pilgrims' Room"—because the latter is not built of brick, but of timber. This is the part of the house which is generally supposed to be in some measure the same as the famous inn to which Chaucer referred. I am not qualified to speak

authoritatively on the subject; but I think I may safely assert that the range of timber buildings facing the visitor as he stands with his back to the High Street is older than the year 1628. The external gallery and staircase belong to an earlier period. Mr. William Garford and Mr. William Chafey, according to the Parliamentary Return, built their new inn of brick, for by the time of Charles I. that had become the ordinary material for London houses; but, as I have said, the most ancient part of the Talbot is constructed of wood, after the fashion of the Plantagenet and Tudor reigns. Then we are told that, if any of the old Chaucerian Tabard remained after the rebuilding of 1628, it was "probably burned in 1676." It is true that in that year Southwark was visited by a fire of great magnitude, in which, unquestionably, a portion of the Tabard was destroyed. The building at the back of the yard, however, could hardly have been included in the destruction, for assuredly that style of domestic architecture had utterly passed away by the time of Charles II., and the structure now remaining must therefore be referred to an antecedent age. The house over the gateway, which contains the existing inn, was very probably built after the fire of 1676, and no assertion of antiquity is made on its behalf. But the timber building—though possibly that too was partially reconstructed in the alterations and additions made, according to Speght, by "Master J. Preston," toward the close of Elizabeth's reign—seems to be veritably connected with Chaucer's era, and is therefore a legitimate object of regard to students of old English literature.

Can any of your readers throw additional light on this very interesting question? And would it not be as well if some architect, skilled in the archæology of his craft, were to examine the old building, and give us the result of his observations? The inn is to be pulled down in about two years from the present time, that warehouses may be erected on its site. Such a fate would be regrettable; and I appeal to the literary men and antiquaries of England to avert it, if possible.

EDMUND OLLIER.

Perhaps the following, which appears in the columns of the *London Review* of August 26, may be worth preserving in the columns of "N. & Q." :—

"THE SIGN OF FIVE CENTURIES.—The last number of *All the Year Round* contains an article from which we learn that the Tabard, or Talbot Inn, at Southwark, celebrated as the scene of the introduction to Chaucer's *Canterbury Tales*, is to be pulled down in about two years, at the expiration of the existing lease, in order that a 'pile of warehouses' may be built on the site. This is sad news for all lovers of early English literature—indeed for all who love to preserve our few remaining relics of old times and half-forgotten manners

The writer asks: Will the literary men and the antiquarians of England suffer such a loss, without at least making an effort to avert it? There is time enough for the attempt, and time in itself is a great auxiliary. We have saved Shakespeare's house at Stratford, let us do our best to save Chaucer's house at Southwark. Unquestionably it will be a disgrace to the country, if the old Tabard is destroyed without some more urgent necessity than the building of a pile of warehouses. According to the same article, the White Hart, close to the Tabard—a house mentioned in Shakspeare's *Henry VI.*, and famous as the scene of the first introduction of Sam Weller to Mr. Pickwick—has been demolished within the last few weeks. We have recently lost many of these curious old buildings, and we can hardly afford to part with the most interesting of all."

I may add that, as the lease of the old Tabard was sold by auction on the 9th of June last at Garraway's Coffee House, 'Change Alley, Cornhill, by Messrs. Rushworth, Jarvis, & Abbott, of Saville Row, Regent Street and Change Alley, Cornhill, it is to be feared that we shall lose this old relic; but I think, before it is taken down, the Corporation should have a model taken and have it preserved in the Guildhall Library. It may also be worth noting that the building materials of the old Spread Eagle Inn, in Gracechurch Street, were sold by auction on the 29th ultimo, and the workmen have commenced pulling it down; but it is to be hoped that a photograph has been taken, or some drawing preserved of this inn, which was I believe one of the oldest in London. A. II.

DEVONSHIRE HOUSEHOLD TALES.—No. II.

III. JACK HANNAFORD.

There was an old soldier, who had been long in the wars—so long that he was quite out at elbows, and he did not know where to go to find a living. So he walked up moors, down glens, till at last he came to a farm from which the good man had gone away to market. The wife of the farmer was a very foolish woman; the farmer was foolish enough too, and it is hard to say which of the two was the most foolish. When you've heard my tale, then you may decide. Now, before the farmer goes to market says he to his wife, "Here is ten pound all in gold, take care of it till I come home."

If the man had not been a fool he would never have given the money to his wife to keep. Well, he went off in his cart to market, and the wife said to herself "I will keep the ten pound quite safe from thieves;" so she tied it up in a rag, and she put the rag up the parlour chimney.

"There!" said she, "no thieves will ever find it now, that is quite sure."

Jack Hannaford, the old soldier, came and rapped at the door.

"Who is there?" asked the wife.

"Jack Hannaford."

"Where do you come from?"

"Paradise."

"Lord a' mercy! and may be you've seen my old man there," alluding to her former husband.

"Yes, I have."

"And how was he a-doing?" asked the goody.

"But middling; he cobbles old shoes, and he has nothing but cabbage for victuals."

"Deary life!" exclaimed the woman. "Didn't he send a message to me?"

"Yes, he did," replied Jack Hannaford; "he said that he was out of leather, and his pockets were empty; so you was to send him a few shillings to buy a fresh stock of leather."

"He shall have them, bless his poor soul!"

And away went the wife to the parlour chimney, and she pulled the rag with the ten pounds in it from the chimney, and she gave the whole of the sum to the soldier, telling him that her old man was to use as much as he wanted, and to send back the rest.

It was not long that Jack waited after he had received the money. He went off as fast as he could walk.

Presently the farmer came home and asked for his money. The wife told him that she had sent it by a soldier to her former husband in Paradise to buy him leather for cobbling the shoes of the saints and angels of heaven. The farmer was very angry, and he swore that he had never met with such a fool as his wife. But the wife said that her husband was a greater fool for letting her have the money.

There was no time to waste words; so the farmer mounted his horse, and rode after Jack Hannaford. The old soldier heard the horse-hoofs clattering on the road behind him, so he knew it must be the farmer pursuing him. He lay down on the ground, and shading his eyes with one hand, looked up into the sky, and pointed heavenwards with the other hand.

"What are you about there?" asked the farmer, pulling up.

"Lord save you!" exclaimed Jack, "I've seen a rare sight!"

"What was that?"

"A man going straight up into the sky, as if he were walking on a road!"

"Can you see him still?"

"I can."

"Where?"

"Get off your horse, and lie down."

"If you will hold the horse."

Jack did so readily.

"I cannot see him," said the farmer.

"Shade your eyes with your hand, and you'll soon see a man flying away from you."

Sure enough he did so; for Jack leaped on the horse, and rode away with it. The farmer walked home without his horse.

"You are a bigger fool than I am," said the wife; "for I did only one foolish thing, and you have done two."

This is undoubtedly the same story as "Not a Pin to choose between them," in *Norse Tales*. A similar story is found, with variations, in collections of German household tales. It is told also in Wenzig's *West Slavonic Märchenschatz*, p. 41. It gives a glimpse of the curious semi-pagan ideas of heaven, which reign among the peasantry.

IV. SIR FRANCIS DRAKE AND THE DEVILS.

Sir Francis Drake, the great navigator, determined to build a large mansion for himself at Buckland Monachorum. He brought masons and builders from Plymouth, Exeter, and Tavistock; and they worked hard, squaring stones and setting them in mortar: so that the walls rose in one day six feet from the foundation.

Next morning every stone was removed from its place, and carried to a great distance.

The great Sir Francis Drake was very angry, but he could not tell who had done the mischief; so he ordered the builders to recommence their work, and they built till they had raised the walls to the same level. Next morning every stone was removed. So then Sir Francis determined to find out who had done this. The builders worked as before, and at night Sir Francis hid himself in a tree and watched.

At midnight, the earth opened; and out came a multitude of little black devils, chattering and laughing. They set to work at the stones of Buckland Monachorum House; and they carried them away with the greatest ease, and all the walls were demolished before cockcrow.

Next day the workmen builded as before, and raised the walls for the fourth time. Sir Francis in the evening dressed himself all in white, and climbed into a tree. Presently the earth opened, and out came the little black devils, chattering and laughing. Sir Francis let them come with a load of stones under the tree; and then he flapped his arms, and cried out very loud "Kikkeriki!" And the devils looked up, and saw the great white bird (as they thought him) sitting crowing in the tree; and they dropped all the stones and ran away, screaming with fright, thinking the end of the world had come.

This story seems to be a fragment of an old household tale, which has suffered anthropomorphism. It was probably told of some Fearless Jack long before Sir Francis Drake was born. The little devils are undoubtedly Trolls or Dwarfs. I am not sure that I have got a correct, or a complete version of the story, as it was obtained from a half-witted fellow; who told it me one day, near Buckland, whilst I was engaged in opening a tumulus.

S. BARING-GOULD.

Horbury, Wakefield.

THE CATTLE DISEASE, 1765, 1865.

"No Christian bull, or cow, they say,
But takes it out of hand;
And we shall have no cows at all,
I fear within this land.

"The Doctors, though they've spoken all,
Like learned gentlemen,
And told us how the entrails look
Of cattle, red or green,

"Yet they can nothing do at all,
With all their learned store;
So heav'n pray take this plague away,
And vex us not no more."

I have taken this from the *Wits' Magazine*, a rather low publication of the last century. It is there stated that the hymn, or dirge, was actually sung at a church in the west of England during the prevalence of the great murrain of the last century. It is added that the clergyman, on coming out of church, inquired whose psalm or hymn that was; "surely it was not one of David's psalms?" To which the clerk replied, "No, Sir; King David never made such a psalm as that in his life; that is one of my own making, Sir."

This murrain of the eighteenth century must have been a serious affair, since it was thought worthy of mention in a king's speech on opening parliament—a circumstance which is thus commented upon by Junius:—

"Yet while the whole kingdom was anxiously agitated with expectation on one great point, you merely evaded the question; and, instead of the explicit firmness and decision of a king, gave us nothing but the misery of a ruined grazier, and the whining piety of a methodist."—*Letter to the Duke of Grafton*.

To make the matter more ridiculous, it was said that, when mention was made, in the speech, of horned cattle, the Duke of Grafton and another peer, who had both recently experienced the infidelity of their wives, bowed to each other.

The ancients had a notion that the plague or pestilence usually first attacked the "lower animals," and afterwards extended its ravages to the human kind. Thus Homer (*Iliad*, a. 50) says of the plague in the Grecian camp—

Οἰρῆας μὲν πρῶτον ἐπέχετο, καὶ κύνες ἀργούς.

"On mules and dogs th' infection first began,
And last the dire contagion fixed on man;"

where it is remarkable that Pope employs the words "infection" and "contagion" as synonymous. Probably the difference between them had not been so clearly explained as we believe it has been in our days.

I do not know, and cannot stop to inquire, whether the same circumstance has been observed in connection with other plagues recorded in history. I allude particularly to the plague at Athens in the time of Pericles; to the pestilence called the Black Death in the fourteenth century; and to the plague at Marseilles in 1720, which,

however, is now pronounced to have been only a modification of typhus; so at least says Gibbon.

I have a suspicion that the "Dirge" is to be found in another publication of the same century, but anterior to the *Wits' Magazine*, perhaps in the *Tutler*. W. D.

HAMILTON FAMILY.

The following notices of the Hamilton (Baronets) family of Castle Conyngham, co. Donegal, Ireland, from the title-deeds of that estate, may be useful to any future compiler of extinct baronetages:—

"xvii. Sir James Cuninghame of Glengarnock —, having got into pecuniary difficulties, Sir James assigned in 1609 the lands of Glengarnock (note. In Ayrshire, parish of Kilbernie) in behoof of his creditors, and went to Ireland, where he has got a grant of 12,000 acres of land from King James VI." (Note to above—"As late as 1615 . . . he appears to have still remained in Scotland.")

"xviii. John Cuninghame . . . with the view of recovering the wadset lands of Illoquhan, he sold the lands of Crawfield . . . The deed of sale was dated at Castle Cuninghame, Ireland, the penult day of January, 1643." Patterson's *Ayrshire Families*, vol. ii. pp. 119, 120.

"Sir John Cuninghame, who was seised by virtue of a grant from King Charles the First of the manor of Castle Cuninghame, containing several denominations of land situate in the county Donegal, left issue two daughters, the eldest of which intermarried with Col. William Cuninghame, and left issue by him only one son Henry Cuninghame. Henry died before the revolution, and left issue only one daughter named Ann. The said Ann at the age of 12 years ran off from a boarding school with and married the Rev. Mr. Andrew Hamilton."

"The younger daughter of Sir John Cuninghame, the Patentee, died unmarried."

"1710. The eldest son of said Andrew and Ann was born in this year and named Henry."

"1725. The said Ann died, leaving issue the said Henry her eldest son, and several other children, sons and daughters."

One daughter married Peter Benson, Esq., of Birdstown, and "died in 1801, aged 70 years." —(Obituary of *Derry Journal* Newspaper of that date.

"The said Henry Hamilton, afterwards created Sir Henry Hamilton, died in or about the year 1781 without issue." [1775 or 1776. See documents referred to below.] *Case for the Opinion of Beresford Burston, Esq.*, signed by him 4 April 1789.

Judgement in Court of King's Bench, Trinity Term, 1775. Bateson against "Henry Hamilton, of Castle Conyngham, in the County of Londonderry, Esquier." [Londonderry an error for Donegal.]

21 May, 1776. Lease from "Sir Henry Hamilton of Castle Conyngham, in the county of Donegal, Baronet."

1789. "Dame Mariamne Hamilton, of Cutts, in the county of Londonderry, widow and relict of Sir Henry Hamilton, Baronet, deceased," signs agreement of sale of to James Law of Portland Place and Canon Hill, Esq.

1783. Lease from "Dame Mariamne Hamilton, of Castle Roe, in the county of Londonderry, universal devisee of all the real and personal estate of Sir Henry Hamilton,

of Castle Conyngham, in the county Donegal, Baronet, deceased."

1810. Major Law recovers a receipt from the agent of "the Representatives of the late Dame Mariamne Hamilton," for balance of purchase money.

In the deeds in my possession, Mrs. Benson left a daughter who married Colonel Richard Charlton, who assumed the name of Maxwell; and her descendants are now in possession of the Benson estates. CHEVROX.

N.B. No arms of either Conyngham or Hamilton are attached. The seals bear a female bust, or the arms of the land-agent Thomson.

WILLIAM WILLIAMS, ARCHDEACON OF CASHEL.

Very little appears to be known about this divine, inasmuch as Archdeacon Cotton, in his *Festi Ecclesie Hibernice*, vol. i. p. 54, has given merely the following brief particulars of one who preceded him in the archdeaconry of Cashel:—

"1692. William Williams, a scholar of T. C. D. [having been elected in the year 1679] appears. He died in 1693."

I lately visited the old parish church of Leixlip, in the diocese of Dublin; and while looking after monumental inscriptions, as I am wont to do in such places, I found a flat stone in the aisle with these words upon it:—

"Depositio Deborae Relictæ Gu. Williams Archidiacon. Cassel. Sororis Narcissi Aepi Dub. Quæ Decessit 24 Mar. 1695, æt. 65."

This proves a family connection between Archdeacon Williams and the worthy and esteemed Narcissus Marsh, D.D., who, having been Archbishop of Cashel for four years, 1690-1694, was promoted to the Archbishopric of Dublin, and subsequently to that of Armagh. The archbishop, I may observe, for some time occupied an old fashioned house at Leixlip, which is still very commonly known as "the Archbishop's Palace," but is divided into several small tenements.

In the aisle of Leixlip church there is another flat stone, with the following inscription:—

"Here are deposited the Remains of Doctor Arthur Price, Lord Archbishop of Cashel, who died the 17th of July, 1762, aged 74."

Archdeacon Cotton mentions his death at Celbridge, and his burial in Leixlip church, adding (without any reference to the foregoing inscription) that "a monumental stone was raised to him at Cashel, which still lies in St. John's churchyard."

There are some other inscriptions in the church (which has been greatly improved within the last few years, mainly through the liberality of the present good rector of the parish) and in the surrounding graveyard, which certainly are worthy of being transcribed. ABHNA.

FLY LEAVES.—On a blank leaf at the end of a copy of Camden's *Remaines*, 1614, 4to, occur the following, which are presumed to be unpublished:—

"In John Pinner.

"Here lies John Pinner—O ungentle death!
Why diddest thou robbe John Pinner of his breth?
For livinge he, by scrapinge of a pinne,
Made better dust than thou can'st make of him."

"Here lieth the Cobler, John Wether,
Whose soale death hath ripte from his upper lether!"

"Here lieth he the which }
lived long and died riche. }

Death and an honest Cobler fell at bate,
And findeinge him neare worne needles would translate.
He was a trusty soule, and time hathe beene
He would well lick'd go through thicke and thinne.
Death putt a tricke vpon him, and what was't?
The cobler call'd for's alle; Death brought his laste.
'Twas not vprightly done to cutte his threade,
Whose mended more and more till hee was deade;
But since hee's gone, here's all that can be saide,
Honest Jack Cobler here is vnderlaide."

"Vpon a Locke-Smithe.

"A zealus lock-smithe died of late,
Who is by this at heaven's gate.
The reason is he will not knocke,
Because hee meanes to picke the locke."

"Vpon Mr. Pricke, M. of Artes of Christ's Colledge,
in Cambridge.

"The one and 20th * of November
Christ's Colledge lost a
Cupid and Death shotte both at one nicke;
Cupid the marke mist, but Death hitt the pricke."

W. CAREW HAZLITT.

SIR HENRY RÆBURN.—In Chambers's *History of Peeblesshire*, strange to say, amongst the numerous Hays mentioned, no notice occurs of the Rev. John Hay, minister of Peebles about 1720-40, and whose daughter and sole heiress, Ann, married, and had a daughter Anne, who became the wife of Sir Henry Ræburn, the celebrated portrait painter. As the latter has been considered sufficiently eminent to be classed with "Scottish Worthies," I hope that this note may not be unacceptable. SP.

MIRACLE OF ST. BERNARD.—Perhaps the following extract from Caxton's *Game of the Chesse*, the first work printed in England, will prove of interest to the readers of "N. & Q.:"—

"Hit happend on a tyme that saynt bernard rode on an hors about the contrey and mette with an hasardour or dyse player, which sayd to hym thou goddes man wilt thou playe at dyse with me thyn hors ayenst my sowle, to whom saynt bernard answered yf thou wylt oblyge thy sowle to me ayenst my hors, I wyl a lyght down and playe with the, and yf thou haue mo poyntes than I on thre dyse I promyse the thou shalt haue myn hors, and

* Corrected by the original writer from the *fifteenth*, which word has been scored out.

then he was glad, and anone caste thre dyse; and on eche dyse was a six, whiche made xviij poyntes, and anone he took the hors by the brydel as he that was seure that he had wonne, and sayd that the hors was his. And than saynt bernard sayd abyde my sone, for there be mo poyntes on the dyse than xvij, and than he cast the dyse in suche wyse that one of the iij dyse cleft a soudre in the myddes, and on that one parte was vi, and on that other side an aas, and eche of that other was a sise. And than saynt bernard sayd that he had wonne his sowle for as moche as he cast on thre dyse xix poyntes. And than whan this player sawe and apercevyd this myracle, he gaf his sowle to saynt bernard and became a monke, and finyashed his lyf in good werkys."—*The fourth traytye*, cap. viij.

CHARLES STEWART.

CURIOUS HINDOO CUSTOM: RAIN CHARM.—The following paragraph from the *Bengal Hurkaru* of July 15th, recording a singular custom practised by the natives when desirous of rain "in due season," is worth preservation in "N. & Q.:"—

"At last the bursat has set in in the valley of the Ganges, to the unspeakable comfort and content of the ryots. Great fears were entertained in many districts of the Upper Provinces that the rain would come too late to be of use. The heat and drought were most severe. Men and animals drooped under it, and the fields presented a spectacle that raised the gaunt spectre of an impending famine to the fearful gaze of the ryot. Rain was not only longed for, it was prayed for. The pundits and moulvies were called into the service, and muntras and belts were read with intense but unavailing fervour. Finding the efforts of the priests fail them, the ryots next had recourse to an ancient and somewhat singular custom. At night all the women of many of the villages walked naked to some neighbouring tank or stream, and there with songs and invocations sought to propitiate the offended heavens, and to induce the gods to send them rain. This device was also without immediate effect, and despair and gloom were fast settling down upon the hearts of the peasantry, when the sky was overspread with clouds, and the rain came down in earnest."

The rites here mentioned seem to be somewhat analogous to those practised, for the same purpose, by the "medicine-men" among the North American Indians.

WILLIAM KELLY.

Leicester.

HYDROPHOBIA.—In the parish register of Swettenham, Cheshire, is the following:—

"1704. To cure the Bite of a Mad Dog or Cat. (A receipt of Mr. Troutback's, and to be found in the church book of Northalerton).

"Take six ounces of rue, small aliced, four ounces of Garlic stampd and pild, four ounces of Mithridate or Venice treacle, four ounces of Syrrupe, or filde or scrapt pure english tin or pewter; boyle these in five pints of old ail on a gentle fire for an hour, then strain it, and keep the liquor in a glass or close vessel.

"And thus you are to use this medicine:—To a man that is bit you are to give 8 or 9 spoonfulls warm in a morning fasting, and apply every day some of the ingredients which remain after the liquor is strained off to the wound; but give it cold to beasts—to a sheep 8 spoonfulls, to a dog 4, to a horse or a cow between 16 and 18, and they must be given seven or eight days together after the bite.

"If you add a handfull of ash-coloured liverwort to this receipt, it hath been found an excellent thing; it grows on all dry grounds."

B. L. V.

WASPS. — I should much like information, and many others will, I am sure, partake in the same wish, relative to the very remarkable absence of wasps the whole of this season. The readers of "N. & Q." who are acquainted with natural history may perhaps be enabled to account for it, and at all events the subject is well worth inquiry. Here some of the inhabitants have seen none of these troublesome, and sometimes well-remembered, creatures. I have only seen two. I believe they kill a good many flies; but here the flies have not been more numerous than usual. Female wasps were very plentiful in the spring. Bees have been abundant among the fruit—not a wasp visible. FRANCIS TRENCH.

Islip Rectory, Oxford.

ARIOSTO'S ACCOUNT BOOK. — Please preserve the accompanying in "N. & Q.:" —

"In Modena a treasure has been discovered in the form of an account book, with double entries, kept by that most chivalrous and humorous of Accountants-General, Ariosto. The register commences with the year 1522, and terminates with the 15th of May, 1525, and is all in the handwriting of him who sang of Orlando, that most conspicuous and celebrated among the people 'reputed to be very sensible, yet gone furiously mad from sheer love.' This *trouaille* is bound in parchment, and contains nineteen leaves, each of which bears the ducal stamp of the House of Este."—Aug. 29, 1865.

K. P. D. E.

CHALKER, LONDON SLANG FOR MILKMAN. — A few days since I had planned a day's excursion for my family into the country. On my wife expressing to the nursemaid her fears that the weather would be bad, "Yes," said the girl, "the *chalker* — I beg pardon, ma'am, I mean the milkman — said it would rain all day." This expressive synonym for a London milkman has never, I believe, yet found its way into any slang dictionary.

JUXTA TERRIM.

Queries.

BAGATELLE. — Can any of your readers give any particulars respecting the game of Bagatelle? There is no denying that it is now and has been for some years a most popular game, and yet none of the books of games upon which I can lay my hands contain more than the rules how to play it. Strutt never mentions it at all. It is certainly an offshoot from Billiards, but its introduction must have a date. Perhaps some light might be thrown upon the date of its introduction if any of your correspondents could tell when government first imposed a licence upon inn-keepers keeping a bagatelle-board. SELLOC.

BARBAROSSA, THE CORSAIR. — Did Horac of Mytilene, better known as the Corsair Barbarossa, sack Fondi in the spring or autumn of 1535? Is that event, with its attendant circumstances, recorded by Muratori? From what authors do we learn most on the subject? NOELL RADECLIFFE.

REV. JAMES CHALMERS, D.D. — Can any of your Oxford or Cambridge correspondents inform me by reference to the Matriculation Book, respecting the college, parentage, and place of early education of the Rev. James Chalmers, D.D., born at — 1684, rector of Little Waltham, Essex, and buried at Wickham, St. Paul's, near Halstead, in the same county? JOHN RICHARDSON.

12, St. Helen's Place, Bishopsgate Street.

CAMPBELLS OF SKELDON, AYRESHIRE. — Inquiry is made for any further information, or clue to it, as to the descent of this family than that afforded by Robertson's *Ayrshire Families*, and Patterson's *History of the County of Ayr*, particularly, to enable the pedigree to be traced of George Campbell, who, about the middle of the eighteenth century, is described as late of Skeldon, merchant in Ayr, whose wife was Helen, and whose daughter Agnes, born 1712, was married to Robert Dobie or Dobbie of Ayr. This George Campbell was alive in 1770.

The Campbells of Skeldon were a direct branch of the Loudon Campbells, and Charles Campbell Junior de Skeldoun is ranked fourth in succession in a deed of entail, which Hugh, first Lord Loudoun, executed in 1613, seeing no male issue of his son. Lady Margaret Campbell, however, his granddaughter, became Baroness Loudon, and Sir John Campbell of Lavers, her husband, was created Earl of Loudoun, from whom descended, through Flora, Countess of Loudoun, the titles of Loudoun to their present possessor the Marquis of Hastings. The only present representatives of the Campbells of Skeldon are said to be the descendants of the above-named Robert Dobie. Address, if not by "N. & Q.," F. J. J., box No. 62, post office, Derby.

DOUAY BIBLE. — I wish to be informed in reference to the English version so called—1. Where I can obtain an account of the editions of it? 2. When and by whom it has been from time to time revised? 3. Which text or edition is considered the standard? 4. What official ecclesiastical sanctions any or all the revisions have received? B. H. C.

EPIGRAM ON BISHOP PRETTYMAN, TOMLINE'S TRANSLATION. — This prelate, as is well known, always professed a great aversion to changes amongst his clergy. On his own profitable exchange of the see of Lincoln for Winchester, a clever epigram was written, bringing out the

marked contradiction between the bishop's preaching and practice. What were the exact words? They justify "promotion" on the plea of a "true translation." I should be grateful to any of your correspondents for the complete epigram.

JOSEPHUS.

EX-QUEENS AND QUEEN DOWAGERS. — What is the difference between these two titles? Is not an ex-queen a queen who is deposed, and a queen dowager the widow of a king? Why, then, are writers beginning to confuse the two to such an extent that *The Times* informed us not very long ago that the "ex-Queen of Prussia," and the "ex-Queen of Saxony" had been travelling in various parts of the continent. I understand who is meant by the "ex-Queen of Naples," that kingdom having been conquered by another king; but I am am not aware of any conquest of Prussia nor revolution therein, and the "ex-Queen of Prussia" is therefore beyond my comprehension. I saw also the other day in a newspaper mention of the "ex-Queen of the Sandwich Isles." Will newspaper writers look in their dictionaries?

HERMENTRUDE.

FOREIGN TERRITORIAL DIVISIONS. — Can any of your readers kindly inform me where I can obtain in a brief form the following information? —

1. The names of all the departments which collectively formed the first French Empire, at the period of its greatest extent.

2. Those of all other states, Regal or Republican, wherein the same territorial divisions were adopted during the same period; namely, in Germany, including the Confederation of the Rhine, the Kingdom of Italy, and its several republics at various periods; Switzerland, Spain, the Batavian Republic, the Kingdom of Holland, &c. &c.

N. J. B.

THE GUELPHS AND GIBELLINS. — What is the best source of information connected with these two celebrated factions that desolated Italy and Germany for so many years? You may also be able to inform me what is the origin of the term *Gibellino*, or *Gibellini*, to use the Italian form.

J. DALTON.

Norwich.

BISHOP HALL'S CLOCK. — Some four or five years since, on entering a loft in a coal wharf in this town, my attention was drawn to an antique clock silently standing on a bracket, and begrimed with dust and dirt. It was without a case; the pendulum and weight uncovered like a Dutch clock; the bell formed a dome above. It had the inscription, "William Allmand in Louthesberry fesitt." The grimy tenant of the loft told me that it was the property of his employer, and that it went by the name of "Bishop Hall's clock."

On account of its ancient look I bought it of the owner, and received it with the following history. It was formerly in the possession of the Rev. Robt. Walker of South Winnow, in Cornwall, and was valued by its owner as "Bishop Hall's clock." After Mr. Walker's death his household goods were sold, and this clock was then purchased by the coal merchant.

I subsequently found that this Mr. Walker was a descendant of Hall, the famous Bishop of Exeter, and afterwards of Norwich. The Walkers, several of whom were men of mark in Cornwall, came of a gentle family long resident in the city of Exeter, members of which had represented their native place in parliament for many generations. Sir Thomas Walker, Knt., married Mary, the only daughter of the youngest son of that distinguished prelate. The vicar of South Winnow was a great-grandson of the before-mentioned Sir Thomas Walker.

I put a question to your casuistical readers—whether I am warranted, from this curious concatenation of fact and tradition, in calling my curious clock a veritable relic of the great Bishop Hall?

THOMAS Q. COUCH.

Bodmin.

HERALDIC. — A's ancestors have been gentlemen for six generations but do not appear to have borne arms. They married, however, most of them coheirresses of ancient and noble families. If A. applies for, and receives a grant of arms at the present time, would either the English or Scotch Heralds' College sanction his quartering the arms of the coheirresses above-mentioned with his own? I am particularly anxious to know both the English and Scotch practice.

REIMANNFUE.

Where shall I find the arms of the English, French, Dutch, and Spanish colonies?

W. M. M.

JACOB'S BLESSING ON NEPHTALI (OR NAPH-TALI). — With reference to the passage in Genesis xlix. 21, containing the blessing of Jacob on his son Nephtali, I should be glad to receive a few remarks from any of your biblical scholars. The Authorised Version gives the following translation: "Naphtali is a hind let loose; he giveth goodly words." The Douay Version renders the passage thus: "Naphtali, a hart let loose, and giving words of beauty," according to the Vulgate, which has—"Nephtali, Cervus emissus, et dans eloquium pulcritudinis." Luther's translation runs thus: "Naphtali ist ein schneller Hirsch, und giebt schöne Rede." But Herder's is different—"Naphtali ist eine schießende Terebinthe, die schöne Wipfel wirft." (*Der Geist der Hebräischen Poesie*. P. ii. S. 205.) But as Bochart, in his *Hierozoicon* (lib. iii. cap. xviii.) gives a new translation altogether, considering

that the present Hebrew text has not been pointed correctly by the Masorites, will you inform me if his version has been followed by the greater part of our modern commentators? The LXX. appear to have translated from a text different from the Hebrew now in use, for they render the passage thus: "Νεφθαλειμ στέλεχος ἀνεμόνον ἐπιδιδούς ἐν τῷ γεννήματι κάλλος." Rosenmüller, Houbigant, Lowth, and Michaelis seem inclined to adopt Bochart's version. J. DALTON.

LIZARS.—Was there ever any engraved portrait of the well-known engraver of this name published, or engraved portraits of any of the name? F. M. S.

229, Clarendon Villas, Plumstead.

ADMIRAL THOMAS MATHEW.—I have recently seen in the *United Service Journal* for November, 1846, a very well written life of the gallant and ill-used Admiral Thomas Mathew, whose name is so pertinaciously mis-spelt Mathews in English historical works. The writer deduces the admiral's descent from Elvorch, Lord of Torkelyn in Anglesea, of the royal blood of Britain, who settled in Glamorgan shortly before the invasion of the Norman knights, and states that a full pedigree was then before him.

I should be extremely glad to be favoured with a sight of this pedigree, as Welsh genealogists generally name Gwaithvoed the Great, Prince of Cardigan and Gwent, as the founder of the family. G. MATHEW.

Junior United Service Club, London, S.W.

MEDAL FOR THE BATTLE OF MILBALLY.—Joseph Cain, whose petition to the War Office is given *ante*, p. 167, says: "I wear a medal for the battle of Milbally, fought in the year 1797." Can any correspondent give an accurate description of the medal and colour of the ribbon worn with it? GIBSON.

GENERAL WM. MAXWELL.—Can any of your readers give me any particulars of General Wm. Maxwell of the United States army of 1775 to 1780? From a search made at the Record Office it appears that a person of the same name lived in North Carolina in 1774, the year before the war broke out. Was this Wm. Maxwell of North Carolina the person that figures in the history of the War of Independence? WM. MAXWELL.

Elswick Ordnance Works, Newcastle.

BARONE NOREL.—What house, and where situated in London, was the Casa del Barone Norel mentioned in the *History of the Jesuits* by Father Bartoli? FITZ.

* His translation of the Hebrew text, with an alteration of the vowels and one or two letters, is this: "Naphtali is a well-spread tree (*Terebinthus*), which puts out beautiful branches." Naphtali est Terebinthus putula, sive ramosa, edens ramos pulchros. (See Rosenmüller's *Scholia in Genesis*, cap. xlix. 21, Lipsie, 1795.)

OGILVY OF ARDOCH.—Walter Ogilvy of Ardoch and James his son are mentioned in the parish register of Cullen, Banffshire, in 1734, along with the Earl of Findlater, and appear to have been relations of the earl. I shall be glad of any information as to the descent of these persons. F. M. S.

229, Clarendon Villas, Plumstead.

QUOTATIONS WANTED.—Whence come the following lines, and what are the "ten thousand" "tossing their heads in sprightly dance?"—

"Continuous as the stars that shine
And twinkle in the milky way,
They stretch in never-ending line
Along the margin of the bay;
Ten thousand saw I at a glance
Tossing their heads in sprightly dance."

E. B.

"Lives there a man whose servile breast
Is sunk in slav'ry's fatal rest?"

Lives such a man?—I will not ask
What country gave him birth:
He could not be of English mould,
For such a slave, so tame, so cold,
Would rouse his hardy sires of old,
And drag them back to earth."

K. B.

"My words fly up, my thoughts remain below;
Words without thoughts never to Heaven go."

W. M. M.

[*Hamlet*, Act III. Sc. 2.]

TYRIAN PURPLE IN AMERICA.—In the *Adventures of John Cockburn* (London, 1730, p. 173), a sailor who was taken by pirates and set on shore, and who traversed the isthmus of Panama on foot, is the following curious account of a dye, which seems to resemble the purple of the ancients:—

"We had two Pettocoos of Cotton Thread in the Canoe, which the Indians were to dye for the Governor of Leon, with a certain Fish found in the Rocks, which dye is of a very fine Purple, and this Work they went about, while Barnwell and I staid on shore to rest us. They make use of no Canoe or other Vessel to convey themselves off to the Rocks, but tie up a Quarter of a Pound, or some such Quantity of Thread in their Hair, and fix a Piece of light Wood across their Breasts to keep their Heads above water, and so swim off to them; this they do, because no vessel can live among them. Some of these Rocks lie half a Mile or Mile from the Shore.

"Now the method used to dye the thread is this: they take the Shell off the Rock where it sticks very fast, and rub it gently on the Thread, and then lay it down again where they found it, with great Care, for they are very cautious of killing the purple Fish. If the Weather proves fair, they will dye their Thread in one Tide, of as fine a Purple as ever was seen, and which will never fade. The Spaniards call it *Helo Morado*, the lovely Colour, and I have seen the Thread sold among them for twelve Pieces of Eight a Pound, which are twelve Crowns English Money."

Is this dye now in use in Central America, or is anything known of it? A. A.

Poets' Corner.

Queries with Answers.

HORACE, EDIT. 1712-13. — I have lately met with a particularly multifarious sort of a volume, and I should like to know something more about it, as it is without doubt a curiosity and perhaps valuable. The general title-page runs thus: —

"The Odes, Epodes, and Carmen Seculare of Horace. In *Latin* and *English*; with a Translation of Dr. Bentley's Notes, To which are added Notes upon Notes. In 24 Parts complete. By several Hands. Biformis Vates. London: Printed for Bernard Lintott at the Cross-Keys, between the two Temple-Gates in Fleet Street. MDCCLXIII."

(Query, Where are the two "Temple-Gates"? Are we to understand the gates of the Inner and of the Middle Temple?)

Of these twenty-four parts, which were published at intervals, I have only nine, each part containing about seven odes. The date of the first is 1712, A.D. They are preceded by "Dr. Bentley's Dedication of Horace, translated," by the "Life of Horace by Suetonius," also cleverly translated, and a Preface. (Præfatio ad Lectorem.) The title-pages of all the parts are alike, except that they have different mottoes, and read as follows: —

"The Odes of Horace, in *Latin* and *English*; with a Translation of Dr. Bentley's Notes. To which are added, Notes upon Notes; Done in the *Bentleian* Style and Manner."

The translations and notes alike show great ability, while the latter are as remarkable for their prolixity as for their keenness of wit, the sarcastic nature, and versatility of the criticism. The translations of the odes are uniformly good, and frequently very elegant. It is evidently a skit on the critic Bentley, as will appear also from the Preface to the first part, in which the different objects of the work are given: —

"Thirdly, To convince him how ridiculous it is to presume to correct Horace without authority, upon the pretended strength of superior judgment in Poetry. And, Lastly, How easily such a Presumption may be turned upon the Authors, and sufficiently expose them their own way."

A. H. K. C. L.

[This amusing production is noticed by Bishop Monk in his *Life of Dr. Richard Bentley*, 1830, 4to, p. 248. He says: "The sixth writer who attacked our critic's Horace devoted more time and trouble to this task than all the other scoffers together. The translation of the Odes is executed in poetical measure, in a rapid and off-hand style, but not without considerable spirit and cleverness. The version of Bentley's notes professes to be in literal English, but is in truth a mere travesty; adopting such a vulgar phraseology as would give a ludicrous character to any book that ever was written. This I presume to have been the attractive part of the performance, which caused it to amuse the public as much as it undoubtedly

must have done. The 'Notes upon Notes' are miserably vapid: and their unvaried sneer is tiresome and nauseous. Nevertheless the author found encouragement to pursue his task of exhibiting the Doctor's Horace in a ridiculous light, through twenty-four successive numbers." The anonymous writer was unknown to Bishop Monk, for he adds, "There appears once to have been a notion that the author was no other than Bentley's old enemy Dr. King. A copy of the book, in an old binding, shown to me by Mr. Evans, the eminent bookseller of Pall-Mall is lettered 'King's Horace.' But Dr. Wm. King was dead some time before the completion of the work."

This satirical work, however, may have been projected by Dr. William King, although it is now generally attributed to William Oldisworth, who succeeded Dean Swift and Mrs. Manley in the editorship of *The Examiner*. "Oldisworth is an ingenious fellow," says Swift to Stella, "but the most confounded vain coxcomb in the world, so that I dare not let him see me, nor am I acquainted with him." (Swift's *Works* by Scott, ed. 1824, i. 146.) Pope, in his letter to Lord Burlington, giving an account of his journey and adventures on the road to Oxford, tells us, that "silence ensued for a full hour, after which Bernard Lintott lugged the reins, stopped short, and broke out, 'Well, Sir, how far have you gone?' I answered, 'Seven miles.' 'Z—ds, Sir,' says Lintott, 'I thought you had done seven stanzas. Oldisworth, in a ramble round Wimbledon-hill, would translate a whole Ode in half this time.' I will say that for Oldisworth (though I lost by his Timothys,*) he translates an Ode of Horace the quickest of any man in England."

William Oldisworth was attached to the abdicated royal family, and was present at the battle of Preston in 1715. He died on September 15, 1784. William Oldys, in one of his jottings, speaks of Oldisworth's manuscript memorandum book. What has become of it?

SIR ELIJAH IMPEY, KNT. — Could you oblige me by inserting in your next number a description of the arms of Sir Elijah Impey? During the trial of Warren Hastings he resided at Boreham House, near Chelmsford, and in that neighbourhood there is an old mansion still known as Impey Hall, though named long before Sir Elijah became a prominent man. I have searched for but cannot find any particulars as to his birth-place, death, or place of burial. Can you inform me on any of these points? F. I.

[Sir Elijah Impey was the third and youngest son of Elijah Impey, Esq., of Butterwick House, Hammersmith, by his second wife, Martha Fraser. Sir Elijah was born at Hammersmith on the 18th June, 1732, and baptised in St. Paul's chapel, Fulham, on the 24th June. He was educated at the Westminster School, and admitted a pensioner at Trinity College, Cambridge, 21st Dec. 1751. In 1759 he took his M.A. degree. After practising as a bar-

[* In Fleet Street. Lintott appears to have resided between Inner Temple Lane and Middle Temple Lane.]

* This alludes to *A Dialogue between Timothy and Philathenus*, written against Tindal's *Rights of the Church*.

ristler for seventeen years, he was appointed in 1773 to fill the new and important post of Chief Justice of Fort William, Calcutta. Whilst he resided in India he amassed great wealth; and in 1787, Sir Gilbert Elliott charged him with high crimes, &c., in the administration of justice in India, of which he was acquitted by the House of Commons in Feb. 1788. After his return home, Sir Elijah resided in Essex and in Wiltshire; but, in 1794, removed to Newick Park, Sussex, where he died on the 1st Oct. 1809, in the seventy-seventh year of his age. His remains are interred in the family vault at Hammersmith, where a marble tablet is erected to his memory. *Arms*: Gu. on a chevron, or, between three leopards' heads, as many crescents. Imp. gu. a saltier, or, between four wheat sheaves of the same, for Reade. *Crest*: A leopard's head, gu., between a pair of wings erect, or. Consult *Memoirs of Sir Elijah Impey, Knt.*, by Elijah Barwell Impey, 8vo, 1846; Welch's *Alumni Westmonasterienses*, edit. 1852, p. 345; and Faulkner's *Hammersmith*, p. 136.]

"Two PAIR," OR "Two PAIRS." — Would you be good enough to decide through your paper a very simple question which has arisen between a friend of mine and myself, and on which a rather heavy sum has been staked? The question is whether one would say as the best English "Two pair of trousers," or "Two pairs of trousers." I. I. R.

[As this is not a question of fact, but a matter of opinion, we think the stakes should be withdrawn. In determining which is "best English," does grammar take precedence, or idiom? According to *grammar*, we ought to say "two pairs," "three pairs," "four pairs," &c.; for "pair" certainly has its plural, "pairs," as in the phrase "they went in pairs." *Idiom*, however, and with it, we think, the general practice of our language, requires us to say "two pair," "three pair," "four pair." So in many other cases, where a noun substantive stands connected with a numeral. Thus we say "an hundred pound," "five pound ten," "just five foot," "six foot six":—

"You may stay there a week, see all the sights round, And carry home change from a note of five pound."

So Fal-staff, in like manner subordinating grammar to idiom, "Master Shallow, I owe you a thousand pound."

This idiom, however, which appends a noun in the singular to a numeral that implies plurality, is no mere peculiarity of our own beautiful vernacular. The Germans also say "hundert Pfund" (an hundred pound), "acht Fuss Ton" (an eight foot tone, referring to an organ), "so viel Fuss lang" (so many foot long); and in like manner, with regard to the word now in question, "Paar" or "Par" (pair), — "Vier Paar Tauben" (four pair of pigeons). "When Paar is joined with a numeral," says Campe, "it remains unchanged."

In one word, the idiom in question is as old as Moses. Thus in Lev. xxvii. 4, "thirty shekels" is in the Hebrew "thirty shekel," which is only one instance out of many.

Where there is this apparent divergence (though only

apparent, we would suggest,) between grammar and idiom, we cannot pretend to determine the controversy one way or the other; and, so far as we are concerned, the question of the trousers must remain undecided.]

AUTHORS WANTED. — By whom are the following? —

"Daily Observations, or Meditations, Divine, Morall. Written by a Person of Honor and Piety," 4to. Anno Dom. 1654.

[By Arthur Lord Capel, murdered for his adherence to King Charles I. on March 9, 1648-9. "In his lifetime," says Fuller, "he wrote a book of *Meditations*, published since his death, wherein much judicious piety may be discovered."]

"Some Fruits of Solitude, in Reflections and Maxims, Relating to the Conduct of Human Life." In Two Parts, 12mo. London, 1702.

[By William Penn, the celebrated Quaker.]

WILLIAM BATES.

Birmingham.

Replies.

LETTERS OF JUNIUS.

(3rd S. viii. 182.)

Your correspondent, MR. WILKINS, has opened a clue to the discovery of the authorship of Junius which I believe has hitherto been perfectly disregarded. I mean the statement of Junius, that he had lately examined the original grant from Charles II. to his son, the first Duke [of Grafton]. This grant, MR. WILKINS observes correctly, would either be in the possession of the duke, or enrolled among the Public Records, in which case a person who had consulted it so lately must have been easily discoverable.

First of all let us define the exact places where Junius could have seen this grant. He uses the words "original grant": this, in strictness of language, can mean nothing but the letters patent themselves, with the great seal attached. Now an instrument of this nature is not a public document; it remains in the possession of the grantee and his representatives as their private property, and no person can demand an inspection of it. It could only be seen by favour or by subterfuge. This is, however, beyond the point perhaps. I do not attach any value to Junius's use of technical language; and as it is scarcely likely that he could have seen the patent in the possession of the Duke of Grafton, we must fall back upon the only other source to which Junius could have applied himself. The enrolment of the grant in question (on which I shall presently make a few remarks) will be found among the Patent Rolls which are now preserved in the Public Record Office, but were in Junius's time kept in the Rolls Chapel. Since reading MR. WILKINS's letter I have had the op-

portunity of inspecting the books giving an account of all searches among the records in the chapel. They commence early in the last century, and extend to a very late date, but most unfortunately there is a hiatus from June, 1769, to June, 1778, which it is not possible now to supply. Had it not been for this I think the point might have been easily settled, for the entries in these books are very precise in describing the records inspected, and the persons by whom they were inspected, except in a few cases where, instead of a name, is this note "Gent. unknown." There seems to be a fatality about everything connected with the Junius controversy, and the thought has occurred to me, is this hiatus really accidental? This also it is now impossible to say.

Previously, however, to 1769 the grants relating to Whittlewood Forest were inspected by a Mr. Phillips of Cecil Street, and afterwards of Church Court, Temple, but this was plainly for a legal purpose, and besides was long before the period when Junius required to see the record in question. A copy of the grant Junius saw was made for Mr. Phillips on December 4, 1767.

And now as there remains no clue to the various persons by whom the records at the Rolls Chapel were inspected during the year 1771, thereby dashing our hopes of discovery in this direction, I will pass to another consideration; namely, the merits of the dispute itself between Junius and the Duke of Grafton concerning the timber in Whittlebury Forest.

By letters patent dated June 21, 25 Charles II.,* the king granted to Henry Earl of Arlington the honour of Grafton, co. Northampton, and the demesne and manor of the same, also all the underwood, &c., in Whittlewood Forest, except all timber and oak saplings, with reversion to Henry Fitzroy, Earl of Euston, in tail.

By other letters patent, dated January 12, 32 Charles II.,† Henry, Duke of Grafton, was made ranger of Whittlewood Forest.

The first patent, which was the one seen by Junius, expressly excepts to the crown all timber and oak saplings, as he says in his letter; but he disingenuously omits to state that in the same patent the underwood was granted, which was all that the duke claimed, as I shall presently show. Junius, when he says that the duke asserted his claim to the timber by virtue of his appointment as ranger of the forest, utters an untruth, and he knew it well. He could not have perused the grant, and yet overlook the portion concerning the underwood; or if he did, which I cannot believe, he convicts himself of a blunder which is even more inexcusable than departure from the truth.

The following extracts from the Records of the Treasury will throw a little light on the history

of this transaction, and will perhaps help to remove the odium which Junius tried ungenerously to cast upon the duke.

In July, 1770, we find a document from which it appears most distinctly that the duke had no right to the timber in Whittlebury Forest; for if he already possessed it, he need not have applied for any money proceeding from the sale of it:—

"After, &c. Having had under our Consideration a Memorial of the Duke of Grafton stating that the old part of the Lodge belonging to the Warden of Whittlebury Forest must necessarily be rebuilt as the same is at present not habitable, and applying for an allowance of 2000*l.* from the Crown towards enabling him to rebuild the same, he undertaking in order to complete the said building to lay out on the premises a larger sum than that for which he applies, and also stating that the said sum of 2000*l.* can be raised by the sale of such trees in the said Forest as are not fit for the use of the Royal Navy, and which may be done without prejudice to the growth of such valuable trees or to the said Forest. And we having thought proper, that the said service that shall be carried into execution in the manner proposed in the said Memorial, these are to authorize and require you, calling to your assistance such proper officers and persons who ought to be present on occasions of this nature, to mark, fell, and cut down such certain parcels and quantities of trees within the said forest of Whittlebury as are not fit for the use of the Royal Navy, and the taking away of which will in no wise prejudice the growth of Navy Timber, which by the sales to be made thereof will produce the clear sum of 2000*l.* and no more, which sum is to be by you paid over to the said Duke of Grafton to be applied by him towards rebuilding the old part of the Lodge as aforesaid, and all further charge that may be necessary for completing the said building is to be defrayed at His Grace's own expence. And you are hereby required to render an account of your proceedings herein before the proper auditor within 12 months from the date hereof. And this, &c.

"W. T. C. 6th July, 1770.

JOHN PITT, Esq^r, Surveyor Woods."*

On the 28th May, 1771, appears this minute of the Treasury Board (the Lords present being Lord North, Mr. Onslow, Mr. Dyson, and Mr. Townshend):—

"Read letter from Mr. Pitt, Surveyor-General of the Woods, transmitting two letters which he hath received from the Commissioners of the Navy, wherein they state that their purveyor has surveyed upwards of 1800 trees in Whittlebury and Salcey Forests, which amount to a like number of loads, and desire to purchase the same for the use of his Majesty's Navy.

"Transmit copies of the said papers to the Duke of Grafton, Ranger of Whittlebury Forest, and to the Earl of Halifax, Ranger of Salcey Forest."†

On the 7th November, the following minute appears:—

"Read letter from the Duke of Grafton, Ranger of Whittlebury Forest, complaining of several proceedings of the agent of Mr. Pitt, Surveyor-General of the Woods, relative to the felling of 1800 loads of timber in Whittle-

* Pat. Roll. 25 Charles II., p. 8, No. 8.

† Pat. Roll. 32 Charles II., p. 8, No. 15.

* Treasury Warrant Book not relating to Money, No. 34, p. 141.

† Treasury Minute Book, No. 41, p. 155.

to be inserted directing that the proper officers of the forest have notice in order that they may attend the marking of the Trees to be cut in pursuance of such warrant. I am &c. 13th Dec. 1771.

"JOHN ROBINSON." *

This decision of the Treasury was thenceforward acted upon, for we find that in the year 1772 the Duke of Grafton, as ranger, took the initiative in informing the Crown what timber might be cut, as the following minute of March 10th shows:—

"Read Letter from the Duke of Grafton, Ranger of Whittlewood and Salcey Forests, acquainting my Lords that one of the largest Coppices in Whittlewood Forest is now cutting; in which there are at least 200 large trees fit for the service of the Navy; and that in Salcey Forest there is no coppice this year in course of cutting.

"Mr Pitt, Surveyor-General of the Woods, attends hereon, and informs my Lords, that if they have no objection, he will give notice to the Navy Officers of this timber, and proceed in the usual manner.

"Write to Mr Pitt, giving him directions to proceed accordingly.

"Write to the Duke of Grafton, returning him thanks for his communication, and acquaint his Grace that my Lords have given directions to the Surveyor-General of the Woods to give notice to the Navy Officers of the said Timber; and to proceed in the cutting thereof, agreeably to the rules and regulations directed by this board." †

I do not know whether these extracts have ever been printed before; if not, I think they will be interesting to your readers, as giving an authentic account of all the transactions concerning Whittlebury Forest, of which Junius complains. This unknown writer, whatever may be his merits generally, has in his letter to the Duke of Grafton used fine language, but he has forgotten to use the truth. His little tirade about the "Oaks" will seem to many a superficial reader grand and conclusive, but in reality it is worthless because it is built upon the rotten foundation of a falsehood.

W. H. HART.

Folkestone House, Roupell Park,
Streatham, S.

CURIOUS DECORATION.

(3rd S. viii. 188, 216.)

My thanks to MR. BUCKTON for his partial explanation of the symbols on this decoration. The degree of Freemasonry to which he alludes is, I presume, that of *Rosa Crucis*, the jewel of which is a pelican, which also appears upon the seal of the Order, with a rose-coloured ribband. But none of the other figures on the decoration are connected with the Order of *Rosa Crucis*. If I may hazard a conjecture, I think the lion and sceptre symbolize the kingly power, while the crozier and spear represent the clerical and military authorities. But beyond this I do not see my way. The motto may be intended for the Hebrew words,

as given by MR. BUCKTON; but it is distinctly engraved in bold Roman capitals, as I gave it: KODES LA ADONIA. And this puzzled me. I was of course aware that the sacred name, ADONAI, is used in various Orders of Freemasonry; and I know that KADOSH appears on the mystical ladder of the Masonic Knights Templars; but it was difficult to suppose that on a decoration with engraving of superior execution, these words should have been so completely perverted as above. I have since ascertained that the owner of the star was formerly a member of the society called Stagirians, and that he wore this as such. The society certainly did exist in the city where he resides. I shall make further enquiries, and may have more to communicate later on. F. C. H.

MR. T. J. BUCKTON is not quite correct in apportioning the medal described by F. C. H. (who, I presume, from the initials and his Bristol recollections has seen such a specimen before), to belong to the Knights of the White Eagle, or Pelican. It is an old jewel belonging to the Order of the Holy Royal Arch before the union of the two Grand Lodges in 1813. Its principal points represent the leading standards of the four divisions of the army of Israel, which make the compound figure of the cherubim, and are composed of a man, a lion, an ox, and an eagle. A man to personify intelligence and understanding; a lion to represent strength and power; an ox to denote the ministration of patience and assiduity; and an eagle as the figure of that promptness and celerity with which the will and pleasure of the great I AM is always executed. The other emblems refer to the bearings of some of the principal tribes of Israel. The motto, "Holiness to the Lord," is that of the Supreme Chapters of Royal Arch Masons everywhere. The crozier is emblematical of the officer, Jeshua the son of Josedeck the high priest, who wore it. The spear, now superseded by the sword, which every companion will recognise as one of the necessities of the builders who returned with Zerubbabel, and the tree alludes to the burning bush seen by Moses on Mount Horeb, in the Wilderness of Sinai. From the peculiarity of its bearing an arrow, now disused with us, I infer that the medal in question was made previous to the year 1775.

* MATTHEW COOKE, 30°, &c.

MR. BUCKTON having read correctly the first part of the symbolic matter, let me point that the tree, the well, and the arrow, will be found in Gen. xlix. 22, 23. The bull (בָּקָר), also belonging to Joseph, in Deut. xxxiii. 17. The reading of the whole matter is this: When the lion of the tribe of Judah, to whom belongs the morning star, is reconciled with the house of Joseph (the ten

* *Treasury Letter Book*, No. 24, p. 341.

† *Treasury Minute Book*, No. 41, p. 471.

tribes), then the power of the Spirit, or eagle, will return, and holiness to Jehovah the Lord will be the rule; the kingly (spear) power, and the priestly (crozier) will then be wielded by one who has the secret of those seven. The decoration then refers to the fulfilment of Zech. iv. 10, and vi. 13; and also Amos v. 15, and ix. 11, &c.

LE CHEVALIER AU CIN.

SALMON AND APPRENTICES.

(3rd S. viii. 107, 174.)

Your learned correspondent CUTHBERT BEDE, in referring to the old, old story of the salmon clause in indentures of apprenticeship, incidentally mentions that I have been for years offering a reward for the sight of any indenture containing such a clause, but have failed. Will you allow me to say, that I do not believe there ever was such a practice, although it exists with much vivacity in tradition along the banks of the principal salmon rivers of Scotland and England? I have been assured, scores of times within the last thirty years, that indentures of apprenticeship with the salmon clause included, were common at one time. Some of my informants asserted that they had seen them; while others, not going exactly so far, yet insisted that they had been informed by eye-witnesses of their existence, whom they entirely believed. Such statements have been made to me on the banks of the Ness, the Spey, the Dee, the Tay, the Forth, and the Tweed, in Scotland; and here, in Worcester, on the Severn. How is this to be reconciled with the fact that, from an early portion in the Henry series of our English Statutes, passing downwards through the reigns of Plantagenets, Tudors, Stuarts, and Guelfs, to the 24 and 25 Vict. c. 109, there are, in the Statutes at Large, a great number of Acts of Parliament, all declaring that the salmon fishery had decreased, and was constantly diminishing? So far as England is concerned, this seems to me to be conclusive. I believe in the Acts of Parliament, and I do not believe in the mythic indenture clause, either as regards England or Scotland. On the contrary, I have a strong suspicion that the latter is one of those delusions that are so general and so widely scattered as to be inexplicable so far as origin is concerned; but which seem to serve the beneficent purpose of a practical satire on a great abuse. If the salmon fisheries of England were fostered, as they ought to be, but assuredly as they never yet have been, salmon fish might be sold at such a price as to render the indenture salmon clause an absolute everyday reality; and I am thankful to be enabled, after nearly thirty years' advocacy of salmon fishery reform, to add that, by the Statute 28 and 29 Vict. c. 121, passed in

July last, very little now remains for future legislation in order that the prodigious prolificity of these kind of fishes may have a fair chance of becoming that blessing to the people which is dimly shadowed in the ancient myth.

THE EDITOR OF THE WORCESTER HERALD.

Dr. Nash, in the Introduction to his *History of Worcestershire* (p. 85), makes only a general observation on the subject of abundant salmon:—

"The salmon was formerly so plenty, that many persons, when they bound their children apprentices, thought it necessary to insert an article, that the master should not feed them with salmon above twice a-week."

The Commissioners who reported on the salmon fisheries in England and Wales in 1861, heard in every locality they visited of these conditions of apprenticeship; but were never able to obtain a sight of the instruments themselves. They thought, however, their existence probable in former days, when no communications existed such as at present, and the means of transport were deficient. From limitation of demand rather than from abundance, a low price might arise—and they instance the low price of turbot on some parts of the Irish coast, from a similar reason. I, like the Royal Commissioners, am not yet convinced the salmon and apprentice clause to have been a vulgar error; and the worthy EDITOR OF THE WORCESTER HERALD may yet possibly find the possessor of some ancient parchment claim his promised reward. THOMAS E. WINNINGTON.

There is no doubt that salmon was formerly very plentiful. In my *History of Henley* (p. 322) I have given an extract from the Rolls of Parliament (*temp.* Edw. III.), showing that salmon fry was taken from the Thames and given to the pigs; and that the Commons petitioned the king, "q nul salmon soit pris en Tamise entre Gravesend et le pount de Henlee sur Tamise en temps q'il soit kiper." JOHN S. BURN.

The Grove, Henley.

THE TEMPLARS IN SCOTLAND.

(3rd S. viii. 150, 213.)

Keeping to the above heading, not because I am about to treat of the subject itself, but simply for the purpose of reference, I beg leave to enter a protest against MR. GEORGE VERE IRVINE, K.C.T., when he endeavours to exalt the modern and dubious French Order of the Temple, and decry that of the more ancient and authentic descendants of the Knights Templars, yet flourishing in connection with Freemasonry. To open this much debated question, or to cite the long list of authorities I have collected on the matter, would be to occupy entire numbers of "N. & Q." in a

discussion in which neither side could claim a victory; because we should each enter the lists, like boxers, having both hands securely tied behind them, and remain exposed to every blow aimed at us, without the power of returning or parrying it—our mouths being effectually closed on the very points on which persons are desirous to examine us.

MR. IRVING seems to fancy Professor Aytoun wrote an Introduction to the Statutes of the French Order of the Temple; whereas it was connected with the "Chapter General of the Religious and Military Order of the Temple" in Scotland: a Masonic Order, of which the late Grand Master Mason of Scotland, the Duke of Athole, and the present Grand Master Mason, J. Whyte Melville of Bennoch, were respectively the past and present Grand Masters; and under the former, Professor Aytoun, himself a member of the Grand Lodge and Grand Chapter of Scotland, was a Grand Prior.

MR. IRVING is right about the Templars fighting for the Bruce: hence the Masonic Templar Order, called the Royal Order of Scotland, founded by King Robert in 1314; of which the Grand Master Mason of Scotland, J. Whyte Melville, is Deputy-Grand Master and Governor—the Grand Mastership being hereditary in the crown of Scotland.

There is no doubt about Prince Charles Edward being installed a Knight Companion, and afterwards Grand Master of the Masonic Templars, considering that the Chevalier Ramsay—the great Masonic light of Scotland—was in attendance on him and one of his most trusty adherents. It is curious, too, that Sir David Milne was also an officer of the Grand Lodge and Grand Chapter of Scotland; but the Jacques Molai collar story is, I fear, just worth as much as the Larmenius charter of transmission. As MR. IRVING states, the Order of the Temple, or French Order as we call it for distinction, was founded by Sir Sidney Smith, a high Freemason; and the Duke of Sussex, our last Grand Master, was one of its Priors—the patent for which was sent him by the Emperor Paul of Russia, another high-grade Freemason.

With the ritual of the Scotch branch of the Order, lying open before me, I readily acquiesce that they are compelled to have armorial bearings, but this was a fancy introduced by the Chevalier Burnes; and how, without the aid of the College of Arms, or Lyons Office, this is complied with, the ritual indicates. Curiously, the Scotch Templars do admit occasionally non-Masons into the Order; but the proportion is, as I am assured by competent authority, not a fifth per centage of the whole number. The Order of Masonic Knights Templars have no reason to be ashamed of their lineage; and, with all due deference to MR. IRVING, if we do not require coats of arms from

our candidates, neither do we wish to pass ourselves off as Knights Templars instituted by Sir Sidney Smith; but as a branch of the same Order as that of Christ of Portugal, whose reception, &c., &c., is identical in all essentials with our own. MATTHEW COOKE, 30^e, K.T., K.M., &c.

SAMUEL DRUMMOND'S PICTURES (3rd S. viii. 188.)—In reply to D.'s letter requesting to be informed of any particulars respecting the works of the late Samuel Drummond, I may state that I possess a painting by him representing the extraordinary achievement of Captain Rogers of the Windsor Castle post-office packet, who, with a crew of twenty-eight men, captured by boarding the French privateer *Jeune Richard*, manned by a crew of ninety-three. This picture is, I think, quite the best that Drummond ever painted. He executed it for my grandfather, who afterwards commissioned Ward to engrave from it a plate in mezzotinto. The picture measures 5 feet 2 inches by 3 feet 2 inches.

Drummond was a very uncertain painter; and while some of his works, such as the one just named, the "Death of Nelson," and the surrender of "De Winter," show great merit in grouping and general design, others are poor in composition, and mere daubs in colour.

When I was a boy I remember a very large picture of his used to hang, dusty and neglected, in one of the upper rooms of the Soho Bazaar. It represented the apotheosis of the Princess Charlotte. In one corner sat Prince Leopold, in a suit of mourning, weeping into a white handkerchief. Britannia stood by weeping also, attended by her lion, who, if not actually weeping, was looking very much inclined to weep. Soaring up to heaven was the princess holding her dead infant in her arms, while an angel was reaching down from the clouds as if about to receive them. Nearly forty years must have elapsed since I had seen this picture at the Bazaar, when, to my surprise, I met with it again a year or two ago on the staircase of the Station Hotel at York! It had, I presume, been purchased at the sale of Drummond's effects, which took place at his death.

Should D. require any further information about this picture, I am sure he would obtain it from the courteous and respected landlord of the hotel. I enclose my address, which you will kindly communicate to D. should he apply for it.

JAYDEN.

In answer to your correspondent D., I beg to state that I have a full length life-size portrait of Sir Humphrey Davy by Drummond. The work is finished with great minuteness of detail; and is by far the best likeness of that eminent man ever painted. Should your correspondent

I may also add, that there is a publican of the name of Negus, in a street leading from Fitzroy Square to Tottenham Court Road. There are also, in the Hampstead Road, two publicans named respectively Born and Death. WM. RAYNER.

Three commercial travellers whom I know well, met, some years ago, on a Saturday night, at the Rose and Crown Hotel, Wisbeach. When the "boots" went for their letters to the Post Office, on Sunday morning, the names of this trio were Death, Blood, and Crucifix.

On a sign-board over a publichouse, in Ipswich, there is the name of Sophia Death, dealer in spirituous liquors. And over a fancy bazaar, going to the Yarmouth pier, may be seen the name of T. Image, dealer in foreign shells and curiosities. Near the Post Office in Nottingham, there is Christian, dyer; and in York, a Sturdey, bootmaker.

These are a few reminiscences of the road, which occurred to me on reading the paragraphs in "N. & Q.," 3rd S. viii. 127, 176.

JAMES GIBSON.

Bradford.

ASH (3rd S. vii. 168.)—For the information of W. T. T. D., I beg to say that the house and estate of Ash now belong to Captain Still, of Mountfield, Musbury, Devon. Lysons makes out that Ash, or De Esse, was possessed by De Esse, who gave it to Juliana, wife of John Orwey. It was afterwards successively in the families of Street and Hampton, by marriages with co-heiresses of Orwey. A co-heiress of Hampton brought it to Billet, whose heiress married Drake, and then Frankcheyney. It was during the possession of the Drakes, that the great Duke of Marlborough was born there. The widow of the last baronet sold the estate to Williams. From Williams I am unable to trace it to Gatcombe. Be that as it may, I have understood that Mrs. Gatcombe, a widow lady, who had been godmother of the late John Marwood Wolcott, Esq., J. P., of Knowle, near Sidmouth, gave it to the said Mr. Wolcott for no other known reason. And I hold up Mrs. Gatcombe as a pattern for all godmothers, never having had the like myself, albeit I want it more than he. Nevertheless, Mr. Wolcott (whom I knew well) sold this compact property to the above-mentioned Captain Still.

P. HUTCHINSON.

SHORT DRINKS (3rd S. viii. 171.)—During a residence in the West Indies, I generally heard the expression "long-drink" applied to a thirst-quenching draught of brandy and water, gin and water, or wine and water. "What will you take as a long drink?" was a usual mode of offering a casual visitor such refreshment. I conclude it was so applied in contradistinction to another occasional refreshment, namely, a tiny glass of

liquor—such as noyau or Copenhagen cherry-brandy—which I fancied might be the converse, a "short drink;" but this I merely conjectured. The instance, "langhe dranken," given by W. H. J. W., may lead to the supposition that the expression had been imported into the British from the Dutch or Danish West Indian colonies.

C. B.

Montrose.

JEWISH LETTERS (3rd S. viii. 87, 139.)—This work is well known to be the production of the Marquis d'Argens,—one of those Frenchmen of wit and learning with whom Frederick the Great surrounded himself at the Court of Berlin. There he filled the office of "chambellan" to the king, and was also Director of the Royal Academy of Berlin. In this city he passed twenty-five years of his life, and died in France in 1771. He was author also of the *Lettres Chinoises*, and the *Lettres Cabalistiques*; which, together with the *Lettres Juives* and the *Philosophie du Bon Sens*, were reunited under the title of *Les Œuvres du Marquis d'Argens*, 24 vols., 12mo, 1768. My edition of *Les Lettres Juives* is in 6 vols. 8vo, à la Haye, 1742; and I have possessed also, the English translation. The *Lettres Juives* are formed on the model of the *Turkish Spy*, to which the former are inferior in regard to both style and matter. The book is little read at the present day, though it had great success in its time; and the work by which its author is better remembered, is his *Mémoires*—the edition of which, printed at London in 1735, was reprinted at Paris, 8vo, 1807, preceded by a "Notice Historique sur le Marquis d'Argens, sa Résidence à la Cour de Prusse, et ses Œuvres." From this, the following extract relates to the *Lettres Juives*:—

"Cet ouvrage eut de la vogue; il est écrit d'un style tranchant et sententieux; l'auteur y soumet à son jugement les hommes, les livres, les lois, et les opinions; sous des noms de juifs, de rabbins, il traite les questions les plus difficiles de la morale et de la politique; il décide tout avec une assurance dont les plus grands génies n'auraient pas osé donner l'exemple.

"On peut le citer comme un modèle de ce langage hardi et chargé de rapprochements singuliers qui faisaient fortune alors, et qui commença la révolution survenue dans l'art d'écrire. Ce ne sont plus ces expressions naturelles et vraies que l'on retrouve dans les écrits de Bayle, de Pascal, d'Arnauld, et d'autres qui ont embrassé le genre polémique * * * *

"Les succès des *Lettres Juives* fut dû à la singularité du cadre, à la variété des matières qui y sont traitées, et au système d'incrédulité et de dénigrement qui en fait le fonds. C'était alors un grand mérite; ce serait aujourd'hui d'un très-mauvais goût et un juste titre de mépris." Pp. 98-4.

WILLIAM BATES.

Birmingham.

The book is translated from the *Lettres Juives* of Jean Baptiste de Boyer, Marquis d'Argens. It was popular in the last century, and procured the

author an invitation to the court of Frederick the Great. A translation bears the title of *The Jewish Spy*, of which I have seen one edition, *Dublin*, 4 vols., and another, *London*, 5 vols. The first edition of the original work is *La Haye*, 8 tom. 12mo, 1754.

E. N. H.

THE EARL OF POVERTY (3rd S. viii. 150.)—Mr. W. H. Ainsworth, in his novel, *The Lancashire Witches*, applies the title of Earl of Poverty to John Paslew, the last Abbot of Whalley. He was executed for the prominent part he took in the insurrection called the Pilgrimage of Grace, which ensued on the suppression of the monasteries, and is said to be buried under a slab at the end of the south aisle in Whalley church, on which is inscribed the simple epitaph "Miserere mei"—one, perhaps, of the shortest on record, excepting, perhaps, "Miserrimus" in Worcester cathedral. I am, however, unable to say what is the novelist's authority for the application of the title to the abbot, or why he assumed so strange a one.

OXONIENSIS.

"SO MUCH THE WORSE FOR THE FACTS" (3rd S. viii. 187.)—This, I believe, is commonly attributed not to Voltaire, but to the Abbé Sièyes.

LYTTELTON.

Hagley, Stourbridge.

HARROGATE IN 1700 (3rd S. viii. 172.)—In enumerating works later than the above date, describing that place, you have omitted to mention *Humphrey Clinker*.

J. H. L.

SILVER CUP (3rd S. viii. 129.)—I think that Dante's river of blood and centaurs are represented, though the text is not closely adhered to:—

"Noi ci appressammo a quelle fiere snelle:
Chiron prese uno strale, e con la cocca,
Fecce la barba indietro alle mascelle,
Quando s'ebbe scoperta la gran bocca,
Disse a' compagni: 'Siete voi accorti,
Che quel di retro muove ciò che tocca?'
Così non soglion fare i piè de' morti."

Chiron puts Dante and Virgil under the care of Nessus, who shows them the boiled tyrants:—

"Quivi si piangono gli spietati danni;
Qui v'è Alessandro, e Dionisio fero,
Che fe' l'Ischia aver dolorosi anni:
E quella fronte, ch'ha 'l pel così nero,
È Azzolino; e quell'altro, ch'è biondo,
È Obizzo da Esti."

The initials are those of the first, second, and fourth tyrants. If intended for them, I do not know why Obizzo should be preferred to Azzolino.

FITZHOPEKINS.

Louvain.

BROWNE, VISCOUNT MONTAGUE (3rd S. viii. 100.)—Your correspondent JUSTIN BROWNE of Hobart Town, will find an interesting article on

"Browne of Lings, claiming to be Viscount Montacute" in the *Reliquary Quarterly Archaeological Journal*, v. 193-7. (April, 1865.)

L. JEWITT, F.S.A.

Derby.

CUE (3rd S. vii. 317, 427; viii. 113, 155.)—Since my last communication, I have obtained the best authority for saying that *replique* precisely corresponds to the actor's *cue*, or the last words of a previous speech, as used on the French stage.

T. J. BUCKTON.

BOSTON, A FLOWER (3rd S. viii. 193.)—The vestment "powtheryd with flowers callyd Boston," was, I think, embroidered with flowers terminating in three buds, a decoration frequently met with. It is what is termed in heraldry *botoni*, and applied to a cross, the ends of which resemble the triple leaf of the trefoil, and it is termed a cross *botoné*, and sometimes by the French *croix trefflée*.

F. C. H.

QUARTERINGS (3rd S. viii. 69, 198.)—P. P. seems scarcely to have taken my meaning correctly in using the word *dissevered*. I am aware of the rules which he gives on the subject, but to make my query more intelligible I shall repeat it in another form.

A. married an heiress B., and acquired her *real* estate. She brought with her the *real* estates of two other heiresses, C. and D. A. had two sons by B., the elder of whom inherited his father's patrimonial estates, &c., but the *second* son received as *his* portion the estate of the heiress D.

My query was—Does not the *second* son, by acquiring this latter estate, take with it, as a matter of course, the arms of the *heiress* D. to whom it originally appertained?

Some authorities say that the elder son (and heir) alone is intitled to the quartering of D., a *dictum* opposed to that of Edmonston, whom I quoted.

Of course I do not suppose any *special* destination, but simply a *case* where A. has the power of apportionment.

There are authentic instances * where the *second* son was allowed five such quarterings, while the heir had eleven. If there had been no such question, why did not the former *also* carry *seven* quarterings along with the paternal duly differentiated, not only a *portion* of them? Sr.

REGIMENTAL COSTUME (3rd S. viii. 69, 134.)—Hogarth's famous "March of the Guards to Finchley Common, 1745," will give one of the best sketches of the military costume of the time. The handsome young grenadier and his wench—the portly sergeant with his halberd—the drunken

* Herald's Visitations, Brit. Mus. Harl. MSS. 1480, fo. 57; 1357, fo. 49. b.

soldier revelling in the gutter—the gay drummer and fifer boy—the soldier kissing the milkmaid, while another guardsman empties the contents of the milk pail into his hat—and another hero adroitly appropriates the pies of the itinerant vendor—form a *tout ensemble* which has never been equalled since, for its graphic richness and accuracy of colouring, and correctness of outline.

BREVIS.

FIRE, HOW ANCIENTLY KINDLED (3rd S. vii. 82, 296, 423.)—There is, in Homer's *Iliad*, a passage which seems to me to bear curiously on this subject; and as I have not seen it quoted or referred to by any of your correspondents, I now send it. In book xii. 177, 178, we read:—

Πάντη γὰρ περὶ τεύχος ὀρώρει δεσπιδὰς πῦρ,
ἀδίων.

Some translators have taken *ἀδίων* as adjective to *τεύχος*; and, no doubt, the wall was made of stones, &c. Others, as I think rightly, have taken it as adjective to *πῦρ*; but have understood *πῦρ* metaphorically, without sufficient warrant I think. Why should not the passage be understood thus literally?—

"For everywhere about the wall arose [now raged]
A marvellous fire,—flinty!"

The literal view of the passage is, that the combatants' arms, of which a considerable component part was of iron or steel (as well as of copper or brass), came so fast and furiously in contact with the stony wall, that fire flashed from end to end of it.

In second Book of Maccabees x. 3, we read: "And striking stones, they took fire out of them;" which, in the LXX., is thus,—*Καὶ πυρόσαντες λίθους, καὶ πῦρ ἐκ τούτων ἀβόρρες*, &c.

For a method of preserving alive the "seed of fire," in Homer's time, I would refer those who are searching into the subject to the beautiful simile at *Odyssey*, book v. 488—490. T. S. N.

STILTS, CRUTCHES, OXTERSTICKS (3rd S. vii. 478; viii. 178.)—Crutches are supports for one who cannot walk, stilts are not. In fact, he who would walk on stilts must practice well their use before he can.

After a somewhat diligent search, I find that Holyoke, in his *Dictionary*, 1617, gives the words "Crutches, Stilts and Scatches," apparently with the same meaning. Halliwell also mentions as a provincialism the word *stilts*, for *crutches*. Elsewhere, in every instance where I have found the words, they have, strictly speaking, a distinct and separate use.

Shakspeare, as far as I have been able to learn, has not used the word *stilts* at all. The word *crutches* he has used over and over again.

Oxter is a good old Saxon word for the armpit. "Under my oxter," meaning, under my arm, is a

saying which any one, who will give himself the trouble to listen, may hear in either England, Ireland, or Scotland. *Oxter-sticks* for crutches is, therefore, significant enough without any further explanation. GIBSON.

Liverpool.

Oxtersticks may be a puzzler for MR. FISHWICK or V. S. V., but will not puzzle long one familiar with the Ulster Scots. *Oxter* is the hollow under the arm, below each shoulder. *Oxtersticks*, therefore, sticks used there=crutches. C. W.

LUTHER ON ESHCOL (3rd S. viii. 180.)—Inquiry is made for the original of a certain passage of Luther. The original idea, and the substance of the passage, will be found in St. Ambrose and St. Augustin. St. Ambrose says:—

"Duo autem in phalanga portantes uvam, duo populi demonstrantur, Christianus utique et Judæus. Et sicut mos est portantium, unus præcedens, alter subsequens, ita prior Judæorum designatur populus, Christianorum secundus. Et sicut antecedens quod portat non videt, et retrorsum idem semper habens, quadam dorsi aversione contemnit: qui autem sequitur, semper id oculis perspicit, semper custodit obtutibus, semper corporis vicinitate potitur."—*Serm. 72.*

In St. Augustin the same idea is found expanded:—

"Hanc uvam duo deferunt inserto vecte pendentem. Possunt isti duo etiam Christianum vel Judaicum populum figurare. Isti ergo sunt duo, id est, Synagoga vel Ecclesie populi. Et quia prior fuit Judæorum populus, præcedit Judæus, sequitur Christianus. Salutem suam hic ante conspectum suum gerit, ille post dorsum. . . . Incedunt duo sub sacro fasce ordine suo. Hic semper videt, ille semper relinquit. Judæus autem proximum se æstimat, sed absentat. Christianus ergo presenti munere fruitur, Judæus solo onere prægravatur."—*De Temp. Serm. c.*

F. C. H.

MACAULAY AND THE YOUNGER PITT (3rd S. viii. 190.)—After the perusal of many works referring to the private and public lives of Fox and Pitt, I do not see any inconsistency in Macaulay's statement as to the classical acquisitions and tastes of these distinguished antagonist contemporaries. There can be no question, I presume, as to the early advancement of both in the classics, and probably Pitt might be the superior in early life. The later life of Pitt was clouded; and his mind, of a more delicate cast, was too much absorbed by other matters to allow the *dulce lenimen curæ* to act, as it did on the more joyous and masculine mind of Fox; who most delighted in the classics after he had spent all his money, his own and borrowed, at the gaming table. Pitt was also a great gambler. We know that, in later life, Fox corresponded with Gilbert Wakefield on classical subjects; but Pitt appears to have considered that the mastery of the historical monuments of the ancients in early life sufficed. He does not appear to have highly or enthusiastically appreciated ancient poetry, as Fox did. I am

compelled to give the mere impressions left on my own mind, as I am at present without the means of reference to substantiate my impressions by positive proof. T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Diplomatarium Anglicum Ævi Saxonici. A Collection of English Charters, from the Reign of King Æthelberht of Kent, A.D. 450, to that of William the Conqueror. Containing: I. Miscellaneous Charters. II. Wills. III. Guilds. IV. Manumissions and Acquittances. With a Translation of the Anglo-Saxon. By Benjamin Thorpe. (Macmillan & Co.)

The present important contribution to Anglo-Saxon history is, as Mr. Thorpe tells us, based on Mr. Kemble's great work, the *Codex Diplomaticus*, printed for the English Historical Society, and which is now becoming extremely scarce. The documents included in that work fall naturally into two classes: the first includes all such deeds or muniments as illustrate history generally, including the state of the constitution, testamentary dispositions, heriots, marriage, and other settlements, leases, mortgages, markets, tolls, customs, jurisdictions, rights, privileges, and immunities of both lay and ecclesiastical persons; the Witanagemot, or Great Council of the Nation, and the inferior Courts—such as the County Courts and the Court of the Hundred—with the forms of civil and criminal procedure. The second class, consisting of simple grants of land, are purposely excluded from the present volume; and Mr. Thorpe proposes to publish them in a separate volume, with a translation of, and commentary on, the Land Boundaries—and such a collection, as he well observes, cannot fail of being of the highest interest and value to the topographical antiquary. The first division of the present volume consists of some 230 miscellaneous charters; which with the sixty-seven wills, which form the second division, afford numerous cursory glimpses into the manners of the age, particularly some of the grants of immunities to monasteries from the burthen of entertaining the king's messengers, horses, hounds, hawks, &c. The wills and bequests are chiefly of royal and noble persons, archbishops, and bishops, and are at once the most ancient collection of similar documents existing in any old vernacular tongue of modern Europe, and a mine of curious information respecting the private life of our ancestors, their dress, furniture, utensils, ornaments, &c. The third division contains the articles of constitution of those corporations, or fraternities, known under the denomination of Guilds, viz. the Trade Guilds, which are the origin of our Civic Companies; the Frith (Peace) Guilds, and the Guilds instituted for social or religious purposes; and which, with due allowance for difference of times and manners, bear a close resemblance to the Benefit or Friendly Societies of our working classes, though composed of persons of a higher grade, and containing more of the religious element than these. A series of manumissions conclude the volume, which may not inaptly be regarded as the historic portion of the existing Anglo-Saxon charters. As it is needless to speak of Mr. Thorpe's profound knowledge of the language in which these documents are preserved, and consequently of his fitness to edit and translate them, we may bring our notice of this useful volume to a close by stating, that its usefulness is considerably increased by the addition of a compendious Glossary of such words as the editor considered might require explanation, and a copious Index of Names.

The Student's English Dictionary, Etymological, Pronouncing, and Explanatory, in which the Words are traced to their ultimate Sources, the Root or Primary Meaning inserted, and the other Meanings given fully, according to the best Usage. By John Ogilvie, LL.D. The Pronunciation adapted to the best Modern Usage by John Cull, F.S.A. Illustrated by about 300 Engravings on Wood. (Blackie & Son.)

This ample title-page sufficiently describes the object of the present work, which is intended to supply the want which has long been felt both by teachers and pupils in our colleges and advanced schools, of an English Dictionary strictly Etymological as well as Explanatory, and which should be at the same time of moderate size and price. Dr. Ogilvie's experience as Editor of the "Imperial" and "Comprehensive" Dictionaries well qualified him for the preparation of such a work as that proposed; and the printer and publisher have done their parts towards it very effectually, so that the result is a compact, though comprehensive Dictionary for the higher class of English students, carefully prepared, well printed, and published at a very moderate price.

Mr. Bentley's announcements for the present month include a new novel by the author of "Uncle Silas," entitled "Guy Deverell," in 3 vols.—A Two-shilling Edition of "The Semi-attached Couple."—"Harem Life in Egypt and Constantinople," by Emmeline Lott, formerly Governess to H.H. the Grand Pacha Ibrahim of Egypt, in 2 vols. post 8vo, with steel portrait; and the third volume of the shilling "Tales from Bentley."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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Notices to Correspondents.

S. S. Books may be obtained direct from the Parisian publishers; but it is more advisable to order them through a London agent.—The French "N. & Q." is entitled *L'Intermédiaire des Chercheurs et Curieux*, Paris, Duprat.

T. M. Very few of the words are old English. They can only be explained in connection with the passages where they occur.

J. DAIKIN. The story of John Gilpin was told to Cowper by Lady Austen; but whence derived, or whether related by her as a true story, or as a myth, does not appear. Consult Mr. Bruce's *Memoir of Cowper*, prefixed to the Aldine edition of Cowper's Poems, just published. Vide also "N. & Q." 2nd S. viii. 110; ix. 33; x. 351.

W. M. M. Only two volumes were published of *Memoirs de Portugal*, par le Chevalier d'Almeida, Amsterdam, 1741; and à la Haye, 1743.

GEORGE FRIDRICH. A correct English version of "*Servant of the Golden*" may be found in *The Rhythm of Bernard de Morlaix on the Celestial Country*, edited and translated by the Rev. J. M. Neale, M.A. 1859, 16mo.

R. INGLIS. The initials appended to *Blighted Pasque Flowers*, 1698, 12mo, are S.C. and M.E.N.

S. CLARK. Some account of King James the First's polemical College at Chelsea may be found in *Fulter's Church History*, iii. 235–241, ed. 1857, and in *Father Paul's Letters*, ed. 1853, p. 369.

ERRATA.—In the Latin inscription (ant. p. 310) the word *et* in the second line should change place with *est* in the fifth line. At p. 171, col. ii. line 1, for *Princent* read *Prinzenhof*.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 23, 1865.

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Notes.

WELLINGTON DESPATCHES.

I beg to be allowed to call attention to "N. & Q." to what seems to me a great literary desideratum: I mean a revised, consolidated, and improved edition of the whole set of the Duke of Wellington's Despatches.

Before going into the particular reasons for this, I cannot help dwelling a little, superfluous though it may be, on the general importance of their being published in the best possible manner, from their extreme interest and utility.

No more admirable model of a public man has ever been presented to the world. This has of course often been set forth in various points of view, as well as the unsurpassed military ability which they exhibit; and I will only notice one topic, the thorough completeness with which the Duke mastered every subject brought before him. Many most striking instances might be quoted. The following are all from the Supplementary Despatches:—

On leaving India he furnished the Government with several papers and memoirs on its condition, including a complete review of the whole of Lord Wellesley's internal policy.

In his brief interval of leisure at home, the question of contemplated military operations in Mexico and South America was referred to him. He was never in those countries, but he investi-

gated the whole condition of them by means of books and documents, and there remains to us a very long and most elaborate series of papers by him, exhausting the subject of carrying on war there.

On his first embassy to Paris he was instructed to bring the question of the Slave Trade before the French Government. The merciless Clarkson sent to him all his own and Wilberforce's productions, and all the Blue Books. Going there soon afterwards, the delighted Clarkson found that the Duke had read every word of them, and knew the subject as well as himself.

A small and amusing instance is from the time of his Irish secretaryship. An Irish clergyman sends him a play of his own composition. The Duke acknowledges it, and says he has read it with pleasure.

From Gurwood's collection I will only recall the many elaborate letters on the charming subject of the Spanish and Portuguese currency.

Much more might be said. But then, the greater the value of these important documents, the more important is it that they should be fairly accessible and readable.

Now, in the first place, they fill twenty-three volumes, according to Gurwood's first edition, or eighteen if we use the second; and this is in fact the longest, though in fewer volumes. This alone is a great evil. No more certain axiom in itself than *μέγα βίβλιον μέγα κακό*, though the evil may often be inevitable, and may be more than compensated by good. But here the evil might beyond doubt be greatly mitigated.

In all the latter volumes of this Supplementary collection, and at a constant and rapid rate of increase as we approach the close, the Duke's own productions occupy but an exceedingly small portion of the whole book, and are buried and overwhelmed beneath mountains and continents of other men's writings. Endless coils of red-tape from Lord Liverpool, Lord Bathurst, Lord Castlereagh—endless farragos on tactics and campaigning from General Dumouriez—endless diplomatic wanderings from Sir H. Wellesley—chaotic anonymous papers, addressed apparently by no one to nobody, fill up at least nineteen-twentieths of the book. Not by any means that all these have no value; many of them have great value. But they are like the "slumber-lakes" of Rushworth, Collins, &c. They are raw material for the patient and laborious historian, from which to work out his condensed and luminous narrative, and are for a totally different purpose from the immortal words of a great and original man. These are for the general reader—not for the professional author or critic. The delight can hardly be expressed with which the said general reader arrives and slakes his thirst at these rare fountains in the desert.

has long disappeared; and in almost every recent notice of Hoddesdon that I have seen, is stated to have occupied the site of the Thatched Cottages adjoining Buffalo's Head Shot, by the Ware Road, at the northern extremity of the town. This statement is found among other places in Mr. Jesse's edition of Walton's *Angler*, published by Mr. Bohn; where it is made on the authority of a note in Major's edition.

This statement is certainly incorrect; though the Thatched Cottages formerly existed as a public house, called the Buffalo's Head; but the Thatched House, to which Walton referred, was situated in the centre of the town of Hoddesdon, on the east side of Chapel Hill, near the Old Chapel or Clock House (now Town Hall), and not far from the site of the old Market Cross and Market House.

My authority for this is an authentic copy of—

"A Circuit of the Bounds of the Parish of Great Amwell, as they were recorded by Thomas Hassall, Clerk, Vicar there, anno 1634, and so observed in his day,"

in which the following mention is made of the Thatched House, viz.—

"In the parish of Amwell from Cunnisbyes, or the Bell, we go up the town to Hoddesdon, taking in all those houses which stand together on the same side as the Feathers, the Thatched House and others till we come to the White Hart, an inn fronting the New Town House, over against Lord's Lane."

I am also enabled to confirm this evidence, from the information of a respectable inhabitant of the town, who has, in the course of his professional duties, seen and examined deeds relating to the Thatched House in which its site was represented as agreeing with the description given in the perambulation quoted. A part of the parish of Great Amwell is situate in Hoddesdon, forming, as it were, islands in Hoddesdon. The Bell Inn, spoken of in the Perambulation, is still the Bell Inn; on the north side of it is the original "Way" from the town down to the Lea. The front of the Hoddesdon Brewery adjoining the Bell is built on the site of the Feathers; and the house on the south side of the Brewery gateway, with inclosed square grass plot in front, is built on the site of the old Thatched House. It is now the residence of Charles Peter Christie, Esq., a highly respected gentleman, one of the firm of the Hoddesdon Brewery—Messrs. Christie & Co.

CHARLES WHITLEY, JUN.

[We are sure this information will be very acceptable to all Waltonians. We wish MR. WHITLEY would, with the assistance of his friend, ascertain who was the "Harry Bailey" of the Thatched House, the host who supplied the good ale for which it was "very remarkable."—ED. "N. & Q."]

THE FIRST MAYOR OF WINCHESTER.

In the account supplied by the public journals of the restoration of the "Butter-cross" at Winchester, by G. G. Scott, Esq., which has been recently completed, and (as the common phrase now expresses it), "inaugurated," I find that one of the figures inserted in this structure is said to represent—

"Florence de Lunn, Winchester's first Mayor, holding in his hand a scroll inscribed *Charta Privilegiorum*, in reference to the privileges conferred on the city of Winchester by the Charter of 1184, granted by King Henry II."

Having had occasion to make particular inquiries into the municipal history of this ancient city, I beg to send you a very condensed account of the results I arrived at, as far as they bear upon this subject, that the local tradition embodied in this figure of "Winchester's first Mayor" may be rated at its true historical value. And first, respecting the claim of this "Florence de Lunn" to such a distinguished position. In the Muni-ment-room over Westgate is a painted list of the Mayors of Winchester, forming part of what are known as the "City Tables," which is printed in the Appendices of both Wavell's and Milner's Histories. In this list, Florence de Lunn stands first and also second, under the dates 1184 and 1185. Wavell, whose book was published in 1773, and who acknowledges his great obligations to an unpublished predecessor (soon to be mentioned), adorns his second volume with a portrait of "Florence de Lunn, first Mayor of Winchester, A.D. 1184," with a strip of parchment inscribed *Charta Privilegio* in his hand, and choicely habited in the costume familiar to us all, through Houbraaken's engraved portrait of Henry IV.! This is the whole evidence in his favour.

Wavell's portrait needs must stand on its own merits. I hope it has been faithfully followed in this figure in the "Butter-cross." But as for the Tables, as far as their origin can be ascertained, they were compiled in the beginning of the seventeenth century, and were founded upon the researches of Alderman John Trussell, a diligent antiquary (of the class then extant in provincial cities), whose "History" still exists in MS., and which, from a very careful examination of it, I can certify to contain not more than the usual amount of "human stupor" prevalent in histories of those days, in proportion to facts, more or less clearly seen and recorded. Milner, in his Appendix, with great ease demolished the historical portion of them: the credit to be given to the List of Mayors may be judged from two or three facts, taken at random from notes relating to the subject. No mention is made in it of Nicholas Koppinger, most probably mayor in 1244-5; nor of Thomas Bowland, whose monument in the Cathedral records that he had held this office, and

Rawl. MS. Miscell. 730, English College at Rome.

On another white marble gravestone, in capitals, is this following inscription:—

"D. O. M.
Joanni Simons, nobili Anglo,
Georgii, equitis aurati,
et Margaritæ,
de baronibus Molineux,
filio,
eximie indolis
ac fortitudinis
adolescenti,
qui in aula Magnæ Britanniæ
honoribus functus,
dum ad majora tenderet
abreptus morte,
piissime obiit
xiii. Aug. anno Dñi MDCLXIX.
Amantissimo filio mater
afflicta posuit."

On another white marble gravestone is this inscription:—

"D. O. M.
Hic jacet R. P. Franciscus
Fenwick, Anglus, Ordinis
S. Benedicti Congregat.
Anglicana,
S. Theologiæ doct. Sorboñ.
Jacobus II. Angliæ Regi a
sacris domesticis,
magister generalis
sui ordinis,
conventus Parisiensis
Prior,
demum a capitulo
generali abbas præsidens
Collegii Gregoriani de
urbe creatus, obiit iii.
Calend. Nov. an. Salu.
MDCCXIV.
ætatis suæ L.
Requiescat in pace."

On another white marble gravestone is this inscription:—

"D. O. M.
Franc. Moro, nobili Anglo,
qui bonis, patria, amicis,
pro fide Catholica relictus,
A^o Jubilei Romani
veniens, exilii sui an. vi.
ætatis LX.
obiit, 8 Octobris MDLXXV.
Georgius Morus filius
unigenitus chariss^o
patri posuit."

On another white marble gravestone is this inscription:—

"D. O. M.
R. D. Jo. Setono, Pr^o Anglo
Theologiæ professori candidiss^o,
qui post duriss^a vincula et
multa adversa pro sacrorum
dogmatum assertione perpassa,
Romam ex patria exul venit,
ubi an^o ætatis suæ LXX^o
animam Deo dicavit,
xiiii Kal. Aug. MDLXVII.
R. S., Anglus, ex test^o her.
opt. mer. p. c."

On another white marble gravestone is this inscription:—

"D. O. M.
Richardo Walmsley
secundo genito,
et ex morte primi fratris
hæredi, Richardi Walmsley
nobilis armigeri de Dunkenhall,
comitatus Lancastrensis,
et Mariæ Fromounds,
filie et hæredis
Bartholomæi Fromounds
de Cheame,
nobilis item armigeri
comitatus Surriensis,
qui æt. an. xx. urbem ingressus,
decimo quarto post diem,
non tam celeri
quam felici morte abreptus,
in ea piissime quievit,
secundo Dec. an. MDCLXXX.
Charis filii cineribus
mater illacrymans posuit."

On another white marble gravestone is this inscription:—

"D. O. M.
Rev. Dno Guilielmo Harto,
alias Hargravio,
Præbytero Anglo,
patria Lancastrensi,
sacræ theologiæ
et philosophiæ
variis in academiis
professori,
postremo vero in pontificio
Romani sapientiæ studio,
quo in munere post diuturnos
ad Dei obsequium
labores, carceris etiam ærumnas
pro fide in Angliâ toleratas,
pie mortem obiit,
xiii Calendas Januarii MDCLX,
ætatis suæ anno LXIII.
Bonis omnibus pius
in usus erogavit. (Sic in MS.)
Curatores posuerunt."

On another, under a person in an episcopal habit, in capitals, is this inscription:—

"Hic jacet P. Pr. Joannes
Shirwood eps. Dunelmæ
sereniss. (sic in MS.) Regis Angliæ
orator, qui obiit xii Ja-
nuarii, an. M.CCCC.XCIII,
ejus anima in pace quiescat."

On another white marble gravestone, in capitals, is this inscription:—

"D. O. M.
Thomæ Gagio, equiti
Baronetto, Anglo Sussexiensi,
patre honoribus ac nominibus,
matre nobilitate pari,
Mariæ Tankervilla,
alias Camberlana, nato,
familie non magis
generis claritate
quam perpetua fidei Catholice
constantia illustris
principi,
qui in ipso ætatis flore
ipsoque in ultimam urbem ingressu,

Deo animam, corpus terre
inter cives suos, tradidit.
xxii. Novembris Anno Dñi MDCLX.
Joannes Gapius eques
baronettus carissimo fratri
merens posuit."

On another white marble gravestone is this inscription following:—

"D. O. M.
D. Hugoni Odoeno nobili Cambro
Britanno Carnarvensi, qui, florente
adhuc ætate, patriam hæres infectam
fugiens, L. annos in Gallia, Hispa, Belgio,
Italia, vivens, exilio (*sic in MS.*) consenuit, ejus
opera et consilio uterque Philippus Hisp.
Reges, Albertus Austriae et Burgundiae
et Alexander Parmae duces in rebus
gravissimis sunt usi. Catholicam
contra sectarios fidem semper pro
virili adjuvit provexitque usque adeo ut
illius zelo exagitati hæretici insidias
struere, calumniis traducere, novas
indies illi molestias procudere, usque
ad extremum vitæ sp̄m non destite-
rint, quas dñs erecto semper et in-
fracto alio vel contempsit vel supera-
vit; ejus in Deum pietas, liberalitas in
pauperes, in bonos dñs benevolentia,
ereptum terris caelo dignum reddi-
derunt. Romæ octogenerarius (*sic in MS.*) Romanae,
fidei propugnator acerrimus, maximo
Catholicorum Anglorum dolore, moritur
iii Calend. Junii, anno
MDCXVIII.
Collegium Anglorum insigni benefac-
tori, et Carolus Guineus, ex sorore
nepos, ex testamento hæres,
amantissimo avunculo, posuere."

On another white marble gravestone is this inscription:—

"D. O. M.
Gabrieli Alano, pietate ac
vitæ innocentia singulari,
quem ut amoris sanctique
exilii vinculum cum Gulielmo
fratre, Cardinale Angliæ,
in vita conjunxerat, sic nec
locus ipse in morte separavit.
Obiit die xxiiii. Martii, anno
ætatis suæ LVIII, humane
salutis MDXCVII. Thomas Alanus avunculi
optimi amantissimi
memoriæ
posuit."

On another white marble gravestone is this inscription in capitals:—

"D. O. M.
Edm^{do} Danieli, pbro
Anglo, Ec. Cæ^{le} Heref.
dec^o, qui propter suam
in fide Cæ^{le} constantiam
multa passus, dignit^{at}
oibus spoliatus, post
an^o xlii. in exilio Rome
transactos, obiit
xxx Octob^{ri} MDLXXVI.,
ætatis suæ an^o LVII.
Mauri^{us} Clemen^{us}
et Gulielm^{us} Elias
mœsti pos."

On another white marble gravestone is this inscripti in capitals:—

"D. O. M.
Andree Aiton, nobilis Scoti,
patria Fifensi, Dumblanen,
eccle cancellarii, rectoris
de Spot, viri optimi, fide
ac integritate insignis,
litterarumque culti et ornati
in maxima honorum et fortu-
narum expetatione functi
lamentabile sepulcrum
lacrys bene merenti posuit.
Vixit annis xxxii, mensibus
octo et diebus xv.
obiit die xii Octobris
MDXXVIII."

On another white marble gravestone, partly covered by a bench is, in capitals, this inscription:—

"Thome Wythy
Anglorum aditu
taciturnitate qua
virtutes Britanni
Inventores sibi me
munt nulli secund
Christophorus
prothonotarius
MDVIII. 4 Sep."

On another, under a busto of a priest is, in capitals, this inscription:—

"Edvardo Scot, Lo-
ndonien., jure cons.,
cubiculario Pont.
Regioque sollicitatori,
et hujus Hospitalis
integerrimo gubern-
atori, Hospital. soci **
pientiss. bene merenti
pos. Vix. an. XLII. obiit
ix. KL Aug. MDIII."

On another white marble gravestone is, in capital, this inscription:—

"D. O. M.
Audoeno Ludovico Cambro-Britanno
U. J. D. ac Professore Oxoni in Anglia
ac Regio Duaci in Flandria, Archidia-
cono Hannonie et canonico in me-
tropolitana Cameracensi atque offi-
ciali generali utriusque signature,
referendario Caroli Cardinalis
Borromæi Archiepiscopi Mediolanen-
sis, vicario generali Gregorii XIII.
et Xisti V. in congregatione de con-
sultationibus episcoporum et regu-
larium, a secretis episcopo Cassa-
nensi, Gregorii XIV. ad Helvetios nun-
tio, Clementis VIII. Apostolicæ visita-
tionis in alma urbe adjutori. Anglos
in Italia, Gallia ac Belgia omni ope
semper juvit, atque ejus imprimis opera
hujus Collegii ac Duacensis et Rhemensis
fundamenta jacta sunt.
Vixit annos lxi, menses ix, dies xxlii,
exul a patria xxxvi.
obiit xiv. Octobris MDXCV.
Ludovicus de Torres, Archiepiscopus
Montis Regalis, amico posuit."

On another white marble gravestone, in capitals, this following inscription:—

Deo Trino Uni.

Gulielmo Alano Lancastrensi, S.R.E.
presb. Card. Angliæ, qui extorris patria,
perfunctus laboribus diuturnis in
orthodoxa religione tuenda, sudoribus
multis in seminariis ad salutem patrie
instituentis, fovendis, periculis plurimis
ob ecc. Rom., opere, scriptis, omni corporis
et animi contentione, defensam, hic in
ejus gremio, scientiæ, pietatis, modestiæ,
integritatis, fama et exemplo clarus ac
piis omnibus charus, occubuit, xvii. cal. Nov.
an. æta. LXIII., exilii xxxiii., Sal. huma.

MDXCIV,

inter lacrymas exulum pro religione,
civium perpetuum illorum effugium.
Gabriel Alanus frater, Thomas Heschetus
sororis filius, fratri, avunculo, chariss.
optimo optimeque merito
mœrentes posuerunt."

On another white marble gravestone is this inscription
in capitals:—

"D. O. M.

Patri Roberto Personio, Anglo, Somersetano,
Societatis Jesu,
sacerdoti integerrimo atque doctissimo,
et hujusce Collegii optimo moderatori,
qui ad animi cultum, ad studium pietatis,
ad Angliæ conversionem, Collegiorum
domiciliis ac diversoriis per opportuna
loca, qua per ipsum ex integro
constitutis, qua collocupletatis
ab ipso, magnæ spei convocavit, magnis
laboribus instituit, juventutem Hispani,
Vallisoleti, Gadibus, Ulyssiponi, Duaci,
Audomari, Romæ; quo duce et socio pater
Edmundus Campianus, Catholicæ reipublicæ
propugnator acerrimus, in Angliam primus
ex Societate trajecit, quoque vindice
et patrono veritatis, hostium passim exagitata
temeritas, libris, scriptis, sermonibus, literis,
exemplis, defensa religio, recreata sanctitas.
Cum inter hæc ipse nullam caperet partem
concessæ quietis, nullam a suo capite recusaret
discrimen honestissimæ defensionis,
semper paratus, semper erectus,
semper in medium flammam irrumpens, animæ magnæ
prodigus, omnino vir, LXIII. explevit annos,
ex quibus sex et triginta in Soc. Jesu
per omnia virtutis
exempla transegit.
Obiit xv Aprilis
MDCX.¹

Against the north wall, under an *effigies* in relief to
full length of a bishop in *pontificalibus*, is this inscription
in capitals:—

"D. O. M.

Christophoro Archiep. Eboracen.
S. Praxed. presb. cardinali Angliæ,
a Julio II. pont. max. ob egregiam
operam S. R. E. prestitam dum sui
Regis legatus esset assumpto,
quam mox et domi et foris castris
pontificiis prefect. tutatus est.
Obiit prid. id. Jul. A. Sal.
MDXIII."

In the west wall, on a white marble monument, is this
inscription, partly obscured by the confessional chair:—

"D. O. M.

R. D. Nicholao Mortono, pro. Anglo,
sacrae theologiæ doctore clari, qui

amicis char. cæterisq. bonis oibus pro
fide Catholica in patria amissis A.
... LXXV, ætatis vero LXVI, Romæ
mortuus est, A.D. MDLXXXII, d. xxvii. m. Ja.
* ... Voluit eodem tumulo cum
... cum quo eadem religionis
... Angliæ aufugit Romæq. simul venit.
... Mortonus nepos amantissimus
patruo posuit."

W. D. MACRAY.

(To be continued.)

ST. WITHBURGA'S WELL AT EAST DEREHAM,
NORFOLK.—Last year I sent a communication to
"N. & Q." connected with St. Withburga's Well.
A few days ago I visited the well again, and was
surprised to find that the water was nearly all
dried up. On mentioning the fact to the respected
vicar (the Rev. B. J. Armstrong, B.A.), I was
informed that the railway authorities at Dere-
ham had lately sunk a very deep Artesian well,
which was no doubt the cause of St. Withburga's
Well having become so dry. He also told me
that he was afraid the "sacred well" would soon
become "a thing of the past" altogether, and
that the *spring* which hitherto—according to the
ancient legend—was said to have risen on the
very spot where the body of St. Withburga had
reposed, was now considered by the evidence of
recent excavations to rise about a mile on the
other side of the town.

The vicar has lately published an interesting
Guide to the parish church of East Dereham, in
which he quotes a curious receipt left on the high
altar by the Lord Abbot of Ely, after the body of
the saint had been removed to Ely by the monks.
It is as follows:—

"I, Abbot of Ely, and Lord of Dereham, by and with
the consent and approval of Edgar the King, have trans-
lated the body of St. Withburga to be hereafter kept in
Ely Abbey with increased splendour and reverence; and
This, Presbyter of Dereham, is my Receipt for the blessed
Body aforesaid."—*Historia Eliensis*.

This document was found on the altar, written
on parchment, when the mass-priest entered the
church the morning following the translation of
the body.

On the road leading to the beautiful vicarage is
a fine picturesque old cottage bearing the date
of 1503, which tradition points out as having
been part of "Bishop Bonner's Palace." Accord-
ing to the statement of Mr. Armstrong, Edmund
Bonner was vicar of Dereham in 1534, where he
remained (according to White's *Norfolk Directory*,
p. 936, ed. 1864), till the year 1540, when he be-
came Bishop of London.

The present vicar has made great improvements
in the parish church, particularly in the chancel,
where the Piscina and Sedilia have been admirably
restored.

J. DALTON.

Norwich.

INN SIGNS. — These lines I once saw over the door and on the sign of a beer-shop in Whitchurch, Hants, the occupant of which was a tailor, and his house was known by the sign of "The Cabbage," a representation of the vegetable, of which the tailors are said to be so fond, being placed on the sign: —

"All of their honesty will prate,
But who observes the plan?
Kings, Priests, and Ministers of State
Will cabbage all they can;
Let me this precedent pursue,
And cabbage all I can from you."

The above was over the door, and the following appeared on the sign: —

"Let Father Mathew rave and rant,
And spurn those blessings Heaven has sent;
I hail with joy a gift so dear
Bestowed on man, his heart to cheer.
Don't heed old Father Mathew's tale,
Nor take his pledge to drink no ale.
I'll pledge my cask good ale supplies,
Drink! but be moderate and wise."

J. W. BATCHELOR.

Odiham.

The following are taken from the *Standard* for September 4, 1865: —

"There is a sign with the following inscription at Ham Green, between Aylesbury and Bicester, upon a public-house kept by Jhon Huff: —

"Jhon Huff, he sells good beer, and that's enough.
Stop! there is a mistake here:
He sells foreign wine and spirits as well as beer."

Again: —

"The inscription on Farmer Peek's house, on the road from Cape Town to Simon's Bay, Cape of Good Hope: —

"Multum in parvo, pro bono publico;
Entertainment for man or beast all of a row,
Lekker host as much as you please;
Excellent beds without any fleas.
Nos patriam fugimus—now we are here,
Vivamus, let us live by selling beer,
On donne à boire et à manger ici;
Come in and try it whoever you be—
The Gentle Shepherd of Salisbury Plain."

THOMAS T. DYER.

ERASMUS "DE CONTEMPTU MUNDI."—In 1533, Thomas Berthelet, King's printer, sent from his press a little volume in 12mo, entitled *Erasmus De Contemptu Mundi*, and purporting to be rendered into English by *Thomas Paynel*. But in *Letters of Royal and Illustrious Ladies of Great Britain*, edited by Mrs. Wood, i. 306, I find that, at the request of Margaret, Countess of Salisbury, *Gentian Hevet* translated this same work, and published it in 1533! No translation by Hevet appears to be known, but it is remarkable that Paynel's version was printed in the year mentioned by Mrs. Wood. The volume consists of 80 leaves, not 88, as stated by Lowndes. The last is occupied by a table.

W. CAREW HAZLITT.

PEDIGREE. — I see that in the new edition of Webster's *Dictionary* the derivation from "par degrés" is retained. The derivation from "ped de grue" is only alluded to. I remember the late George Offor, Esq., once showed me a curious broad-sheet, in which this word was printed "pedigrue" clearly pointing to the etymology which Webster does not follow. B. H. C.

ATLANTIC CABLE.—It is proposed that on the next attempt to lay an Atlantic cable two separate ones should be used. The shore ends being secured at Valentia and Newfoundland, the cables may be paid out simultaneously; when arriving at a certain point a splice may be made, and the entire cable committed to the deep. Had this course been adopted the late fatal disaster would have been avoided. A. C.

DATES OF BOOKS AND PAMPHLETS.—I wish you would permit me, through your columns, to call the attention of authors and publishers to the importance of placing the year of publication upon the title-pages of their works. I have lately had to refer to several pamphlets published within the last ten years, for statistical and other information, and have had considerable trouble in finding out the date to which the information was brought up. The value of an author's opinions or facts will often depend upon the precise time they were uttered. T. B.

Queries.

HAD LIONEL, DUKE OF CLARENCE, A SON?

"Certainly not," will probably be the answer immediately suggested to the mind of any genealogist who may read the question. I must beg, however, a moment's attention to the subject. There is one passage in one of the *Issue Rolls*, which, if we are to take exactly as it stands, there can be no doubt of the existence of a son of Lionel. If we regard it as a mistake on the part of the scribe, the question may yet be answered in the negative. I scarcely like to decide the point on my own responsibility, and should be grateful to any of your correspondents who would give me his opinion as to whether the evidence adduced below is sufficient, on the one hand, for the acceptance of the passage as it stands, or, on the other, for the supposition of a mistake on the part of the writer of the Roll.

The passage in question (which for more accuracy, I give verbatim), is as follows: —

"Isabelle filie dñi R. p manus p̄pas apud Elthm de p̄st sobiend' ad volunt' R. vidz, in p̄t' eiusdem Cape vocate Tripe deaurata et aymelat' e vnus parue Cape p ipam lib de dono suo primogenito Leonelli Com' Dulnest' fñ dñi R. £21 . 2 . 6." (*Issue Roll*, 6 Nov. [1355] 80 E. III.)

This one word, "*primogenito*," is that on which the whole question turns. I have examined the word carefully, and no examination will change its appearance to "*primogenita*." This word, then, cannot refer to Philippa, the only hitherto acknowledged child of Lionel, unless we suppose some slip of the scribe's pen. The arguments *pro* and *con* appear to me to be as follows:—

1. On the 9th of October previous, we find a reward to John Prior, valet, for bringing news to the King "*de natiuitate fit Comitisse Dulneestre, consort' Leonelli fit R.*" This does not help us, since there is no need to remark that "*fit*" may stand for either "*filii*" or "*filie*." But am I not right in supposing, that the contraction *generally*, if not always, implies the masculine gender, where the context does not lead to a different conclusion?

2. The birth of Philippa is set down by various writers as 1355 or 1356, and all assert that it took place at Eltham. I find no other intimation of the birth of a child of Lionel, and from the preceding passage it is evident that the money paid to Lady Isabel for the cups was given at Eltham. The first mention of Philippa is in the same Roll, under the date of Feb. 13, 1356, when 20*l.* was paid to Reginald de Pyrpount for the expenses of the "*fit Com' Dulneestre*" in the Abbey of Campsey. This entry reappears in the Paschal Roll for the same year, where the "*filie*" is given in full. (July 4. Pasch. 30 E. III.) If the entry relate to the birth of Philippa, she must have been sent to Campsey Abbey when only a few weeks old. On the 20th of October, 1357, and at Christmas, further payments are made to Reginald de Pyrpount, for Easter term, when it appears that Philippa was still at Campsey. On the 9th of October, 1358, the last payment is made for Philippa's sojourn at Campsey. It is paid this time to the Countess of Ulster her mother, and the entry states that she remained at Campsey for two years. (Mich. 33 E. III.) After this date, the name of Philippa is always found accompanying that of her mother. We may therefore suppose that her sojourn at Campsey was from the close of 1355 to that of 1357.

3. The gift of these gilt cups may intimate that Lady Isabel was, or was to have been (for the death of the child may have prevented it) one of the sponsors for the infant. Hardyng informs us (*Chron.* p. 333) that the sponsors of Philippa were, the Queen, the Archbishop of York, and the Countess of Warwick.

4. If the child born in 1355 were a brother of Philippa, she must have been older than he, as the dates of her residence at Campsey show. Yet Lionel Duke of Clarence was only seventeen in 1355.

Let me ask also, where was Campsey Abbey? I find it spelt in the Issue Rolls—Caumpesey,

Caumpsey, and Campesse. In an extract from Rot. Pat. 21 E. III., in Rymer's MS., it is spelt Caumpesee. Was it in England or Ireland? The circumstances of the death of the Duchess of Clarence render this a point desirable to be ascertained. The reason for Philippa's sojourn there was that she might be under the care of her grandmother, Matilda of Lancaster, Countess of Ulster, who took the veil at Campsey in 1343.

Must I, then, conclude from the above that the scribe of the Issue Rolls wrote *primogenito* through a mere slip of the pen? I wish he had let his pen slip at some word of less genealogical and biographical importance. HERMENTRUE.

ANNA BOLLENA PENNIES.—How is one to account for the name of Anna Bollena given to English pennies in Flanders? People whom I have asked say that it is from the figure with the shield and trident. W. H. JAMES WEALE.

Bruges.

ANONYMOUS.—1. *The Black Dwarf*. This was the title of a Whig political periodical published about 1819. It contains several dramatic pieces. Two having the signature W. R. H., and another having the title of "*Gotham in Alarm*," by "*an Oddfellow*." Can any of your readers give any information regarding the authorship?

2. Who is author of *Poems of Early Years*, by a (Senior?) Wrangler. London, 1851. The author was of Trinity College, Cambridge.

3. Who is author of *Montabryn, the Benevolent Patriot*, a Drama, in five Acts, exemplifying a Practical Plan for the Abolition or Diminution of Parochial Taxation, 1823. Where was this book printed?

4. Who is author of *Rosemond*, a Tragedy, 1820. Printed by W. Foat, London.

R. INGLIS.

BAROMETRIC LEECHES.—Some years ago papers were read upon this subject. Can you give me a clue to finding the publication in which these interesting particulars were printed? OLDUK.

"THE CHRISTIAN YEAR."—*The Pall Mall Gazette*, in a short notice of the death of the Rev. Samuel Rickards, which took place a week or so ago, states that he was an intimate friend of the Rev. John Keble, who "entrusted to Mr. Rickards a duplicate copy of the MS. of the *Christian Year*. Mr. Keble's copy was lost in Wales; and to Mr. Rickards the world is indebted for a work which has passed through thirty editions, and is as familiar to American as to English readers."

I have also heard a statement to the effect, that Mr. Keble offered the MS. to three publishers: Messrs. Parker, Messrs. Rivington, and Mr. Talboys of Oxford, for the insignificant sum of 20*l.* It was refused, but the first named firm

undertook to publish it at the author's expense. The work has now passed through upwards of seventy editions, and it is said that the profits have been sufficient to enable its revered author to build three churches. Can any one inform me what amount of truth there is in these two statements? R. B. PROSSER.

25, Southampton Buildings, W.C.

SIR JOHN DAVIES. — Of what family was Sir John Davies, Marshal of Connaught, *temp.* Eliz.? He possessed large grants of land, some of which, including Clonsilla Abbey, co. Roscommon, are still in possession of his descendants. He also exercised almost regal power (he had power of life and death) in Connaught; yet hitherto I have failed to find any further information about him than this, and that he is supposed to have been of Shropshire family. These questions have been already asked in "N. & Q." (2nd S. xi. 209, 277, 352), and as yet without any reply. They are particularly wanted for genealogical purposes.

F. R. DAVIES.

Hawthorn, Black Rock, Dublin.

DISCOVERY OF ANCIENT MSS. — The following singular list of discoveries is now going the round of the newspapers. Perhaps some of your correspondents can tell us what amount of truth there is in it: —

"Bibliophiles rejoice at the fact that in knocking down a modern villa erected on the site of an antique Roman dwelling some precious fragments have been discovered which fill up certain passages wanting in the 'Annals of Tacitus.' Furthermore, a few unpublished pages of the 'Republic' of Cicero have been found in the library of the old convent of Fucine; as also fragments of the lost books of Titus Livy's history. Canon Anthony Biffi is the fortunate student who has stumbled on these valuable relics of the past, and he has promised to publish them as soon as possible for the edification of the learned. Strange to say a somewhat similar discovery has been made in Mexico. It appears that a nuncio of former days left at his death the whole of Pambeo Litta's work, with valuable autograph notes. This work has been purchased by a French military surgeon." — *Star*. (*Leeds Mercury*, Aug. 29, 1865.)

A. O. V. P.

EPIGRAM ON A SECRETARY OF THE FRENCH ACADEMY. —

"Un savant homme loue dans une épigramme le Secrétaire de l'Académie Française de savoir si bien plusieurs langues, qu'on croiroit ses vers latins sont de Virgile, ses vers espagnols de Gongora, et ses vers italiens de Pétrarque, et lui dit ensuite à lui-même: —

'Oppida certant septem de patria Homeri,
De patria certant oppida mille tua.'

Il emploie la même pensée au sujet du fameux Grotius, dont l'on croyoit la religion assez incertaine, et il dit agréablement, que, comme Smyrne, Rhodes, Salamine, Colophon, Pyle, Argos et Athènes se disputent Homère, Arius, Socin, Arminius, Calvin, Luther et Rome se disputent Grotius." — *Bouhours, Pensées Ingénieuses des Anciens et des Modernes*.

Who was the savant and who was the secretary? Menage, I believe, never held that office, and I do not know any other Frenchman of that age who affected to write in various languages. Bouhours made from time to time additions to the *Pensées*. If the above is in the first edition of 1689, the then secretary is probably intended. What is the original Latin of the epigram on Grotius? — FITZHOPEKINS.

Paris.

FREDERICK THE GREAT. — There is a work with this title: —

"*Dictionnaire Politique; ou, Glossaire Alphabetique, que le célèbre D. J. Volkna, Professeur d'Eloquence Militaire et Politique au Collège de Berlin, a composé, pour ses leçons privées. Traduit sur l'imprimé Allemande. A Londres, 1762.*"

Querard (vol. iii. p. 205) ascribes this production to the great monarch of Prussia, upon the assertion of Rospini, a bookseller of Petersburg; but this is apparently the only authority for the assertion. Is there any corroborative evidence?

I have a MS. exceedingly neatly written, and doubtless of the date it bears, entitled, *Les Mutinées du Roi de Prusse, pour son Neveu. A Berlin. 1760.* Was this work Frederick's, and when was it printed?

With the copy of the *Dictionnaire Politique* there has been put up —

"*Mémoire de Monsieur le Comte de Maillebois, Lieutenant Général des Armées du Roi Chrétien, et Maréchal Général des Logis de S. M. en 1757.*"

There is a separate title, but neither place of printing, printer's name, nor date. J. M.

GONZAGAS OF MANTUA. — What author gives the fullest account of this family, and the adventures of its principal members in the sixteenth century? NOELL RADECLIFFE.

HERALDIC QUERY. — On the old porch of the church of Stroud, in Gloucestershire, is sculptured an escutcheon, bearing a fess of two lines chequy between two crescents; tinctures not indicated.

These are supposed to be the arms of the person who built, or assisted to build, the porch and the south aisle to which it is an entrance. Both Atkins and Rudder attribute it, wholly or in part, to the Whittingtons of Lippiat. But these are not the bearings of the Whittingtons; and I shall feel obliged if any correspondent of "N. & Q." will say to what family these arms belonged.

P. H. F.

LAMMAS LANDS. — There is a vast tract of lands extending from Bow, near London, beyond Cambridge, and also running into Hertfordshire and the adjacent counties, which is held in this curious way. From old Lady Day (April 5) to old Lammas Day (August 12), they are the property of dif-

ferent owners, who are entitled to cut and carry the first crop of grass. On old Lammas Day they are thrown open to the various parishioners entitled to the rights of common of pasture; and, till the next 5th of April, they are absolutely common lands, with this exception, that only beasts of husbandry—cows, bullocks, and horses (*averia*), can be turned out. Tradition states that these lands were demesne of the crown, and granted to the inhabitants by King Alfred in consequence of their victory over the Danes when they went up the river Lea, and encamped at Hertford. Can any of the legal readers of "N. & Q." give me references to authors who have written on the subject, or any other information thereon? A. A.

Poets' Corner.

MELTHAM.—This is the name of a large village, township, and manor, in the parish of Almondbury, in the West Riding of the county of York. The name occurs in Domesday Book; since the date of which, no change has been introduced into its orthography. It is pronounced in two ways—by some Melth-am, and by others Melt-am; but no reason is assigned for the difference. About half a mile west of the village, there still exist (what are supposed to be) the remains of a small Roman encampment; and the Saxons and Danes are known to have settled in the neighbourhood. Can any one, therefore, suggest from elementary terms in the languages of either of these nations, the probable origin and meaning of the name?

LLALLAWG.

MILITARY.—I am much indebted to your correspondents for their answers to my former queries. Perhaps they or some other reader can give me further information on the following points:—

1. If the infantry regiments at one time numbered 134 and the dragoons 33, wore facings of any colour not now in use by these regiments?

2. In the Annual Army List, 1808, the oldest I have at hand (Half-Pay List), the subalterns of several disbanded regiments appear as Second Lieutenants. When was the distinction between Ensigns and Second Lieutenants first made, and did any Fusileer, Rifle, or Light Infantry regiments exist among the numbered regiments of infantry beyond those now in the Army List?

3. Can I learn anything as to the following corps? 85th Royal Volunteers, 88th Royal Welsh Volunteers. These two regiments appear in the Stations of the Army in the *Annual Register*, 1763, and were, I think, disbanded soon after. Also the York Fusileers, who appear in the early part of the last French war. MILES PEDITUS.
Glasgow.

"O DEAR ME!"—Will any of your obliging correspondents kindly point out the origin and etymology of this singular, yet very general, ex-

pression, which, in its existing form, seems to be entirely void of sense? The constant usage of such expressions, and their frequent occurrence in the very vernacular of the vulgar, is too apt to make us lose sight of their real force. Great credit is due to "N. & Q." for its invaluable services in the field of folk-lore and common sayings. I do not remember having seen an explanation of this phrase. Is it possible that it can be an adaptation of "*O Domine*," an expression frequently occurring in the ancient liturgy of the church of England, in the mass, but particularly in the *Proces* and *Responses*, and which would consequently be noticed by the people in the regular and monastic services? Hence, from its frequent repetition on the lips of priest and people, it might have been *parodied*, or converted into the phrase in question.

Mr. Matthew Arnold would, perhaps, call this "a freak in etymology;" but, *primâ facie*, it certainly does not appear more improbable than that "*hocus-pocus*" should have its origin in "*Loc est corpus meum*," or than "O my eye and Betty Martin" as the rendering of "*O mihi et beata Maria!*" It is noteworthy, not that it is a proof of the probability of my suggestion, but because it is illustrative of my point at least, that the French have "*O, mon Dieu!*" the Germans "*Ach lieber Gott!*" or "*Mein lieber Gott!*" There is also great similarity in the interjection *Dame!* Lord from *domine*, as *madame* is *mea domina*. But the nearest approach to the English phrase is the ejaculation of the Italian, "*Dio mio*," which R. E. E. W., in "N. & Q." (3rd S. viii. 131), says he at first supposed to be "*O dear me*."

I have heard it suggested that there is the idea of *cost*, or *self-loss*, in the word "*dear*" here, but it must be remembered that this is only a secondary meaning of the word. I wished to draw the attention of your readers to the subject, believing that I shall thus meet with a satisfactory explanation. A. H. K. O. L.

OLD MINIATURE.—At the sale of the effects of a baronet of ancient descent in the north of England, whose title we suspect is extinct, amongst a lot of miscellaneous articles was included a miniature, exquisitely painted upon silver, of a young man, name unknown. The size is about that of a five shilling piece, oval, not round. The dress is of the latter portion of the reign of James, or the beginning of that of his son. The hair is dark; the moustache above the upper lip neatly trimmed; the chin cleanly shaved; no whiskers. He has about his neck one of those delicately cut ruffs then in fashion. Were any of the artists of that period accustomed to paint on silver? J. M.

PEDIGREE OF D'AVILA.—Is there any Spanish peerage or published genealogy of the families of the present grandees of Spain, where I can meet

believe, however, the facts of the case were altogether different, and that the abdication of Napoleon was not known to him until after the battle. I have a distinct recollection that the Duke of Wellington, I think in the House of Lords, stated in justice to the French general, that he had sent up the despatches which contained the intelligence to the French camp after the battle. This acquits Soult of the foul charge of having entered upon the contest with a guilty knowledge, and of having carried it on for the selfish purpose of redeeming some of the laurels which he had lost in his previous struggles with the British Commander-in-Chief.

Such matters are all-important in historical inquiries; and I should feel greatly obliged if any of your readers could refer me to the occasion and the data when the Duke of Wellington made the explanation I have referred to. T. B.

Queries with Answers.

JAMES BOSWELL, Esq.—Is any work extant bearing especially on the life and memoirs of J. Boswell, Esq. (author of *Johnson's Table-Talk*), ancestor to Sir Jas. Boswell, Bart.? This biographer of the illustrious Dr. Johnson gave good dinners and good claret; he was a *bon vivant*, and a lover of the Bourdeaux grape. An account of his masquerade dress is given in the *London Mag.* 1769. The celebrated Corsican patriot, Pascal Paoli, when in England, was his particular friend about that period, which was when his secretary, Carlo Maria Buonaparte and his wife Letitia resided at Corte, previous to the birth of Napoleon I. probably. He published an entertaining account of Corsica when under the government of Paoli, in 1766. Among his visitors and guests, about 1768, were David Hume, Sir J. Pringle, F.R.S., Dr. Franklin, Gen. Oglethorpe (the friend of Goldsmith) also David Garrick, and other notabilities of the age. Oglethorpe himself kept a good table, and patronised all the wits of the period; well known as the founder of Georgia in America, 1738; the only snipe shooter on the wing in England of the time; shot snipes where Conduit Street and Marylebone, and Pimlico now exist. George II. used to go out to see him shoot. He was the opponent of John Wesley in Georgia, and the monarch of the North American Indians there. About 1793, Boswell intended to espouse Miss Milles of Exeter, daughter of the Chattertonian dean, renowned for his antiquarian and classic lore, and for his discovery of the Roman *penates* near Broadgate, Exeter, whose name will ever live in the pages of Devonian literature. Among his friends in Devonshire was the Rev. W. J. Temple, the rector of Mamhead, near Dawlish, at present the seat of Sir L. Newman, Bart., and one of

the most charming gems of that varied and undulating county. I believe he married a Miss Montgomerie in 1770.

I should be glad to know if any private memoirs or records exist of this worthy and respected chum and friend of Samuel Johnson beyond the *Table-Talk*. James Boswell died on May 19, 1795. BREVIS.

[Most biographical dictionaries contain some notice of James Boswell, the friend of Dr. Johnson. Perhaps the best account of this good-natured social individual is that contained in Chambers's *Biographical Dictionary*, i. 276—288, which is followed with some particulars of his two sons, Alexander and James. Consult also *Letters of James Boswell addressed to the Rev. W. J. Temple*, 1857, 8vo. This work also contains a Biographical Introduction.]

THE CODE OF HONOUR.—Where is the Code of Honour, as held by modern duellists, to be found? The author of *Guy Livingstone*, in speaking of a character whom he evidently does not intend to make guilty of any infraction of its laws, says:—

“He had lingered some time within reach of England, to give Mannering an opportunity of demanding satisfaction. But the injured husband knew his man too well to trust himself within fifteen paces of Mohun's pistol.”

Now I have always understood that, when satisfaction is given to an injured husband, his fire is not returned. B.

[Our present correspondent having followed the example of too many others, in giving us *no reference* to the page or chapter where we might find and verify the passage in question, we feel ourselves fortunate in having had to search a novel of one volume, and not of three.

Though a gentleman is a gentleman all the world over, and men of honour, being actuated by common principles and by common feelings, understand each other most where they will, we apprehend that with regard to the rules of duelling, there exists not, and never did exist, any one code, uniform in all its details, and alike prevailing and recognised throughout civilised society. The code as it prevails, or rather did prevail in England, the French code, the German code, the American code, have each and all their distinguishing features and their practical differences, more or less important.

This consideration, perhaps, affords the true solution of the question now before us. Had the affair been between Englishmen, we apprehend that, under the circumstances of the case, the injured party might have taken his pop at the offender without anticipating a return fire. But we are not quite clear how far the same rule would have held good according to Irish views, and Mohun, the offender, is an Irishman. (*Guy Livingstone*, ch. xvi.) We know of no written code of duelling which was ever generally and permanently received in Ireland; but Sir Jonah Barrington has given us a code which was intended to be so received, “Prescribed for general adoption throughout Ireland;” and of which the thirteenth rule

vir fortissimus, in hoc consilium adsciret. Peredeo cum reginæ suadenti tanti nefas consensum adhibere nollet, illa se noctu in lectulo suæ Vestiarie, cum qua Peredeo stupri consuetudinem habebat, supposuit, ubi Peredeo rem nescius veniens cum regina concubuit. Cumque illa, patrato jam scelere, ab eo quæreret, quam se esse existimaret, et ipse nomen suæ amicæ, quam esse putabat, nominasset, Regina subjunxit: Nequaquam ut putas, sed ego Rosemunda sum, inquit. Carte nunc talem rem Peredeo perpetrata habes, ut aut tu Alboin interficias, aut ipse te suo gladio extinguat. Tunc ille intellexit malum quod fecit, et qui sponte noluerat, tali modo in regis necem coactus assensit. Tunc Rosemunda, dum se Alboin meridie sopori dedisset, magnum in Palatio silentium fieri præcipiens, omnia alia arma subtrahens, spatham illius ad lectuli caput, ne tolli aut evaginari posset, fortiter colligavit, et juxta consilium Helmichis, Peredeo interfectorem, omni bestia crudelior, introduxit. Alboin subito de sopore expergefactus, malum quod imminabat intelligens, manum citius ad spatham porraxit, quam strictius religatam extrahere non valens, apprehenso tamen scabello suppedaneo, se cum eo per aliquod spatium defendit. Sed heu pro dolor, vir bellicosissimus et summæ audaciæ, nihil contra hostem prævalens, quasi unus de inermibus interfectus est, uniusque mulierculæ consilio periit, qui per tot hostium strages bello famosissimus extitit. Cujus corpus cum maximo Langobardorum fletu et lamentis, sub cujusdam scalæ ascensu, quæ palatio erat contigua, sepultum est. Fuit autem statura procerus, et ad bella peragenda toto corpore coaptatus. Hujus tumulum nostris in diebus Gisibertus, qui dux Veronensium fuerat, aperiens, spatham ejus, et si quid in ornatu ipsius inventum fuerat, abstulit. Qui ob hanc causam vanitate solita apud indoctos homines, Alboin se vidisse, jactabat."—Lib. i. cap. xxvii., and Lib. ii. cap. xxviii. pp. 40, 41, 70-72.

H. W. T.

SYMBOLIZATION OF COLOURS IN HERALDRY.

(3^d S. viii. 159.)

The inventor, whoever he may have been, of printed or "tricked" equivalents, for heraldic tinctures, seems to have discovered, rather than to have designed arbitrarily, a system which we may daily recognise in its effects as the result of natural and not artificial laws.

The horizontal lines expressive of azure are absolutely necessary, in linear engraving, to give a correct idea of that colour. Distance and atmosphere, as well as water, could not be rendered intelligible (even, we may assume, to the uneducated eye), by vertical or oblique lines.*

Terrestrial inanimate objects, on the contrary, are characterized by obliquity or angularity as the contours of rocks and trees which partake of the vertical, oblique, and occasionally horizontal, but all more or less mixed; hence we have the greens, purples, blacks (?), and tawneys of heraldry.

* I have observed at sea the horizontal parallelism of the waves receding into the blue distance, and how, in consequence, the perpendicular or vertical arrangement of the French tricolor flag, makes it at once conspicuous at great distances, whereas the same three colours of the Dutch flag, arranged horizontally, blend with and are soon lost in the distance.

Flame or fire, being the element most opposed to fluid, the tendency of which is of course to lie horizontal, presents the most direct contrast, and must be represented by vertical lines. No others could conveniently be substituted to represent the aspiring element, hence gules.

As for the metals, argent or white explains itself; but the dots used to represent yellow, or *or*, seems more obscure. Still we may infer something from the fact of motes in the sunbeam, and the effect produced on the eye after gazing on a brilliant yellow object. Motes or specks seem to float before the vision, and this effect (absurd as the illustration may appear) is a very common result of a well known yellow secretion, bile.

I shall not proceed further with the minor heraldic tinctures, my object being simply to propound the query, viz., Are not these symbols of colours in heraldry based upon scientific principles, and not merely an arbitrary arrangement, invented as a convenient substitute or equivalent.

The question of colours and lines appears to me to be one of the relation of form to colour, and not of relative colours in nature and art. "Witches oils" might burn "green, and white, and blue," but to represent them without colours, the oil itself as a fluid would have to be represented by horizontal lines, while the flames arising from it would necessarily be represented by only three "forms"—the vertical of gules, the white space of argent, or the dots of yellow. Thus fire and the metals have in this symbolisation a natural affinity.

SPAL.

PURGATORY OF ST PATRICK.

(3^d S. viii. 68, 111.)

F. C. H. asserts that the legend of St. Patrick's Purgatory "does not appear in any authenticated Life of St. Patrick." Either this assertion must be erroneous, or its author finds another meaning in the word authenticated than the one generally received and understood. A Life of St. Patrick, or indeed of any other saint, except a very modern one, if there be such, could only be authenticated by authority of the higher powers of the Church, and I believe that Montalvan's *Vida* in the original is so authorised and authenticated. The Portuguese translation is *con Licencias*, and we all know what those words signified in Portugal during the seventeenth century. Nevertheless, there are six separate letters of approbation and authorisation attached to the volume. The French translation is thus entitled:—

"Histoire de la Vie et du Purgatoire de Saint Patrice, Archevesque et Primat d'Irlande. Mise en François par le R. P. François Bouillon, de l'Ordre S. François, Bachelier en Théologie. A Paris, 1648. Avec Privilège du Roy, et Approbation des Docteurs."

The *approbation*, which is on another page, runs as follows:—

"Permission D. V. R. P. Provincial.

"Nous soubsigné Docteur en Théologie de la Faculté de Paris, Ministre Provincial, et Commissaire Général de la Grande Province de France de l'Observance S. François, avons permis et permettons au R. P. François Bouillon, Bachelier en Théologie, Religieux du même Ordre, de mettre en lumière un livre intitulé, Histoire de la Vie et du Purgatoire de S. Patrice, Archevêque et Primat d'Irlande, mise en François par sa diligence et son soin. Fait en nostre Monastère de Sainct Claire au Faubourg S. Marcel lez Paris, ce 27 Novembre 1612.

"F. P. Rouze, Ministre Provincial."

"Nous soubsignez Docteurs en Théologie de la Faculté de Paris, certifions avoir leu un livre intitulé La Vie, les Miracles, et le Purgatoire de S. Patrice, etc., mise en François par le R. P. François Bouillon, Bachelier en Théologie, dans lequel nous n'avons rien trouvé qui soit contraire à la Foy, et aux bonnes mœurs. Fait à Paris ce 7 Decembre, 1612.

"F. DE FRESNE DE MINCE.

"P. CORPIN."

So, in this work, which gives the sensational story of the Life of Enio—his murders, robberies, and seduction of an unfortunate nun—there is, according to those Reverend Doctors of Theology, nothing contrary to the faith or good manners.

There is yet a strange Italian Life of St. Patrick, with a full account of the Purgatory, quite different from the Life by Montalvan, and bearing the extraordinary title of—

"Il Mosé dell' Ibernia. Vita del Glorioso S. Patrizio, Canonico Regolare Lateranense, Apostolo e Primate dell' Ibernia, descritta. Dall' Abb. D. Giacomo Certani, Can. Reg. Lat., Dottore Filosofo e Collegiato, e nell' Università di Bologna Publico Professore di Filosofia Morale. In Bologna. Con Licenza de' Superiori, 1686."

There are four several authorities attached to this work, of which the following is probably not the least important:—

"Die 2 Junij, 1683.

"A. R. P. Camillus Ettori Sac. Jesu vident, si placeat, præsentem Librum, cui titulus, Il Mosé dell' Ibernia, etc., et referat un attentis Regulis Indicis, Sac. Canonis, et aliis Constitutionibus Apostolicis, concedi possit, quod Typis mandetur, etc. Fr. Paulus Hieronymus Giacomus Inquisit. Bononiæ."

The work itself is scarcely worthy of notice, it being just what might be expected of a learned Doctor and Professor of Moral Philosophy, who describes St. Patrick as a Canon Regular, the saint having died centuries before the Order was instituted. Still I can scarcely imagine that F. C. H. will now state that it is unauthenticated. I may add, that it contains a curious engraving representing St. Patrick doing battle with the demons, and using his bell as an offensive weapon—according to a tradition still current among the lower orders in Ireland. The following epigraph is prefixed to the engraving:—

"Stus. Patritius catervas Demonum visibiliter ex Iibernia populavit; ex eius Vit."

Besides the authenticated lives, there is a cu-

rious lighter literature of Satory, among which we drama. Also a less known titled *St. Patrick for Irelan* the romance is but a *st* Patrick's Purgatory forms one of the finest of the old *Guerino detto il Meschino*, Florentine in the fourteen yourite book of Don Quix the Canon of Toledo, "So to say that the history of false!"

And I have what Carlyl lying book, printed at An entitled *En Nieu Histoire* which also gives an accoun gatory, and an engraving gallants, attended by two monks, about to enter. This is a very tantalising I cannot read Dutch; but into English, and long p My English copy, purport edition, entitled *The Right History of Fortunatus*, w. Looking Glass on London we have a different accou Purgatory from that give tracted from the *Passiona* of Pantagruelistic pleasant work, has no doubt occasi pularity; though it is er by any authority whatever

PRESTER JOHN (1st S. MS., referred to *antè* p. 1. rian voyage," contains "th Joannes and of the first g cessors for many years. "Now in the Cottonian C preserved a copy of it in X see Dee's *Diary*, edited fo p. 38. Cf. *Catalogi MSS.* p. 358.

According to Purchas Janni. King of Ethiopia i to whom the Dominican A bassador by Emanuel, Kin founded with Prester John

"This eye-witnesse," he s Priest John, following the v the relations of a Priest John applied to this Negus of Ethi you may see at large."—*TI Journal of Rubruquis*, A.D. 121

Raulin, in his *Historia* (pp. 353-4), shows that spread over the history of

in the confusion made by the ancients between India in Asia and Ethiopia, which was colonised from thence, and consequently called India in Africa; and also, that there were two Prester Johns, "sicuti et Presbyter Joannes in Ethiopia Africana ex alio Presbytero Joanne Indico, cui Tartari tributa pendebant." See also Munsteri *Cosmogr.*, 1329; Leibnitz, *Accessiones Historicae*, ii. 345 sq.; Mosheim's *Historia Tartarorum*, pp. 23-4; and *Ecclesiastical History*, tenth century, chap. i. The Portuguese conjecture that Prester John's Christian kingdom was in Abyssinia was abandoned in the seventeenth century; see Geddes' *Church History of Ethiopia*, p. 1.

We find in Brunet, who refers to Panzer and Hain, an early printed book entitled *Joannes Presbyter, De ritu et moribus Indorum*; republished with the title:—

"Tractatus pulcherrimus de situ, dispositione regionum et insularum totius Indiae, necnon de rerum mirabilium ac gentium diversitate. — Voy. Nouvelles de la terre de prestre ichan, et au mot Lettera."

For other authorities, see *Universal History*, Modern, vi. 169-72. Sir John Mandevile thus quaintly writes of the Emperor Prester John:—

"And also he hath born before him a Vessel full of Jewels, and Gold, and precious stones, in token of his present Nobleness and of his Might; he hath born before him likewise a Platter of Gold full of Earth, in token that all Lordship and Nobleness shall turn to nought, and all flesh shall turn to earth."

BIBLIOTHECAR. CHETHAM.

"ANIMALI PARLANTI" (3rd S. viii. 90.)—Can any of your readers inform me whether the passage quoted from W. S. Rose's translation and condensation is from the original poem? I cannot find it; nor does it appear to me quite in Casti's style. Your correspondent is probably right in supposing the allusion is taken from Bojardo's *Orlando Innamorato*. He will find a further notice of Albracca in Hallam's *Literature*, in his remarks on Bojardo's poem. C. J.

BRAOSE (3rd S. viii. 86, 197.)—Many thanks to your correspondent for his kind attempt to unravel my difficulties. I gather from the genealogical table, that he considers the Countess Marshal to have been the wife of the younger William de Braose, and not Mary de Ros at all. Whose daughter, then, was the Countess Marshal?

Again, am I to gather that "Eleanor, daughter of Sir Roger Bavent," married first Peter de Braose, and afterwards his brother William?

The startling intimation, that Thomas of Brotherton was the son of Ralph de Camoys and Margaret de Braose, instead of King Edward I. and Marguerite of France, is, I presume, a mere printer's error. HERMENTRUE.

ROBIN HOOD BALLAD (3rd S. viii. 88, 158, 199.) If A. H. K. C. L. will refer to my extract from

Mr. Hunter's *Tract*, he will see that Mr. Hunter does not discuss the question whether Watlynge Street passed by Barnsdale, but merely implies a doubt about the correctness of the ballad writer.

I think I have seen (but have no means of verifying my impression) the lines written:—

"Walke up unto the Sayles,
Up unto Barnyt dale."

Perhaps the following extract from the third volume of *Testamenta Eboracensia*, just published by the Surtees Society, may have some bearing upon the question of the Sayles:—

"1411, April 23. Dispensation allowing Robert, son of Roger le Massy of Sale, Domicellus, and Margaret, dau. of Sir George Canington, divi Cov. and Lichfield, to marry, they being related in the 4th degree."—*Reg. Langley*, at Durham, 47^a, Op. Cit., p. 320.

H. J.

Sheffield.

On referring to Professor Pearson's valuable work, *The Early and Middle Ages of England*, I find this passage:—

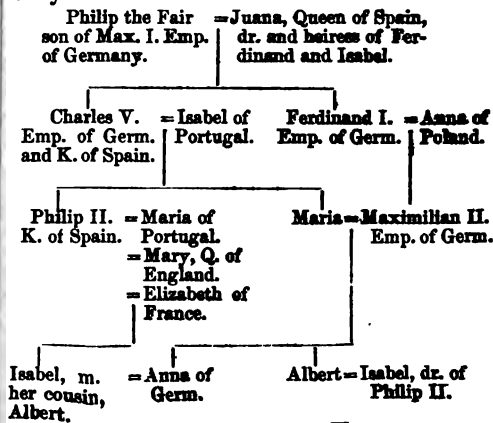
"Two great roads connected London with the Hines of Hadrian: one going westward to Chester, *swerving east to York* (the northern prefect's residence); and then going westward again to Borones. This is the famous Watling Street of Anglo-Saxon times."

Hence it would appear that there was a branch from the main road, bearing the same name; and which would, in all probability, pass by Barnsdale.

In this case the mention of Watling Street in the ballad would be strictly correct, and Mr. Hunter would be right in his assertion. It seemed to me improbable that Erming Street should be meant, as Mr. Ritson supposes.

A. H. K. C. L.

PERPLEXED RELATIONSHIP (3rd S. viii. 190.)—The following table will clear up A. A.'s difficulty:—



HERMENTRUE.

CONEGARE, CONEGARTH (3rd S. viii. 48, 78, 119.)—X. Y. Z. has discovered that there are actually no less than three places bearing these names noticed in the Ordnance Maps of Wilts. and Dorset. And another correspondent thinks the term confined to the south of England! A tolerably extensive acquaintance with landed property south of the Tweed for over half a century enables me to assure these gentlemen that there are few old manor houses or monasteries to which there was not attached a coneygare, coneygre, or conygarth, that is to say a rabbit-warren; and although the land is now, in very many instances, applied to a different purpose, the name is retained in the terriers, and is in common use by the farmers or occupiers. In fact I know no name of more frequent occurrence in descriptions of the fields on a farm than the coneygare, coneygre, or conygarth. It is a strange fancy to seek far-fetched etymologies of local names in Great Britain from Latin, Greek, Sanskrit, or anywhere but in the language of the people by whom such names were most likely originally imposed. A much larger portion of our local appellations than is generally supposed are Ancient British, or as we now term it Welsh. Those in question are so: *cwning*, a rabbit, *caer*, in composition *gaer*, a town, a camp; *cwning-gaer*, literally a rabbit's town or camp. *Cwning-arth*, from *cwning* and *garth*, in composition *arth*, a fold, an inclosure, is much the same thing.

T. W.

MAESMORE (3rd S. vii. 67.)—Your learned correspondent, F. C. H., asks whether there can be any connection between this name of a parish near Gloucester, and Maesymor or Mazmorras. I must confess such a question from such a quarter occasioned me no small surprise; however, as no one has replied to it, I will merely observe that the name is pure Welsh; *Maes mawr*, the great field. *Maes* is a field in the most extensive sense, as a battle-field, &c., and *mawr*, great. We may very naturally inquire the origin of this name as applied to the parish near Gloucester. The only extensive plain or field comprised within its boundary is the north part of the Isle of Alney, so noted in English history as the scene of the combat between Edmund Ironsides and Canute. Whether this may not be the allusion intended I cannot pretend to determine; but it appears to me extremely probable.

T. W.

BODEHERSTE (3rd S. viii. 188.)—MR. BATHURST may consult:—

"Domesday, faithfully translated, with an Introduction, Notes, and Illustrations, by Samuel Henshall, M.A., and John Wilkinson, M.D. London, 1799. 4to. Part I. Containing Kent, Sussex, and Surrey."

For his information I may add, that the name "Bodeherste" does not appear in the index to the folio reprint of *Domesday*, published by order

of the House of Commons in 1783—1816. Neither is it in the index to Bohn's edition of Dugdale's *Monasticon*.

R. B. PROSSER.

25, Southampton Buildings, W.C.

WASHINGTON AND EXCELSIOR (3rd S. vi. 90.)—The device upon the saucer, possessed by EIRIORNACH, is the coat of arms of the State of New York, perhaps badly painted. What he calls a globe, is the shield. The two female supporters are Justice and Liberty: the latter with a palm branch in one hand, and a rod surmounted with a liberty cap (not a thimble) in the other. The crest is an eagle, standing on a hemisphere (not a bird cage). The motto, "Excelsior," refers to the rising sun upon the shield; which device and motto are very appropriate to the State of New York, which, from being the third state in the Union in population, has become the first. The set of china probably had a different coat of arms on each piece. A book published in London a few years ago, called *Things not Generally Known*, asserts that "Excelsior" is the motto of the United States. "E pluribus unum," is the motto of the Union.

UNEDA.

Philadelphia.

THE HALL OF LOST STEPS (3rd S. vi. 415.)—The lobby, or entrance to the courts of law in Paris, was formerly called "*La Salle des Pas Perdus*," in allusion to the waste of time therein by clients.

UNEDA.

Philadelphia.

BURIAL IN COFFINS (3rd S. vii. 113, 266.)—Your correspondents may be interested in the following extract from a terrar of lands, fees, &c. belonging to this vicarage. The date of the terrar is 1707:—

"The Parish Clerk is chosen by the Vicar, his Salary paid as followeth, viz., the Churchwardens pay him yearly for looking to the Clock and ringing a bell at the Customary hours day and night, seventeen shillings, and the Costables eleven shillings. For every passing bell, five pence, for every grave in the Churchyard and *without Coffin*, four pence; if with Coffin, one shilling. If the grave be within the Church, two shillings. Every marriage with licence, one shilling; without licence, sixpence. At every Christening or Churching feast, either his dinner or four pence."

H. M.

Caistor, Lincolnshire.

MARSHALL (3rd S. viii. 100.)—This word, I imagine, is clearly derived from the French *Maréchal*, which in its turn comes from *Marschalcius*, a Teutonic Latin compound adopted by the Normans, and signifying a shoer of horses, farrier, or smith. This functionary was a person of considerable importance, and even honour, in the days of chivalry, when neither king nor noble could dispense with his constant services. *Maréchal* is the modern French word for a farrier.

H. A. KENNEDY.

Gay Street, Bath.

ANONYMOUS HYMNS (3rd S. viii. 168.)—On the authority of the useful articles in the *Penny Post*, which have before been of service to us, I attribute some of the hymns which form the subject of D. Y.'s query to the undermentioned authors and sources:—

124. "Thou art gone up." Emma Toke or S. Phillimore.

193. "From highest heaven." Sir H. Baker.

232. "O praise our God." Rev. W. W. How (1860).

236. "In grief and fear." Rev. W. Bullock.

237. "Rejoice to day." Rev. W. W. How.

240. "The year is gone." From the Latin.

253. "Praise to God." Rev. R. M. Benson, Curate of Cowley.

261. "Come pure hearts." Adam of St. Victor.

272. "Ye servants of our glorious King." S. Ambrose.
ST. SWITHIN.

ST. JAMES'S FIELDS (3rd S. viii. 191.)—In an Act, 1662, for repairing the highways of London and Westminster, among other thoroughfares of St. James's, mention is made of—

"One other street in St. James's Fields, commonly called the Pall Mall; and also one other, beginning from the Mews up to Piccadilly (now the Haymarket), and thence to the Stone bridge to the furthestmost building near the Bull, at the corner of Air Street."—Knight's *England*, vol. iii. book viii. ch. iv., "National Industry."

I infer, from this account, that the whole of the streets mentioned, from Petty France to Air Street, were then St. James's Fields; which, like those of St. George's and St. Giles's, retained their names in popular reference long after they were mapped into streets, but without a definite idea of their bounds.
J. A. G.

"WILL O' THE WISP" (3rd S. viii. 69, 160.)—As the supposed cause of this phenomenon is alluded to in Dr. HAHN's note, I may refer him to a little treatise, entitled—

"Natural and Philosophical Conjectures on the Ignis Fatuus, or Jack in the Lantern: endeavouring to prove that the Light so called proceeds from some Flying Insect, and not from a fixed Vapour, as generally believ'd. With a Description and Curious Figure of the Indian Lantern Fly: a Nocturnal Insect, which carries a Light in dark Nights, equal to that of our Will with a Whisp. London, 12mo, 1736."

This treatise forms part of a volume, entitled—

"A Description of a Great Variety of Animals and Vegetables, &c.: being a Supplement to a Description of Three Hundred Animals, &c. London, 12mo, 1736."

This was followed by—

"A Description of some Curious and Uncommon Creatures, omitted in the Description of Three Hundred Animals, and likewise in the Supplement to that Book, &c. In which is included, the Natural History of those Great Curiosities, the Chimpanzee, Male and Female, brought from the Angola, on the Coast of Guinea, and late publicly shown in London. Illustrated with Sixteen Copper Plates, &c. London, 12mo, 1739."

The original work is entitled:—

"A Description of above Three Hundred Animals, &c.; with a particular Account of the Manner of Catching

Whales in Greenland, &c. Illustrated with Copper-plates, whereon is curiously engraven every Beast, Bird, Fish, Serpent, and Insect, described in the whole Book. 12mo. London, —."

My copy is a later edition, Glasgow, 1794, 12mo.
WILLIAM BATES.

Birmingham.

BISHOPS' LAWN SLEEVES (3rd S. viii. 169.)—

"The rochette is spoken of in the old *Ordo Romanus* under the title of *linea*; and has, no doubt, been very anciently used by bishops in the western Church. During the Middle Ages it was their ordinary garment in public. The word *rochette* is not, however, of any great antiquity, and perhaps cannot be traced further back than the thirteenth century. The chief difference between this garment and the surplice formerly was, that its sleeves were narrower than those of the latter; for we do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used."—Palmer's *Origines Liturgica*, vol. ii. p. 318.

One of the plates appended to Mr. Palmer's work, represents a bishop dressed in a *chimere* and *rochette*. See also the frontispiece to Hart's *Ecclesiastical Records*.
C. J. ELLIOTT.

Winkfield Vicarage.

I have an engraving by G. Vertue, 1750, from a picture by Holbein, representing King Edward VI. presenting the charter of Bridewell Hospital to the Lord Mayor and Corporation of London. On the king's right stands Thomas Goodrich, or Goodrick, Bishop of Ely, dressed apparently in white lawn sleeves.
F. J. J.

REGIMENTAL MEDAL (3rd S. viii. 150.)—The medal *Ob.* "Bust of Wm. III.," &c., of which there are several varieties, is simply one formerly worn by members of Orange Lodges. The old 87th, originally known as "Keith's Highlanders" in 1759, and afterwards as the "Prince of Wales's Irish," could not with propriety wear such a medal. Whether the soldiers of the 87th ever wore a regimental medal, I should be only too glad to know; my own impression is, that there is no regimental medal for the 87th Regiment.

GIBSON.

Liverpool.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 178.)—The explanation suggested by F. A. is entitled to attention on more grounds than one: for while it goes far to vindicate the veracity of St. Augustine, it furnishes at the same time a serviceable measure to gauge the value of tradition by.

MELETES.

HERALDIC PUZZLE (3rd S. viii. 208.)—Would not the husband of A.'s daughter be entitled to bear on an escutcheon of pretence her paternal and maternal arms quarterly, which if she had not been a co-heiress he would have impaled?

JOSEPH RIX, M.D.

St. Neot's.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendarium Genealogicum. Henry III. and Edward I. (In Two Volumes.) Edited by Charles Roberts, Secretary to the Public Record Office. Published by authority of the Commissioners of H. M. Treasury, under the direction of the Master of the Rolls. (Longman.)

It would be impossible, within the space at our disposal, to convey to our readers any adequate idea of the vast amount of Genealogical information to be found in these two volumes; or to compress in an intelligible form the full and satisfactory account given by Mr. Roberts in his ample and exhaustive preface, of the materials from which these volumes have been compiled, the varied character of those materials, and the many important subjects which they serve to illustrate. The particular series of Records from which the present work has been compiled is denominated the "Inquisitions *post mortem*," because such Inquisitions are by far the most important documents in the collection, which consists in addition, however, of "Inquisitions *ad quod damnum*," "Assignments of Dower," "Proofs of Age," "Extents," and "Valuations" of lands and tenements, and occasionally of personal effects, "Sheriffs' and Coroners' Inquisitions," "Escheats," documents relating to the lands of "felons and fugitives," and to "disputed inheritances," petitions to the King, and pleas and returns to writs of Certiorari. There are Inquisitions also taken on particular occasions; for instance, to ascertain boundaries and liberties of various kinds, of markets and fairs, ferries and fisheries, tithes and common of pasture; or local duties, as the repair of roads and bridges; or personal duties, as taking the order of knighthood. So that the title by which the whole series is called "Inquisitions *post mortem*," affords a very limited and imperfect idea of what it actually contains. From these documents all the genealogical matter contained in them has here been carefully extracted, all the extracts being given in the exact words of the Record; but instead of retaining the difficult abbreviations in which they are written, and which render them so unintelligible to those who are not practised therein, the words are given *in extenso*, with such slight alteration in the spelling as is necessary to render the text intelligible to persons not accustomed to mediæval Latin. An index of upwards of 150 pages, printed in double columns, gives completeness to this important book.

The Chronicle of "The Complete Angler" of Izaak Walton and Charles Cotton. Being a Bibliographical Record of its various Phases and Mutations. By Thomas Westwood. (Willis & Sotheran.)

To the numerous admirers of Izaak Walton—and how many and variously minded are the good men and true, who are bound together by the one link of love and reverence for the memory of that worthy man!—the present volume will have peculiar interest. It is not a mere bibliographical account of the fifty-three editions of *The Complete Angler*, which had appeared up to the time when Mr. Westwood brought his task to a close, for it abounds in incidental digressions; since, as the writer observes, it is difficult in summing up the revivals, and telling the tale of the successes of England's one perfect Pastoral, not to be tempted occasionally out of the dusty highway of listmaking into those sinuous meadow-paths of gossip and garrulity, that seem so much more germane to the matter. We should probably have had a word or two to say upon some of these "sinuous meadow-paths of gossip and garrulity," but we read the book by the side of the *Lea*, and the spirit of Walton shed its gentle influence over us.

An Enlarged and Illustrated Edition of Dr. Webster's Complete Dictionary of the English Language. Thoroughly revised and improved. By Chancey A. Goodrich, D.D., &c., and Noah Porter, D.D., &c. To be completed in Twelve Monthly Parts. Parts VII. and VIII. (Bel & Daldy.)

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NOTES AND QUERIES (No. 290), July 21, 1885.

Wanted by Dr. Douzon, Whitley.

Notices to Correspondents.

WAD'S BOTE. If our Correspondent, R. B. Q. O'Brien, will refer to our 2nd S. v. p. 512, he will see that his explanation of this passage has been already proposed by another Correspondent, H. C. K. We are inclined to believe that Chaucer alludes to an ancient legend, but have not yet been able to refer to M. Michel's *Essai sur Vade*, which will probably throw light upon the tradition in question, and so perhaps indirectly upon the passage under consideration. See Mr. Wright's note in the Percy Society's edition of the *Canterbury Tales*.

T. C. N., whose article on Shakespeare Family appeared in "N. & Q." of 21st June last, is requested to state where a note will reach him.

K. R. C. We doubt whether the armorial bearings referred to can be relied on. Please repeat the Query on German Poet's Unseen.

E. M. We have a note for this Correspondent. Where can we forward it?

GEORGE FRIDMAY. We cannot find the name of *Prætorius* in the *Domesday Book* of Cornwall; but as that work is in the Reading Room of the British Museum it is easily accessible. Tacher and Sons, in 1861, published a *Literal Edition of the Text of Cornwall. Church of Looe's Cornwall*, pp. lili—lxiv.

A. CHALLENCE. The new Catalogue of the British Museum is only complete to the end of the letter K. Most of the names required or obtained in a volume entitled *Tractatus Liberalis*, which will be issued under that name, probably with cross references.

E. H. A. For Lord Kiappale's prescriptive right, see "N. & Q." 2d S. i. 451; 3rd S. i. 204, 315; ii. 17.

J. DALTON. *The Memoirs of the Life and Writings of the late Dr. Samuel Johnson* (Lond. 1785), is a work of no authority. For notices of the author, the Rev. William Shaw, see "N. & Q." 2nd S. v. 37, and the *European Magazine*, i. 35.

FRANCIS THRESEN. The lines on Milton's *Blindness* are by Miss Elizabeth Lloyd of Philadelphia, and are printed in "N. & Q." 2d S. v. 111.

BARBARA. Inq. p. 144, col. ii. line 23, for "Lord Belhaven" read "Lord Belhaven."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

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Notes.

CHARTERIS OF AMISFIELD: "SECOND TO NONE."

Having read Mr. Grant's work of fiction en-
titled *Second to None*, I can without hesitation
affirm it to be a work of very considerable merit.
But the object of this note is not to trouble your
readers with my opinion, but to point out one or
two facts which, as the novel purports to be an
historical one, and is likely to pass through other
editions, may not be deemed valueless.

One of the prominent characters is a dragoon,
who is introduced as the remaining male heir of
the Charteris's of Amisfield—a family of con-
siderable antiquity in the shire of Dumfries. This
unfortunate person is represented as having dis-
sipated his estate, and having been so far reduced
in his fortunes as to enlist as a private in the
Scotch Greys. He is ultimately killed in battle
in Germany.

It so happens, nevertheless, that the family in
question had, very nearly a century before, been
dispossessed of Amisfield, and the heir male and
representative about the time of the novel was no
less a person than the celebrated Colonel Charteris,
whose portrait is inserted in one of Hogarth's
plates of "The Harlot's Progress." He was Colonel
Charteris of Amisfield, no doubt, but not the Dum-
frieshire Amisfield, which he either could not or
would not buy back. There was in the vicinity

of Haddington a valuable heritable property bear-
ing the name of New Miln or Mills, which ob-
tained a melancholy notoriety for having been the
scene of an alleged murder by a young profligate
of the name of Philip Standsfield, who was ac-
cused of killing his father. It was the last in-
stance in Scotland where touching the body was
made a part of the proof; and as the parent, when
touched by his son, bled, this was accepted as
evidence, there really being little else to convict,
except the fact that the father and his reprobate
son were on very bad terms. Philip, nevertheless,
was put to death.

The estate subsequently fell into the hands of
the colonel, who christened it Amisfield, the name
by which it at present is known, and from him it
came to the noble family of Wemyss by the mar-
riage of the daughter of Charteris to the Earl of
that period. By some family arrangement the
original destination of the Wemyss and Charteris
estate was changed, the younger branch taking the
Wemyss estates in Fife, whilst the elder one re-
ceived in lieu the colonel's lands and name.

Mr. Grant's dragoon, Charteris, had been vic-
timised by a scoundrel of the name of Shriley,
whose fate is a very wretched one, having been
worried to death by a butcher's dog in an attempt
to rob his brother's house. Singularly enough, I
heard a similar story upwards of fifty years since.
It was told me by the late Gilbert Innes of Stow,
the great Scottish millionaire, with whom, when a
youth, I was well acquainted. The event oc-
curred in a family of great antiquity, of wealth,
and position; but subsequently much injured by
the conduct of one of its representatives, who was
hanged for murdering his steward. The date as-
signed by Mr. Innes has escaped my memory, but
the circumstances are still vivid in my recollection.
A brother of the peer was extravagant and vicious;
so much so, that his relations had little inter-
course with him. The earl was in the country
when his housekeeper was directed to take charge
of the plate, which, having been deposited with
his lordship's bankers, had been ordered by letter
to be retransmitted to the house. Everything
was apparently quite regular, and not the slightest
suspicion existed of imposition.

When the plate came, the housekeeper began
to be uneasy and restless; with this feeling she
went to the butcher, who was wont to supply the
family with meat, and asked him to send some
one to sleep in the house. He answered, "I'll tell
you what I will do; I will send you my dog. But
remember to lock yourself in your room, and do
not, whatever you hear, venture out, for if you do,
the animal will tear you to pieces. I will take
the key of the main door with me, and call early
in the morning for the dog."

The housekeeper did as ordered; and, although
during the night she was prevented from sleeping

Prince of Wales, and also nurse of Edmund of Langley (on May 13, 1362, she is called "the late Johanna"); Cristiane, wife of John de Enefeld, nurse of Thomas of Woodstock, son of the Lord King; Agnes Pore, nurse of Margaret of Windsor, the King's daughter. "The Lord Edmund of Langley" thus appears to have required three nurses in succession. To the above notes may be added the following notices from Rymer's MS. Collectanea: 1349, Johanna de Oxenford, nutrice Edmundi de Langeley, filii Regis; Agnes Pore, nurse of our very dear daughter Margaret of Windsor; Amia de Gloucester, nurse of William and Johanna, the King's children. (Sloane MS. 4586, art. 118; 4587, art. 18; 4581, art. 157.)

At an earlier date we find noticed — Matilda de Perie, nutrice Johannis de Eltham fratris Regis [Edw. III.] (Sloane MS. 4580, art. 81); Johanna de Boys, nurse of Eleanor, sister of the King (Eleanor, Duchess of Gueldrea, eldest sister of Edward III. *Ib.* art. 116); and at a later period, Johanna Colson, nurse of Katherine, daughter of the King (Edw. IV., Sloane MS. 4616, art. 55.)

HERMENTRAUDE.

HEAD OF KING CHARLES I.

In the narrative of the execution of Charles I. in the *State Trials*, vol. i. p. 998 (6 vol. fol. ed. 1730), it is mentioned that after the fatal event had taken place —

"The corps was put into a coffin, and the Bishop and Mr. Herbert went with it to the back stairs to have it embalmed; after embalming, his head was sewed on, and the Corps was wrapt in lead, and the Coffin cover'd with a Velvet Pall, and then remov'd to *St. James's*."

Sir Henry Halford, in his extremely interesting and minute description of the finding of the coffin of Charles I. in St. George's Chapel, Windsor, on April 1, 1813,* states as follows:—

"On removing the pall, a plain leaden coffin, with no appearance of ever having been enclosed in wood, and bearing an inscription, KING CHARLES, 1648, in large, legible characters, on a scroll of lead encircling it, immediately presented itself to the view. A square opening was then made in the upper part of the lid, of such dimensions as to admit a clear insight into its contents. These were, an internal wooden coffin, very much decayed, and the body carefully wrapt up in cere-cloth, into the folds of which a quantity of unctuous or greasy matter mixed with resin, as it seemed, had been melted, so as to exclude as effectually as possible, the external air. . . . At length the whole face was disengaged from its covering. The complexion of the skin of it was dark and discoloured. The forehead and temples had lost little or nothing of their muscular substance; the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately; and the pointed beard, so characteristic of the period of the reign of King Charles, was perfect. The shape of the face was a long oval; many of the teeth remained; and the left ear, in consequence of the interposi-

tion of the unctuous matter between it and the cere cloth, was found entire. . . . When the head had been entirely disengaged from the attachments which confined it, it was found to be loose, and without any difficulty was taken up, and held to view."

It will be observed that these two accounts differ in two particulars; the State Trial report asserting that the head was sewn on, and the body wrapped in lead, whereas Sir H. Halford tells us that the head was found to be loose, and the body wrapped in cere-cloth. There can be no doubt, I suppose, that Sir Henry's statement is the correct one. It bears internal evidence of being strictly true, and was moreover authenticated by the sign manual of George IV., then Prince Regent, in whose presence, as well as that of his brother the Duke of Cumberland, and other persons of consideration, the disinterment was made. I may remark that neither Lord Clarendon in his History,* nor Mr. Herbert in his narrative of the last days of the unfortunate King,† although they both mention the embalmment of his body, make any allusion to the sewing on of the head.

H. A. KENNEDY.

Gay Street, Bath.

RELICS OF NELSON.

I enclose a verbatim copy of a quotation in the *Times* of Sept. 13, relative to a Life, &c., of Lord Nelson:—

"One of the most costly and interesting relics of Nelson is still extant in the possession of a gentleman residing at Cheam, in Surrey. It consists of a small golden pyramid, composed of the identical 84 guineas which were found in the Admiral's escritoire, when he so gloriously fell in the arms of victory at the memorable battle of Trafalgar, on the 21st of October, 1805. After Nelson's death these coins fell into the hands of Mr. Alexander Davison, of St. James's Square, London, the intimate friend and navy agent of the hero of the Nile, and who, as a mark of lasting respect to his gallant friend, caused this pyramid to be constructed out of the coins in a quadrilateral form, each side containing the complement of 21 guineas. Upon the occasion of Mr. Davison becoming insolvent some years afterwards, the relic under consideration was, among other property forming a portion of that unfortunate gentleman's estate, sold under the hammer by the auctioneers of the day, the Messrs. Farebrother, and the pyramid adverted to was at that period purchased at the sale by a relative of its present possessor."

"With it are four large volumes, elegantly bound in purple morocco, containing the whole of Nelson's original despatches. These important *manuscripts* were primitively *stereotyped* upon vellum by "Bensley" specially for the service of Mr. Davison: the only other copy of this work was in the possession of the late eminent collector of antiquities, Mr. Beckford of Fonthill Abbey, and is now, we believe, in the British Museum."—From *The Waterford Mail*, as quoted in *The Times*, Sep. 13.

As this paragraph contains some inaccuracy, and as (when a youth) I had something to do

* *History of the Rebellion*, vol. iii. part 1. p. 366. 1807.

† Wood's *Athena Oxonienses*, vol. 2. p. 708, ed. 1721.

* *Essays and Orations*, &c. London, 1833.

with the matter, will you accept my statement of the circumstances, quite fresh in my memory? It is concerning the last paragraph alone.

My father printed Dr. Stanier Clarke's *Life of Nelson*, two vols. 4to. Dr. Clarke was Librarian to the Prince of Wales (George IV.), at Carlton House. Of this excellent typographical specimen, two copies only were on vellum—one for Mr. Davison, the appropriation of the other I forget.

Mr. Davison, I presume, took his copy to his place in Ireland. His house was burned down some years afterwards. Mr. D. had insured his vellum copy at some Dublin office for 500*l*. After the fire the Directors objected to pay. He entered an action against them; my father was subpoena'd to Dublin to prove at the trial that only two copies existed on vellum. One having been burned, of course only one can remain, of the destination of which I am ignorant; probably it is, as stated, in the British Museum.

As to "stereotyping," that is absurd: first, because we never stereotyped at Bolt Court; and secondly, because it would have been altogether inappropriate. It may be that, in saying *four* volumes, Mr. Davison had some MSS. constituting two volumes bound up to match with the two of Dr. Stanier Clarke's. Mr. Davison, having lost the vellum copy, probably had one of the paper ones (which said paper was better than vellum to show off the printing) bound up. One point is certain; that if there be a vellum copy at the British Museum, there cannot be another "in the possession of a gentleman residing at Cheam, in Surrey."

B. BENSLEY.

[There is a vellum copy of Dr. Clarke's *Life of Admiral Nelson*, 2 vols. 4to, 1809, in the British Museum. It is splendidly bound, and kept in a case. We have recently had the pleasure of conning it over.—ED.]

"ANTONY AND CLEOPATRA," Act IV. Sc. 9.—

"1st. Soldier. . . . Hark, the drums
Demurely wake the sleepers."

Mr. Staunton has this note upon the word *demurely*:—

"*Demurely* in this place is more than suspicious. Mr. Collier's annotator conjectures 'Do early,' and Mr. Dyce 'Do merrily;' but neither reading is very felicitous."

But why suspicious, or why alter it all? The literal meaning of *demurely* is, customary, according to custom. The word is derived from the French word, *de mœurs*. Now *mœurs*, means customs; and that again is derived from the Latin words, *de more*—according to custom.

Warburton says the word here bears the meaning of solemnly; and quotes this passage in Milton in support of that opinion:—

"Come Pensive Nun, devout and pure,
Sober, steadfast, and demure."

But even here, the original meaning is just as applicable; and he has no authority for "solemnly" but the context:—

"Come Pensive Nun, devout and pure,
Sober, steadfast, and demure,"—

i. e. observing your usual demeanour, according to your wont.

That Shakspeare, who so often uses words in their very primitive sense (and uses them, too, so correctly), intended it to bear this meaning, I have no doubt; indeed, I am inclined to think that it was the only meaning it did bear in his day. And if strictly analysed, it will be found to be its meaning now, though used reproachfully.

This granted, the sense of the passage becomes clear enough:—

"Hark the drums
Demurely wake the sleepers,"—

i. e. according to custom—the customary drums. The word is extremely applicable, when we remember the regularity of all military observances; and that it was the morning drums—the *réveil*.

JAMES NICHOLS, M.R.C.P.

13, Savile Row.

A CURIOUS REQUEST.—Is not the following scrap, cut from a local newspaper, worthy of preservation in "N. & Q."?—

"The following notice was lately posted on the doors of the parish church at Holsworthy, Devon:—

"Extract from the will of the late Rev. Thomas Merryck:—"I give and bequeath the sum of 100*l*. in trust to pay the dividends annually to the churchwardens of the parish of Holsworthy, who shall openly give 2*l*. 10*s*. to the young single woman resident in that parish who is under 30 years of age and generally esteemed by the young as the most deserving, and the most handsome, and the most noted for quietness and attendance at church: and on the next day shall openly give the remainder of the dividend to any spinster not under 60 years of age, and noted for the like virtues, and not receiving parochial relief." The churchwardens will be glad to receive the names of any persons who consider themselves entitled to either of the above bounties before the 19th inst."

T. B.

MEEHLIN: CHURCH OF NOTRE DAME BEYOND THE DYLE.

"Icy gist la noble dame Elisabeth
Egerton, espouse du treprudent
Chevalier Messire Guillaume Stanley,
Coronel et du Conseil de Guerre
de Sa Ma^{te} d'Espagne la quelle trespas-
sa de ceste vie le 10 d'Avril, 1614.
Priez Dieu pour son ame."

Colonel Wm. Stanley above mentioned was buried in the same tomb 6 March, 1630, and also Roland Garett, his cousin, 26 June, 1628.

W. H. JAMES WEALE.

Bruges.

DR. JOHNSON: "WHICH."—In a letter in my possession, written by Dr. Johnson to my great-grandfather, occurs the following paragraph, which

I think is worth making a note of, on account of the peculiar way in which the Doctor uses the pronoun *which* :—

“I have obtained a benefit play for Miss Williams, which yet will not be for her benefit without the concurrence of her friends, among *which* she numbers you.”

In his *Dictionary*, Johnson defines “*which*” as “the pronoun relative—relating to things”; and although he adds, “it formerly was used for *who* and related likewise to persons,” yet he gives no more modern instance than a quotation from Shakespeare.

BEARLEY.

DIAL MOTTOES.—At Courmayeur, Piedmont :

“Afflictis lentæ, celeres gaudentibus, hora.”

At Visp, Switzerland :—

“Omnes time, propter unam.”

R. R. DEES.

Wallsend.

ENGLISH-FRENCH.—A box is placed at the Charing Cross Station of the South Eastern Railway to receive donations for the blind, without indicating the particular institution in any way. The French are invited to contribute thereto in the following terms :—

“L'Association pour le bien, etre (!) des Aveugles Accepter avec Reconnaissance la moindre aide pour ses Fonds.”

B. J. T.

GAUGE: GUAGE.—I find *The Times* habitually spells *guage* and *guager*, “*gauge*” and “*gauger*.” Surely this is inconsistent with all rule and precedent. *Guage* and *guager* find their equivalent in *wage* and *wager*; just as *guard* becomes *ward*, and *guarantee*, *warranty*. There is no instance that I am aware of in English, of *aw* being pronounced *a*, save this one—the arbitrary pronunciation of the “Thunderer”—*brutum fulmen* at least here. Other fancy spellings are “*kerb*,” for *curb-stone*; “*berth*” for *birth* (sleeping place on board ship); and “*fullness*,” for *fulness* (*Athenæum*). May I correct another misspelling, very common now-a-days? *Millionaire* should be invariably *millionnaire*, as we write *debonnaire* in French.

O. T. D.

PERENNIAL SUPERSTITION.—

“Je recueille autant que possible des renseignements sur les traditions, coutumes et histoires locales. J'ai fait déjà plusieurs petites découvertes fort curieuses. Ecoutez, par exemple, ceci :

“J'étais, il y a quelque temps, à la noce d'un mien parent, dans le canton de Boos, à la Neuville-Chant-d'Oisel. Les mariés, à leur grand effroi, durent étrenner la nouvelle mairie. Aucun mariage avant le leur n'y avait encore été fait. Savez-vous ce qui les inquiétait? C'est que dans cette salle neuve on n'eût pas, pour la consacrer, versé la *sang du coq*. En effet, il ne se fait point de mariage à la Neuville-Chant-d'Oisel sans qu'on ne répande dans la chambre des époux le sang d'un coq.

“Cet usage vient directement de la Grèce et de Rome. Il ne s'applique pas seulement à la maison qu'habiteront les nouveaux mariés, il doit l'être aussi à la salle des ma-

riages, au moins à son inauguration. On n'osait avouer au maire ce désir de ne point renoncer à cette tradition, mais on n'osait non plus se marier dans un lieu où n'aurait pas été versé le sang du coq. Mon parent et sa fiancée eurent recours à un biais : ils demandèrent au maire la permission de faire le repas de noce dans la mairie même ; le maire, qui est un homme d'esprit, devina parfaitement le motif de la demande, à laquelle il consentit ; le repas se fit et se prépara dans la mairie ; l'on y put ainsi laisser tomber quelques gouttes du sang qui devait porter chance aux jeunes époux.

“N'est-il pas étrange qu'un tel usage ait survécu de près de deux mille ans à la religion qui en faisait un devoir ?

“Vous voyez, monsieur, qu'il fait bon, comme, vous l'avez dit, d'avoir l'œil à tout ; on s'instruit à regarder autour de soi presque autant qu'à lire.”—*Le Siècle*, Aug. 28, 1865.

The above evidence of the durability of a superstition seems to me worth preserving in “N. & Q.”

FITZHOPELINS.

Malines.

Queries.

ANONYMOUS WORK.—

“EBRIETATIS ENCOMIUM : or, the Praise of Drunkenness ; wherein is authentically, and most evidently proved, the necessity of frequently getting Drunk ; and, that the Practice of getting Drunk is most ancient, primitive, and catholic. Confirmed by the Example of Heathens, Turks, Infidels, primitive Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free-Masons, and other Men of Learning in all Ages. By Boniface Oinophilus de Monte Frasconi, A.B.C. London, 1728, 12mo, with frontispiece.”

I am not aware that anything is known as to the author of the above tract. I copy the following from the *Country Journal* ; or, the *Craftsman*, July 15, 1727 :—

“Advertisement to the Publick.

“I thought I had secured myself from all censure, when, in the Preface to a little Piece (composed for universal Entertainment and Instruction), entitled *Ebrietas Encomium : or, the Praise of Drunkenness, &c.* I have declared that, ‘I am very well contented the World should believe me as much a Drunkard as Erasmus (who wrote the *Praise of Folly*) was a Fool, and weigh me in the same Balance.’ The Translator of Erasmus is now (deservedly) a Right Reverend Prelate, and to him I appeal for the innocence of my Performance ; wherein (after the same Manner Erasmus has established Folly) ‘I have evidently proved the necessity of frequently getting Drunk, and shewn that the Practice of it is most Ancient, Primitive and Catholic. Illustrated by the examples of Turks, Infidels, Heathens, and Hereticks, Doctors, Philosophers, Poets, Free-Masons, and other Men of Learning in all Ages.’ So that I now hope so useful a Treatise may (without any Molestation) be sold as usual, by Mr. CURRIE, in the Strand, to whom I gave it, to print ; as my own Act and Deed.

“R——T S——A.

“Southampton, June 27, 1727.”

It is possible, though not probable, that the above is a puffing advertisement by CURRIE. I think it genuine, and send it as a query, hoping that it

may be the key by which some reader of "N. & Q." may give the full name of the author of this curious but well known tract. W. LEE.

JOHN BAILEY.—I shall be glad of any particulars of this gentleman, better known from the cognomen Jack Bailey, who was the chief promoter of the fashionable acquirement of driving four-in-hand. A box-seat alongside of John Bailey from London to Oxford, and *vice versa*, on the Birmingham post-coach, was usually booked for a fortnight in advance. He lived and died much respected, and bequeathed to Sir Henry Peyton, the second baronet, his silver watch, the regulator or time-piece in all his journeys between the George and Blue Boar, Holborn, and the Angel Inn at Oxford. ♦

MRS. E. BATTYE.—This lady published *Giuliano de Medicis and other Poems*, 1838, Southwell. Is *Giuliano de Medicis* a drama, or does the volume contain any dramatic poetry? R. INGLIS.

BIBLIOGRAPHICAL QUERIES.—Is anything known of the authorship, and what is the date, of *Pasquine in a Traunce*,* &c.? London, printed by Wm. Seres, 4to (see Watt, s. v. Seres). Who wrote *A Voyage through Hell*, &c.? London: Richardson & Co. 1770, 8vo; *Moloch turned Painter*? London: Organ, 1771, 4to; and *A Discourse on the Four Last Things*, &c.? London: Wilson & Fell, 1763, 8vo. A. CHALLSTETH.

Gray's Inn.

"THE CABINET" (3 vols. 8vo. Norwich, 1704-5.) Can any of the readers of "N. & Q." tell me who were the authors of the following articles in the above-named work?—

(Vol. I.)—1. Preface.—2. Honorius.—3. What constitutes a Man?—4. The Rights of Juries.—5. Party Spirit.—6. The Necessity of a Reform.

(Vol. II.)—1. The present Situation of the Country.—2. The Code of Nature.—3. The Vision.—4. Necessity of a Convention.—5. Public Speaking.—6. On Primogeniture.—7. "The Feareful Harte," &c.—8. Effects of War.—9. A Rhapsody.—10. March to Leicester.—11. Ode in Imitation of Callistratus.—12. A Dream.—13. The Soldier.—14. Waste Lands.—15. Popular Societies.—16. The English Constitution, &c.—17. Lines on Bishop Corbet.—18. Origin of Despotism.—19. Standing Armies.—20. Lines to Sylvia.—21. The Art of leading the Public Mind.

(Vol. III.)—1. Suspension of Habeas Corpus Act.—2. The Custom of Praying for Kings.—3.

[* *Pasquine in a Traunce*, by W. P., printed by W. Seres [1570?], and again by Thomas Este, Lond. 1584, 1to, is a translation of a work by Cælius Secundus Curio, Professor of Eloquence at Lausanne and Basle, entitled *Pasquillus Ecstasticus, una cum aliis etiam aliquot sanctis pariter et lepidis dialogis, quibus præcipua religionis nostræ capita elegantissime explicantur*, Basle, 8vo, 1544, et Genevæ, 8vo, 1667.—Ed.]

What Government is best adapted for the Research of Truth?—4. Stanzas on the 29th of May.—5. Ode to Moderation.—6. Expenditure in War and Peace.—7. On Oppression.—8. Love and Patriotism.—9. Simplicity of Ancient Manners.—10. Public Charities. Q.

CASA, GARROPOLI, REDI.—In *A Letter on the present State of Learning in Europe*, London, 1708, pp. 184, Casa, Garropoli, and Redi, are called "forgotten rhymesters," and "vile flatterers of Louis XIV." I wish to know whom the writer means. The only name of the above which I know is Redi, and I do not think that the author of *Bacco in Toscana* is intended. E. N. H.

CHRISTENDOM.—When was the word *Christendom* first used as a collective noun to denote the portion of the globe in which Christianity prevails? What corresponding term is there in Latin or Italian? P. S. C.

DELAVAL OF SEATON DELAVAL.—Where is to be found any good genealogical account of this family? All the notices that I have seen are defective and inaccurate. The late Lord Delaval claimed to be nineteenth in descent from Gilbert de la Val, one of the barons who was in arms against King John; and—

"To commemorate the actions of his ancestor, his supporters were two barons in complete armour, but without their helmets, all proper, the dexter one holding in his right hand a scaled deed inscribed "*Magna Charta*," and in his left a drawn sword resting on the shield, and the sinister one holding a spear with a banner gules fringed and charged with a lion passant guardant, or, being the arms of William I., cousin to one of the ancient Barons of this name, who also carried one of his head banners when he invaded England."—Thomson's *Magna Charta*, 810, 311.

E. H. A.

DRUIDISM.—Although I find several articles relating to Druidism scattered through "N. & Q.," yet the *questio rerata* of the derivation of the word has not been discussed. Perhaps you or one of your learned correspondents would kindly supply the most plausible conjecture on this subject supported by authorities. MANCUNIENTIS.

ENGLOWESE.—The arms of this family, often borne by members of the Gorges family in the sixth quartering of their shield, has been the subject of so many mistakes in its description that it is almost impossible to decide on the correct one. On the tomb of Sir Edward Gorges and Anne Howard his wife in the chancel of Wraxall church, Somersetshire, the arms are painted thus: "Arg. a chev. btw. 3 crosses patée sa."

On a shield over the fire-place in the large hall at Charlton House, Wraxall (formerly the residence of the Gorges), they are represented: "Arg. a chev. btw. 3 quateres on dice sa."

In a sketch of the Gorges arms taken out of the Heralds' College many years ago, and on

which is this note "Visitation of Somersetshire, 1623," they are thus drawn: "Arg. a chev. btw. 3 billets sa. guttée d'eau," four on each.

Which of these is correct? Where can I obtain an authority for the correct drawing of the arms? How did the Gorges family claim to quarter them? T. B. ALLEN.

"THE BOOK OF ENOCH."—Many works have appeared on this subject. I find two German editions frequently referred to; viz. (1) *Das Buch Enoch in vollständiger Uebersetzung, mit fortlaufendem Commentär, &c.*, von Andr. G. Hoffmann (Jena. Zweite Abtheilung, 8vo, 1838); (2) *Das Buch Enoch, &c.*, von Dr. A. Dillmann (Leipzig, 1853.)

As I have not seen either of these works, can any of your correspondents inform me if Dr. Dillmann has thrown any additional light on the so-called *Book of Enoch*? I understand he has written a very valuable "Introduction."

J. DALTON.

EPIGRAMS.—I shall be glad to know the authors of the following works:—

"Epigrams of Martial, Englished, with some other pieces, Ancient and Modern." 8vo. 1695.

"A Book of New Epigrams, by the same hand that translated Martial." 8vo. 1695.

"New Epigrams." Part 2. 8vo.

"A Court of Judicature in imitation of Libarius, with New Epigrams, by the hand that translated Martial. 8vo. 1697."

"Odes and Elegies upon Divine and Moral Subjects." 8vo. 1698.

CHALK-DOWN.

THE FENIANS.—In the discussions which have appeared on the subject of the Fenians, I have been much surprised to see no reference to the dialogue in Scott's *Antiquary*, on this subject, between Mr. Jonathan Oldbuck and Captain Hector Macintyre. The latter quotes a passage from a Celtic poem, in which mention is made of the "bare-armed Fenians." It occurs just before the adventure with the "phoca," which all readers of the book will recollect. Where did Scott find the "Fenians"? W.

"FAIR PLAY IS A JEWEL."—Can any of your correspondents say where this saying is to be found? H. M. HEETS.

HOMER.—It is hazardous to ask Homeric questions, as the answers may be overwhelming. I am collecting matter relating to translations, and shall be obliged by information as to any in Danish, Icelandic, or Dutch. I do not ask for criticism, there not being room for it in "N. & Q.," but wish to know of each whether it is thought to be 1, faithful to the words? 2, to the spirit? 3, poetical in its own language? 4, of any value? E. N. H.

IMMACULATE CONCEPTION.—In Scott's *Continuation of Milner's Church History* (i. 443), a decree

of the Council of Trent is quoted (apparently from Sleidan, but I am unable to verify it), which, after stating that concupiscence remains in the baptized, but that its guilt is washed away in the Sacrament, goes on to say that the Virgin Mary is not included in the decree, but that that is to be held which Sixtus IV. had defined. There the quotation ends; but the historian proceeds to say, with an apparent reference to Sleidan and Maimbourg, or one of them, that that Pope had declared heretics all those who should maintain that the Virgin was conceived in original sin.

May I ask your learned correspondent F. C. H. if this is correct? And if so, where the authority for it is to be found? It seems to assert as *de fide* the Immaculate Conception, which I thought till recent times had never been held as more than a pious and probable opinion in the Church of Rome. See, for example, Massillon's *Sermons on the Conception*. LYTTLETON.

Hagley, Stourbridge.

OXFORDSHIRE MILITIA.—I am collecting materials for a sketch of the early history of this corps, 1778-1814, and would feel greatly obliged for any information not to be found in "The Army Lists." A. M. HARTE.

United Service Club, Dublin.

PINGOS, THE ENGRAVERS.—Can any of your readers give me any particulars of the lives of the Pingos, father and son, who were engravers to the Mint during a considerable part of the reign of George III.? * NUMISMATICUS.

SEE OF DUBLIN: EARLY EPISCOPAL RECORDS.—What early episcopal records are still preserved of the see of Dublin? Has the "Repertorium Viride" ever been printed; and, if so, when? What transcripts (if any) of early episcopal registers of this see are to be found in the public libraries of Dublin? AIKEN IRVING.

TENNYSON'S "MAY QUEEN."—In Mr. C. Knight's *Half Hours with the best Authors*, it is stated that Tennyson's first volume of Poems was published in 1830. I should be obliged if some one of your readers would inform me in what year the third part, or what is called "the conclusion" of *The May Queen* first appeared. S. S. S.

Mrs. E. HILL TROTTER, published in 1838, at Kensington, *Cinderbriht*, a Drama, and Poems. Can any of your readers inform me whether the authoress was a native of Scotland, and whether she published any other works? R. IRVING.

MARY CLARE WARNER.—Who was Mary Clare Warner, aged twenty-five, who was professed in

[* Some brief notices of Thomas Pingo, sen., are given in Noble's *College of Arms*, p. 426; and in Kugler's *Künstler-Lexicon*, xi. 720. He is also incidentally noticed in "N. & Q." 2nd S. ii. 494; v. 417, 418.—Ed.]

1637 at the poor Clares of Gravelines? Lady Warner (Clare of Jesus Warner) was thirty-one at her profession in the same year, and her children were mere infants at the time. THUS.

WASHING HANDS AND FEET BEFORE MEALS.—At the present day it is customary before sitting down to dinner, &c., for persons to wash their hands. This, in a sanitary point of view, is quite proper, but I wish to ascertain if our Hebrew brethren do not practise it as a ceremony of another description. There are many instances in Genesis of the feet being washed before meals; and also the instance of our Blessed Redeemer at his Last Supper. Is it still a ceremony amongst the Hebrews? It is as ancient as Abraham.

S. REDMOND.

Liverpool.

Queries with Answers.

BIBLICAL VERSIFICATIONS IN ENGLISH.—MR. BAHAM mentions (3rd S. viii. 201) an anonymous version of *Solomon's Song*. Is it one in four cantos, entitled the *Fair Circassian*? I had such a poem, published in the early part of the eighteenth century, so called, metriciously written; evidently the canticles formed into a dramatic poem, accompanied by other amatory verses, and a pitiful lament for the young and talented scholar who had died from the cruelty of his mistress. I have searched in vain for the volume in the *curiosæ* of my books. I have forgotten also the source from which I derived my information, that the unhappy author was the voluminous translator Creech, of whom little seems to be known but his tragical death, and that involved in mystery. Lowndes has I see a pamphlet mentioned thus, under art. "Creech, Thomas":—

"A Step to Oxford; or a Mad Essay on the Rev. Mr. Thos. Creech hanging himself, as it is said, for Love; with the Character of his Mistress in a Letter to a Person of Quality. London, 1704. 4to." 12 leaves. Boswell, 2386. 7s. 6d.

I should like this memorandum to elicit something more of Creech and his career, if Mr. Nichols's, or other works of literary anecdote, can furnish such additions. J. A. G.

[*The Fair Circassian*, a Dramatic Performance, done from the Original by a Gentleman-Commoner of Oxford, 1720, 4to. is by Dr. Samuel Orrell. *The Song of Solomon* has also been versified by D. Fenner (Anon.), 1587, 8vo; by G. S. i. e. George Sandys, 1642, 4to; Anon. 1653, 8vo; by J. Lloyd (Anon.), 1681, 4to; by R. Fleming, 1691, 8vo; in blank verse by J. Bland, 1750, 8vo; Anon. 1781, 4to, &c. There is an excellent article respecting Thomas Creech, with what appears to be a complete list of his translations, in Wood's *Athenæ* (Bliss), iv. 739. But Wood's account of him does not carry us down to his death, nor give us some particulars which

may be found in Nichols's *Select Poems*, i. 130. Consult also Kippis's *Biog. Britannica*, iv. 432, and Hearn's *Diary*, ii. 582. There was a pamphlet published in 1709, by H. Hills, in Black-Fryars (pp. 16), entitled *Daphnis: or a Pastoral Elegy upon the unfortunate Death of Mr. Thomas Creech*, with a poem on *The Despairing Lover*, and *The Despairing Shepherd*. The principal poem speaks of his death and the cause of it plainly enough; and it is of quite sufficient merit to find a place in any life of poor Creech. The second poem was probably written in reference to his death, though this is not expressed. It is on a person who hanged himself on account of an unrequited passion. The third is the well known little poem, commencing—

"Alexis shunn'd his fellow swains,
Their rural sports, and jocund strains,"—

and was probably written on the same occasion.]

A GUESS AT AUTHORSHIP.—*Christ's Bloudie Sweat, or the Sonne of God in his Agonie*. In Verse. Lond. 1613, 4to. By J. F. The question arises, who was this J. F.? Now, in 1629, the Rev. Joseph Fletcher, A.M., published *The Historie of the perfect-cursed-blessed Man*, in verse, and in the absence of any other claimant to the initials attached to the tract of 1613, I am inclined to assign them to Joseph Fletcher.

W. CAREW HAZLITT.

[In Jolley's Catalogue, ii. 1143, a copy of *The Historie of the Perfect-Cursed-Blessed Man* is described of the date 1628, and it is there said to be "by J. F., M.A., Rector of Welbie [Wilby] in Suffolk. Printed by M. Flesher, and are to be solde at the signe of the Greyhound in Paul's Churchyard, 4to, 1628." Following the title is an emblematical print by T. Cecil, on the reverse of which is the Errata, with this curious remark: "Errata are not many, and yet fewer in some copies, for as they were spied in the presse they were amended in the remaining copies." To each section of the work is an emblematical print, and at the end is one of "Man Triumphant." Mr. Bindley's copy of this excessively rare volume sold for 28l. 2s.

About the centre of the chancel of Wilby Church, in Suffolk, is a brass plate with the following inscription:—

"The memorie of the pious and worthily deserving Mr. Joseph Fletcher, late Rector of this church. He departed this life the 28th of September, 1637, aged 60 years.

"Rectores bini simul hic sine pneumate vivunt.

Qui dum spirarunt verus uterq; fuit.

Nomine verus erat prior, alter nomine Fletcher,
Hic verus verum quem via vera docet.

"Two parsons here under one stone are lay'd
Who whiles they liv'd were both true Parsons sayd:
The first was True by name, Fletcher indeed,
Who left for all the True-way book to read:
Who doth, though dead, to all the true way tread,
Whose booke the true-way still the truth doth spread."]

NUMBER FORTY.—Has the number *forty* any mystical meaning? Henry Cornelius Agrippa

makes it the number of expiation. It very often occurs as a period of time. It rained 40 days and 40 nights at the Deluge. The Israelites wandered 40 years in the wilderness. Moses was in the Mount 40 days. Goliath defied the armies of Israel, it is said, for 40 days. Our Lord was 40 days in the desert, and as commemorative of this we have the 40 days of Lent. Then in Scotch Law there are the 40 years prescription (*usucapio* of the Civil Law); 40 days' residence for establishing a domicile, and an inhibition must be recorded within 40 days. In the Canon Law there was the 40 days during which an excommunicated person might seek absolution. D. M.

Glasgow.

[Although a measure of prominence is certainly given to the number forty in the Bible, we do not apprehend that it is there invested with any mystical meaning. Should our correspondent wish to investigate the subject, we would recommend a comprehensive view; that is, a view not restricted to a single number, but one extending to such others as equally claim attention in Scripture. For aid in this inquiry we would suggest the perusal of the article "Number" in Dr. Smith's *Dictionary of the Bible*.]

HOMER ON THE AGE OF NESTOR. — Will you kindly inform me as to what you consider to be Homer's conception of the age of Nestor? (Vide *Il.* i. 250-53, Clarke's edition). I confess that, owing to the different significations given to this passage by Accius, Cicero, Horace, Ovid, and other Latin authors, besides the bewilderments of the commentators from Didymus downwards, I am puzzled exceedingly. I do not know, in fact, whether to set the γήρην down at sixty (20×3), ninety (30×3), or three hundred (100×3). If you, or any of your correspondents, will illumine my darkness, I shall be much obliged.

PIERCE EGAN, JUN.

Woodridings, Pinner.

[We incline to the opinion that, in the four Homeric lines to which our correspondent refers, it was never intended to determine Nestor's exact age. By this passage, and by the line in the *Odyssey* —

Τῆς γὰρ δὴ μὴ φασὶν ἀνδρῶσθαι γένε' ἀνδρῶν,
iii. 245,—

it appears to be intimated that Nestor had reigned over three consecutive generations of men. If out of such data commentators have attempted to make more than "meets the eye," no wonder they cannot agree.]

KENNETH MACAULAY published in 1827 *The Colony of Sierra Leone Vindicated*. In 1830, I find this work referred to as by the late Mr. Kenneth Macaulay. When did he die? S. Y. R.

[Kenneth Macaulay died at Sierra Leone on June 5, 1829, after a residence of upwards of twenty years at that colony. *Gent. Mag.* xcix. (ii.) 651.]

Replied.

LETTERS OF JUNIUS.

(3rd S. viii. 182, 230.)

The revival in your pages of discussions respecting Junius comes accompanied by many solemn recollections. Within a few months there have been taken from us two of your correspondents, whom the questions now raised would have stirred like the call of a trumpet. Not only, within that period, has the grave closed over MR. PARKES, whose Franciscan investigations promised to be of the very highest value, but also over that greater than MR. PARKES, whose acquaintance with the whole Junius controversy, as with many others of the mysteries of our literature, I never expect to see equalled;—I allude to the late MR. DILKE. With the calmness which marked his outpourings of knowledge, indefatigably gathered up, by constant inquiry in all directions, he would have set us right in a few minutes as to the true bearings of MR. HART's new documents. In the darkness which has succeeded on the withdrawal of two such eminent lights, I would ask to be permitted to direct attention to the dates of these papers, and to solicit some further information on the questions which thence arise.

The new documents show that on the 28th May, 1771, the request of the Commissioners of the Navy to purchase 1300 trees in Whittlebury and Salcey Forests was directed by the Lords of the Treasury to be communicated to the Duke of Grafton, as ranger of Whittlebury, and to the Earl of Halifax as ranger of Salcey.

On the 7th November, 1771, a letter from the Duke of Grafton, complaining of the conduct of the agent or deputy of Mr. John Pitt, Surveyor-General of the Woods, in reference to those 1300 trees, was taken into consideration by the Lords of the Treasury. We may presume that that letter was written a few days, or at most a few weeks, before that date.

On the 3rd December, 1771, Mr. Surveyor Pitt attended the Lords of the Treasury. The whole business was investigated. Mr. Pitt threw all the blame upon his deputy, whom he stated that he had dismissed. "My Lords" lectured Mr. Pitt on "the evil tendency of a proceeding of this nature." Mr. Pitt submitted with exemplary meekness to be, what Junius terms, "browbeaten and insulted." The Lords, as Junius also states, recalled their warrant, and the oaks of Whittlebury remained unfelled.

All this was communicated to the Duke of Grafton from the Lords of the Treasury, in a reply to his letter, which reply was dated 13th December, 1771.

Such is the order of the proceedings as detailed in MR. HART's documents. It agrees with that

stated by Junius. In his letter to the Duke of Grafton, we substantially find the complaint of the Duke, the dismissal of the Deputy, the browbeating of Mr. Pitt, and the decision of the Lords of the Treasury. But Junius's letter which contains all these things was dated on the 28th September, 1771. (Woodfall, 1812, ii. 321, and ed. 1772, ii. 248.) How is the prevision of Junius to be accounted for?

Cannot some correspondent give us a few particulars respecting "Mr. Phillips, of Cecil Street, and afterwards of Church Court, Temple?" Was he the predecessor of any existing firm of lawyers? And cannot Mr. HART, whose diligence in bringing to light these valuable entries entitles him to universal thanks, discover some further information in the books or papers of the Lords of the Admiralty, or in those of the Commissioners of the Navy?

JOHN BRUCE.

BECKFORD'S "THOUGHTS ON HUNTING," ETC.

(3rd S. viii. 146.)

A few remarks from a Dorsetshire man may assist the inquiry in "N. & Q." as regards the author of the above work. Peter Beckford of Iwerne, Steepleton, who succeeded his father Juliana Beckford of the Island of Jamaica, as owner of Steepleton, 1765, was, as the *Retrospective Review* states, a most accomplished hunter, who "could bag a fox in Greek, find a hare in Latin, inspect his kennels in Indian, and direct the economy of the stables in excellent French." His letters, very popular in their day, especially in Dorsetshire, a crack hunting county, were original, from his own practice and observation, and not borrowed from *The Art and Pleasures of Hare-Hunting*, London, 8vo, 1750. Beckford's letters were printed among the treatises on hunting compiled by William Blane, Esq.,—title, *On Hare-Hunting, from Xenophon*, by W. Blane, Esq., Lond. 1788. But I do not find them in Blane's *Encyclopædia of Rural Sports*, published about twenty years since, of which I have a copy with the title-page missing. I fear neither Blane nor Beckford must be classed in their treatises with the prose *Cynegetica* of Xenophon or Arrian; but there is a treatise, "*Arrian on Coursing*," the *Cynegeticus* of the Younger Xenophon, translated from the Greek, with Classical and Practical Annotations," which exhausts the *Cynegetica* only incidentally handled by Beckford and Blane. Two hundred and fifty copies of this work were published by Bohn, 1831, and soon passed into the hands of scholars and learned book collectors, in whose libraries they are only to be found, being too deeply classical and too expensive, with em-

bellishments from the Antique, for general circulation.

The author of this scholar-like treatise, whose name does not appear in the title-page, was the Rev. William Dansey of Blandford, in Dorsetshire, five miles from Steepleton, where Peter Beckford composed his letters. It is singular that Dansey makes no mention of Beckford in the long list of "*Bibliotheca Cynegetica*" at the end of his *Arrian*, which he had consulted for the perfection of the work. Books in all languages, ancient and modern, are specified in this list, and references to the passages given from which he drew information.

He observes that the partial labours of Mr. Blane "on Hare-Hunting from Xenophon" were derived from Schneider's *Annotations*. He would, I am sure, have quoted Beckford had he considered him anything more than "a literary sportsman wishing to enliven his communications by a reference to the *Cynegeticus*, and quoting it in his vernacular tongue." Dansey was something more than a literary sportsman. His treatise leaves no particular of ancient or modern hunting unexplained or unillustrated, the vignettes from classical medals are as chaste as the text of the whole work is recondite. As a specimen of annotation to authors quoted, take this at the end of the list. "London, 1710: *The Chase*, a poem by William Somerville, Esq."

To this list might be added the French *Cynegetica* of Gauchet, Pomey, Passerat, &c., &c.; the *Encyclopédie Méthodique, Dictionnaire de toutes les espèces de Chasses*; and the Italian *Cynegetica* of Pogessi, Gatti, &c.; to some of which the author is indebted for a few remarks. The catalogue might be amplified by the numerous tracts on the laws of the chase collected by Fritsch and Manwood; the "Notices of Early British and Anglo-Saxon Hunting," gathered by Pegge, in the *Archæologia*; by Strutt in his *Sports and Pastimes*; and by Turner in his *History of the Anglo-Saxons*; and, though last, not least valuable, whether we regard the novelty of such a summary, or the elegance and classic taste of its execution, the article on hunting by Mr. Smedley in the *Encyclopædia Metropolitana*. Of the English *Cynegetica*, Dansey adds, Somerville's *Chase* is alone admitted; the doggerel of *The Buke of St. Albans* by Dame Juliana Berners, or the "One sumtyme scole mayster of Seynt Albons," 1480, are too quaint for the present age. I confine my extracts to Somerville's charming little poem in English. The wide-world hunting lore from ancient classics can only be guessed at by studying carefully Dansey's *Cynegeticus*, 1831.

QUEEN'S GARDENS.

NOT GUILTY.

(3rd S. viii. 208.)

This plea, which is also called *the general issue*, is used for the purpose of enabling the court to try the prisoner for the offence for which he is indicted. The courts cannot try a cause, whether criminal or civil, until the plaintiff and defendant are *at an issue*; that is, until the plaintiff asserts one thing, and the defendant traverses or denies it, or confesses it and avoids it, by pleading something which avoids the effect of his confession.

Now, a criminal cause bears some analogy to a civil cause. In the former case, the crown is the plaintiff, and the prisoner is the defendant. The indictment states the cause of complaint, and answers to the declaration in a civil action by which the plaintiff states his cause of action. The prisoner's plea of not guilty answers to a traverse at common law. In addition to other pleas, the prisoner can plead by way of confession and avoidance, the special pleas of *autrefois convict*, *autrefois acquit*, *autrefois attain*, and *pardon*.

Now, a prisoner is generally confined to two modes of answering the indictment, either by saying that he is guilty or that he is not guilty. If he confess the crime mentioned in the indictment by saying that he is guilty, and persist in this course, the court cannot try the cause, and has nothing to do but to award judgment. But out of tenderness to the life of the prisoner, and in order that he may have the benefit of any doubt of his guilt which may arise upon the face of the evidence alone, the court, at least in capital cases, will advise the prisoner to plead not guilty, and so ensure to himself the benefit of a fair trial. (See Stephen's *Comm.* vol. iv. p. 461.)

VERAX will see that the question guilty or not guilty is not a useless inquiry. The prisoner has an option of confession, though the court is, in capital cases, reluctant to take advantage of it. The court does not stand in the relation of father confessor to the prisoner. It does not wish to have his confidence; it is a judge of his legal, not of his moral guilt. If he insists on confession, the court will act upon it because, in the words of Serjeant Hawkins (*Pleas of the Crown*. ii. 469), "it is the highest conviction that can be;" and the court would be neglecting its duty if it would not act upon such strong presumptive evidence of guilt. But, unless it be so compelled, it prefers to have the prisoner's guilt established by legal proof by third persons rather than by his own confession.

The plea of *not guilty* has a technical sense. By using it the prisoner puts himself upon the trial by jury. It would be hard upon a prisoner to disallow him such a plea, as it is used for a purpose which is irrespective of his moral guilt.

W. J. TILL.

THE BED AND STATURE OF OG, KING OF BASHAN.

(3rd S. viii. 207.)

The Orientals have no separate sleeping apartments, but repose all night in the same room and on the same seat they have sat, or rather reclined, on in the day. These are best known to us as *divâns*, which were merely elevations of the floor round three sides of a room, whereon cushions were placed. Nevertheless they had something like a bedstead when they slept on the house-top. The form of such bedstead is perhaps nearly the same as those described by Wilkinson in his *Ancient Egyptians*. These had a rest for the head, as the Chinese and Japanese have, usually of wood, and certainly as comfortable as the stone pillow which Jacob used. The Hebrew word for bed, meaning mattress, bolster, or pillow, is *mitah*, *mittah*. The frame to hold such bedding is called *erese*, corresponding to our bedstead. The latter word only occurs in Deut. iii. 11, Job vii. 13, Ps. vi. 7, xli. 4, cxxxii. 3, Prov. vii. 16, Song i. 16, Amos iii. 12, vi. 4. There is no ground for the suggestion of Dathe, that the passage respecting Og's iron bedstead (Deut. iii. 11) is a subsequent interpolation, for the same passage is found in the same words in the Samaritan Pentateuch. "The cubit of a man" is the space from the tip of the finger (not from the wrist, as Gesenius asserts) to the elbow, that is half a yard, and from the centre of the chest to the tip of the finger a yard, as both arms extended from tip to tip of the fingers make a fathom, or six feet. This is the rude system of measurement before astronomical and geodesiacal corrections were adopted. Smith's *Dictionary of the Bible* (ii. 594) is in error in stating the length of Og's bedstead at 15½ feet, it should be 13½, from which if we deduct one-third, the usual proportion, we have Og's height 9 feet; Goliath's was a span, or 9 inches more. Now 8 feet 4 inches was the height of O'Brien, whose skeleton, 8 feet high, is still preserved in Hunter's Museum, Lincoln's Inn Fields. One of Frederick the Great's guards was 8½ feet high, and a yeoman of Duke John Frederick, at Brunswick, Hanover, was of the same height (Haller, *Elem. Phys.*, xxx. i.). The ancient measurement being based on the space of the outstretched arms, which is the same as a man's height, some little deduction from our reckoning in feet must be made, because the average of the ancient Israelites, judging them by the Arabs of the present day, could not stretch their arms quite so far as six feet, still less could they span nine inches.

The word *Rephaim* (rendered *giants*) means the *dead*; it also means the *marvellous*, because the size of the bones were marvellous when ascribed to men, such bones being perhaps those of the megatheria. Augustin was much interested in

time at least, it would have failed to elicit admiration; and Winckelmann, while expressing his own dislike, wonders that the tender Theocritus should have bestowed it upon the nymph of whom his Daphnis became enamoured:—

Κἄμ' ἐκ τῷ ἄντρῳ σύνοφρος κόρα ἐχθὲς ἰδοῖσα.

Idyll. viii. 72.

In Ulysses, to whom Isaac Porphyrogenetes attributed the σύνοφρος, it is more appropriate; and it may be thought to add a fitting sternness to the ideal Hercules, whom Herodes depicted, as we learn from Philostratus (*De Vit. Sophist.* lib. ii.), τῶν ὀφρύων λασίως ἔχων; or to Palamedes, to whom the same writer attributes ὀφρὺς ἐμβάλ-
λοῦσας πρὸς τὴν ῥίνα. Not that we are altogether certain as to what was really signified by the word σύνοφρος, by which Hesychius would understand a moral quality rather than a physical peculiarity. However this may be, it was the μεσόφρυνον, the slight interstice between the meeting brows,—the *glabella* of the Latinists of the iron age,—which chiefly excited the admiration of the ancient connoisseurs of female beauty. Thus Anacreon, in that exquisite ode, in which the poet bids his painter friend delineate his mistress, exclaims:—

Τὸ μεσόφρυνον δὲ μὴ μοι
Διάκοπτε, μήτε μίσγε.
Ἐχέτω δ' ὅπως ἐκείνη
Τὸ λεληθότως σύνοφρον
Βλεφάρων ἴτυν κελαίην.

Od. xxxiii.

Thus likewise Petronius Arbiter, in enumerating the "points" of a beautiful girl, does not forget the—

"Frons minima, et quæ radices capillorum retroflexerat; supercilia usque ad malarum scripturam currentia, et rursus confinio luminum pene permixta."—*Sat. Cap. 126.*

And Claudian rapturously exclaims—

"Quam juncto leviter sese discrimine confert
Umbra supercilii!"

De Nupt. Hon. et Mar. v. 267.

Thus, too, Martianus Capella notes the

"Pubem ciliorum discriminans glabellæ medietas."
Lib. ii.

And Aristænetus lauds the—

μεσόφρυνον ἐμμέτρως τὰς ὀφρὺς διορίσει.

Lib. i. Epist. i.

I have only to add that, as far as my own opinion goes, I conceive that this feature is devoid of either physiognomical, or phrenological significance; and that, pictorially, it generally seems

* Finely translated by T. Moore:—

"Let her eyebrows sweetly rise
In jetty arches o'er her eyes,
Gently in a crescent gliding
Just commingling, just dividing."—*Od. xvi.*

to suit those faces on which it is found. If the ancients *did* admire it to a greater extent than is consistent with our standard of physical beauty—which I am inclined to doubt—I can only say with Junius:—

"Non est quidd mirum cuiquam hinc videatur antiquioribus usque adeo placuisse supercilia hanc in modum confusa; quum passim observemus alia multa, quæ nostri non sunt stomachi, veteribus in deliciis fuisse."—*De Picturâ Veterum*, folio, Rott. 1694, p. 244.

WILLIAM BATES.

Birmingham.

I have never heard any remark concerning this peculiarity, other than that persons having it are "bad tempered." This I have heard very frequently.

The following, which is the only information I can find on the subject, may have some interest for your correspondent CYRIL.

Professor Lawrence, in his lectures at the Royal College of Surgeons, 1823, gives us to understand that abundance of hair on the face and other parts of the body, is a characteristic of the white races; and the want of it of the dark ones, or, as he says, the Mongolian, American, and African varieties.

This absence of hair, he remarks, is rendered more striking by the practice amongst these nations of eradicating or destroying the hair, which practice they often extended to the "eyebrows" and eyelashes (*Lectures on Physiology, Zoology, and the Natural History of Man*, delivered at the Royal College of Surgeons by W. Lawrence, F.R.S., Professor, &c., pp. 308, 309).

Dr. Goldsmith also remarks, in his *History of Animated Nature*, that the Persians considered "large eyebrows joining in the middle" as a feature of great beauty (vol. i. pt. II. chap. 4).

I may perhaps as well add that, in phrenology, the space between the eyes is occupied by the organ denominated "form," which is greater or less as the width between the eyes is large or small. This organ, when large, is said to comprehend (amongst other things) a power of easily recognising faces, and a talent for drawing.

As the eyebrows are most likely to meet where the space between the eyes is small, persons having such will probably be deficient in these things. For further particulars on the phrenological view of the matter, consult any book on the subject.
W. C. B.

FREDERICK THE GREAT (3rd S. viii. 251.)—The *Matinées Royales* have been several times printed, with considerable variations in the text. According to Dr. Froude, the editor of the works of Frederick the Great, who stoutly maintains them to be a forgery, they were first printed in 1760. The latest edition (apparently differing

from all its predecessors, and professing to be taken from a more trustworthy source) was published in London in 1863. The question of the genuineness of the work was discussed at some length in the *Home and Foreign Review*, for January, 1863, in an article entitled "Confessions of Frederick the Great" (pp. 152—172), and again in the same Review in October of the same year (pp. 704—711). F. NORGATE.

THE YOUNGER PITT (3rd S. viii. 239.)—MR. BUCKTON says Fox spent all his money, his own and borrowed, at the gaming table. *Pitt was also a great gambler.* He seems by this manner of expressing himself to place these two persons upon a par in this respect. But what is his authority for calling Pitt "a great gambler?"

MR. BUCKTON speaks somewhat disparagingly of Pitt's taste for the classics. In his speeches he did not often quote them, but when he did his quotations were peculiarly apposite. At one time when Wilberforce was particularly anxious upon some subject, he urged Pitt more than once to make it a cabinet question. Pitt one day told him that Lord Granville and himself were to dine alone that day for the purpose of discussing the question. The next day Wilberforce went anxiously to Pitt to inquire after the result. Pitt's reply was:—

"Nothing; while at dinner one of us made a quotation from some Roman poet; the other disputed the correctness of the quotation. This led to a discussion, and we had soon on the table more classics than dishes. It was two before we had finished our classics, and we thought it then too late to begin discussing politics. So we are to dine together to-day, and classics are to be strictly prohibited."

Wilberforce himself told me this. It would appear from this that Pitt had a taste for, and a knowledge of, the classics. He did not secede from his parliamentary duties and retire into literary leisure, but whether in power or out of power, devoted himself to the interests of his country.

E. HAWKINS.

HAVILAND'S "CAVALRY" (3rd S. vii. 440.)—Captain Percy Smith (late 13th Dragoons) has written to me calling my attention to the query—"Where can I get a *History of Cavalry*, by Capt. Haviland, of the Queen's Bays?" I beg leave to say that the work I suppose he means is to be found at p. 320 of the *Aide-Mémoire to the Military Sciences*, printed by John Weale, High Holborn: London, 1850. I also wrote *Elucidations on Cavalry Movements*, which were much noticed at the time, especially by yeomanry, the Worcestershire yeomanry taking one hundred and twenty pounds' worth. I have a copy of that work by me, and will willingly send it to the inquirer.

FRANCIS HAVILAND, Captain unattached, and Captain of North Somerset Yeomanry.

TURNER FAMILY (3rd S. viii. 88.)—In the churchyard of Jarrow, in the county of Durham, is a flat tombstone, on which is inscribed the following quaint specimen of Latinity:—

"Dormit in hoc tumulo mater genitorque Johannis
Turner non humili natus uterque loco.
Filius en tandem præclara hac stirpe creatus
Historicus medicus non moriturus obit.
Eliz. Turner mater obiit Aug. 28, 1683.
Johan. Turner pater obiit Jul. 1, 1693.
Johan. Turner filius obiit Septemb. 18, 1697."

The names occur in the parish register with the prefix of "Mr." and "Mrs." which I presume indicate that the Turners were a family of rank and distinction. Above the inscription is a coat of arms partially obliterated, on which, however, three fers-de-moulin or millrinds appear distinctly traceable. I should be glad of any further information respecting Dr. Turner, as notwithstanding this rather ambitious epitaph, all recollection of him in the neighbourhood seems to have passed away. E. H. A.

MALHERBE PEDIGREE (3rd S. viii. 181.)—The genealogical tree of Malherbe is given without any dates, and I have not the edition of his works which MR. MASSON describes, and must therefore confine myself to pointing out to him the termination given to one branch of the English Malherbe family, that of Tacolneston, co. Norfolk, by the marriage of Amicia, its heiress with John or William De Ovedale. (Vide *Surrey Archaeological Collections*, vol. iii. p. 60.) D. B.

"TO PLUCK A CROW" (3rd S. vi. 524.)—Upwards of forty years ago I heard, near this city, the same reply—"And I have got a bag to hold the feathers"—made to the speech, "I've got a crow to pick with you." M. E. Philadelphia.

SARUM MISSAL (3rd S. viii. 200.)—The meaning of the terms—"Cum regimine chori," "Sine regimine chori," "Quandocunque chorus regitur"—will be understood if it be recollected that the precentor chose two cantors to be rulers of the choir on Sundays, and feasts of the second class: and four to be rulers for the feasts of the first class. So that the "Cum regimine chori" meant that it was a feast of the first or second class, or a Sunday, when also nine lessons were read at Matins. The office of these rulers of the choir is clearly explained in Dr. Rock's *Church of our Fathers*, vol. iii. part 2, p. 136. F. C. H.

HEDIOCK (3rd S. viii. 205.)—Corn poppies are certainly called, in the Eastern counties, "head-aches." I have in vain attempted to get any explanation from the country people. Forby, in his *Vocabulary of East Anglia*, contents himself with this very matter-of-fact reason for the name, that "any one by smelling it for a very short time, may convince himself of the propriety of the

name." But this would apply to many other flowers; and will satisfy no one, I suspect, but the vocabularist himself. I am quite of opinion that this provincial name is a corruption of *hedioke*.
F. C. H.

FOREIGN HERALDIC WORKS (3^d S. viii. 207).—Mr. J. A. Montagu, in his *Guide to the Study of Heraldry* (4to, London, Pickering, 1840), speaking of Moule's *Bibliotheca Heraldica*, says:—

"There is also [in it] a list of some foreign systems of heraldry, but this part of the work is incomplete: to supply in part this defect, I may mention, among German authors, George Philip Harsdorfer, of Nuremberg, who was the first German who wrote on heraldry; Theodore Hopfing, John Limnaus, and upwards of twenty others. But it is to Philip Jacob Spener, who wrote at the end of the seventeenth century, that the Germans are indebted for their best work on the subject; from his *Insignium Theoria seu Operis Heraldici*, most of the other writers have taken their information.

"In the Netherlands they have had John Lavens, Thomas de Rouck, and John Christyn.

"The Swedes, too, can name John Ihre and Carl Uggla as writers upon heraldry."

JOHN W. BONE.

41, Bedford Square.

"AMICUS PLATO," ETC. (3^d S. viii. 219).—MR. BUCKTON appears to state correctly that these words are not in Cicero; but his objection to them will hardly hold. The substantive and the adjective *amicus* are in fact distinct, and so given in Scheller. In the quotation, the *magis* prefixed almost takes away the possibility of the substantive appearance. The adjective *amica* is used in a harmless sense in Horace—"amica luto sus," and probably elsewhere: and, lastly, the substantive *amica* itself—is often used in a good sense, as may be seen in the above Lexicon—"Honi soit qui mal y pense." LYTTLTON.

Hagley, Stourbridge.

Erasmus, in his *Adagia* (ed. 1643, p. 48, col. 2), gives this adage in Greek: φίλος πλάτων, ἀλλὰ ὡλλων ἢ ἀλφθεια. Erasmus seems to be quoting from Galen, in whose voluminous works, however, I have not been able to find the passage.

SCHIN.

WASHINGTON AN INFIDEL (3^d S. viii. 209).—The Rev. Dr. Miller, of Birmingham, some years ago, published a lecture on Washington, in which he said that his researches did not enable him to affirm that Washington, on his death-bed, gave evidence of Christian belief. CYRIL would, no doubt, hear from Dr. Miller on this point if he wrote to him. LYTTLTON.

Hagley, Stourbridge.

THEOGNIS (3^d S. viii. 209).—I may be allowed to express a little surprise that any one writing from Oxford, should be obliged to ask "N. & Q." for the *habitat* of words which are in the finest

ode of Horace, iv. 4, 33. *Sed* is omitted between *Doctrina* and *vim*.
LYTTLTON.

Hagley, Stourbridge.

W. ALEXANDER (3^d S. vi. 434).—The volume of poems referred to was not a posthumous work. A short biography is prefixed to it. The author was born at Philadelphia in the year 1808, educated at the University of Pennsylvania, kept an academy, and finally became an instructor in the said University. The dramas in the volume are: *Ella, or the Prince of Gilead's Vow*, and *The Fall of Palmyra*. In the Philadelphia Library is a volume of his manuscript poems, presented by the author. UNEDA.

Philadelphia.

TWO READINGS IN "HAMLET" (3^d S. vi. 410.) As to the expression "Disasters in the sun," I think that your correspondent in Berlin will prefer a reading which I proposed a few years ago through the columns of the *Gentleman's Magazine*, to either of the three amendments which he suggests.

I am convinced that Shakspeare wrote "Did usher in the sun." This makes sense of the whole passage: it is metrical, and it produces a line in analogy with the line beginning with the words "did squeak and gibber."

The words "did usher" might be readily mistaken for *disasters*, and the compositor's eye may have caught the word *stars* in the line above.

WILLIAM DUANE.

Philadelphia.

ARCHBISHOP WHATELY'S UNANSWERED RIDDLE (3^d S. vi. 413).—The answer here proposed must be wrong, unless it can be shown that *fishes* accompanied Noah into the ark. During the Deluge, *soles* and *eels* would have fared better outside of the ark than within. UNEDA.

Philadelphia.

ORANGE TOAST (3^d S. viii. 159, 200).—Being one among the oldest surviving members of the Orange Brotherhood, and having, ever since my admission therein, in 1797, sat at its festivals among the noblest and almost the highest in the land, I claim to say that in not any one of these was the irreverent and ruthless ribaldry which has been stated to CYRIL, or the still worse to MR. REDMOND, or anything accordant with its spirit ever thereat uttered. The "toast" immediately following that of "The Church" and of "The Sovereign," was—*totidem verbis*—"The glorious, pious, and immortal memory of King William the Third;" unaccompanied with papal pillory, priestly pelting, or any other vulgar brutality.

Such is—not my "version," as CYRIL terms it—but my truthful report of our Charter Toast, which few living men can more fully authenticate. In the year 1813, in my capacity of secretary in

England to the Grand Lodge of Ireland, I administered the oath of its Grand Mastership to the Duke of York, and placed its insignia on the royal person. I thank MR. REDMOND for the opportunity which he has afforded me of recording this honour, which my sons will, I trust, ever cherish; and of warning him against the "one of the brotherhood" who has so strangely abused his credulity; and who is either a false, or a sham "brother," I care not which.

I desire to add, that neither in the Orange oath or declaration is there a syllable which any Christian-minded Protestant may not conscientiously take toward God and the Queen.

I enclose my card, which may be shown to CYRIL or to MR. REDMOND. A severe bronchial affection has prevented my earlier communication.

E. L. S.

EPIGRAM ON ST. LUKE (3rd S. viii. 161.)—By the Rev. Richard Lyne, D.D., Rector of Eynesbury, near St. Neot's, 1750—1767. See "N. & Q." 1st S. vi. 507, 615. JOSEPH RIX. St. Neot's.

ATLANTIC CABLE TELEGRAPH (3rd S. viii. 204.) With respect to a quotation from *La France*, in a note by MR. T. J. BUCKTON, I beg leave, with all deference, to say that I, with many others, have the very best reasons for believing that there never was one word or signal passed between America and England, or *vice versa*, by the Atlantic cable of 1858. Numerous facts tend to confirm, if not altogether to corroborate, that belief. About two years ago a naval officer made, or offered to make, an affidavit at the Mansion House, that no message or signal had ever passed. Among a host of suspicious circumstances connected with the laying of even this last cable [why use the absurd word cable? it is not a cable in any sense], it should not be forgotten that the directors carefully excluded any independent literary gentleman or reporter from the Great Eastern, when the experiment, for it is nothing more, of laying the wire was in progress. Observe, too, the absurd suspicion held out to the public gullibility, that one of the workmen employed on board of the vessel, had wilfully injured or destroyed the cable, by thrusting a piece of wire through it.

The following words, apparently quoted by MR. BUCKTON from *La France*, are merely absurd jargon:—"The course from Ireland to Newfoundland was more difficult than the opposite direction, because the voltaism has to contend against the earth current"!!!

I may just add, that no man of the slightest nautical experience can believe, that after the wire was lost, it was ever grappled again.

WILLIAM PINKERTON.

CREAKING SOLES (3rd S. viii. 128, 179.)—An eminent physician once told me that he had found

a remedy against creaking shoes, in putting a piece of wash-leather between the two soles of the shoe.

A. M.

THE OCEAN CAVERN (3rd S. viii. 129.)—I have just perceived NOTO's query as to this book. It was published by William Hone, 8vo, London (1820) at 4s. 6d. The poem is in three cantos, and the story which forms its ground-work is to be found in *Mariner's Account of the Customs and Manners of the Tonga Islands*.

"The tale is beautifully related in the poem, and occasions feelings which a real bard only can raise. The author's name is not affixed. It has been attributed to one who ranks highest amongst the children of song. Handsomely printed in 8vo, uniformly with Lord Byron's poems."

So far the advertisement; *si vis decipi, decipiaris*. I am not quite sure of the above date; but it was certainly not later than 1820, and therefore antecedent to Byron's poem, *The Island*, in which the same romantic incident is versified (Canto iv. 6), and which was written at Genoa in 1823, and published in the same year. WILLIAM BATES.

Birmingham.

THE GREAT BED OF WARE (3rd S. viii. 167.)—With reference to the statement that the Great Bed of Ware had been bought by Mr. Dickens, allow me to say, I was present when it was put up by auction, viz. by Jackson, auctioneer, Hertford; and 100 guineas was bid for it, or rather, it was put up at that sum. No one advanced upon it, and, as a consequence, it was bought in. And the Great Bed of Ware remains where it did before the sale, viz. at the Saracen's Head Inn, Ware. I remember it being reported in the sale room, at the time, that Mr. C. Dickens had bought it, but such was not the case. Being at Ware on Thursday, Sept. 14, I made inquiries; and can assure you the bed is still there, not at Gadshill.

CHARLES WHITLEY, Jun.

Hoddesdon, Herts.

BENEDICT (3rd S. viii. 210.)—In accordance with the view expressed in the reply, that we must look earlier than Shakspeare for the original use of the name Benedict, or Benedick, to signify a newly-married man, I trust I may be permitted to suggest what appears to be the true cause and origin of such an application of the term Benedict.

According to the judgment of the primitive Church, no Christian could be married aright without the nuptial benediction ("benedictio nuptialis"), still termed in French "bénédictio nuptiale." Hence we may understand how the "bridegroom" of the morning, ere night, was hailed a "Benedict." The bride did not receive a corresponding title, for a good and sufficient reason. She did not receive her full blessing on the bridal day: part of it, called the "benedictio sponsarum," being reserved for the morrow, or for a subsequent period. The bridegroom, on the

contrary, got his complete benediction on the same day he got his wife, and so came out a full-blown Benedict at once.

In our English language, which I believe is the only one that in the present day thus connects the name Benedict with matrimony, we find another trace of the same connection: the sack-posset, taken the last thing on the night of the wedding, being once called "benediction-posset":—

"He and his consort sat in state, like Saturn and Cybele, while the benediction-posset was drunk."—*Humphrey Clinker*, iii. 265, edit. 1771.

SCHIN.

Is it not probable that "benedict" is derived from the Latin, and means simply the happy man, as a newly married couple is often spoken of as "the happy pair"? By the way, is this last expression to be found for the first time in Dryden's "Ode for St. Cecilia's Day"? W. R. Edinburgh.

ADMIRAL BENBOW (3rd S. viii. 207.)—A. will find a copy of the epitaph of Admiral Benbow in the *Gentleman's Magazine*, under the head of "Monumental Inscriptions of the West Indies":—

"Here lyeth interred the body of JOHN BENBOW, Esq., Admiral of the White. A true pattern of English courage. Who lost his life in defence of his Queen and Country, November y^e 4th, 1702, in the 52nd year of his age, by a wound in his leg received in an Engagement with Mons^r Du Casse. Being much lamented." [A slab on the pavement.]

The Admiral lies interred on the right as you approach the altar, and within the railing, of the parish church of Kingston, Jamaica. SPAL.

PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. viii. 190.)—"Who" in the nominative, as a simple relative, between 1382 and 1523, will be found in *The Pilgrimage of the Soul*, printed in 1483, which contains the following passage:—

"Who (he that) procureth ony suche alyenation, he wrongeth the Lord". . . . "This was his last will, and who that withstandeth the last will offendith the lawe."—Chap. xxxi. (in the reprint of 1859, p. 36.)

In Foxe's account of Walter Brute, we have an extract from a document of 1391, containing these words: "Who was conceived by the Holy Ghost" (vol. iii., modern edition, p. 137).

In Spenser's *Hymne of Heavenly Love*, we read:—

"Moved in its self by love."

Is this a misprint, or is it a genuine instance of the use of *its*? H.

HORNECK FAMILY (3rd S. vi. 38, 92, 112.)—I have lately obtained a letter, written by Capt. William Horneck, July 27, 1733, to the Board of Ordnance, respecting the building of a new curtain in brick to the fortifications at Portsmouth. Perhaps M. S. R. would like to see it. Lieut.-Gen.

Charles Horneck was elected a member of the Cornish Club before 1780, and he died in 1804.

Did "Castle-Horneck," near Penzance, now the property of Mr. Borlase, once belong to the Horneck family. It is probable that they held property in Cornwall, as one of the rules of the Cornish Club was, that the person proposed for election should be a native of the county, or the possessor of property there. TRENTAN.

"THE RUGBY MAGAZINE" (3rd S. viii. 190.)—1. "Xantippe," &c.—B. stands for Burbidge, now the Rev. Thomas Burbidge, D.D., formerly of Leamington. 2. "Chirpings," &c.—N. is now the Rev. John Nassau Simpkinson, rector of Great Brington, Northamptonshire. 3. "Two autumn Days at Athens."—T. Y. C. stands for the late Arthur Hugh Clough. Old Rugbeians, his contemporaries in the school, will remember the nicknames suggested by the initials T. Y. JAYDER.

ETHER AND CHLOROFORM (3rd S. viii. 187.)—It is observed by your correspondent J. Y. that the practice of rendering patients insensible to pain previous to the performance of a difficult surgical operation was not unknown to the ancients; and, in proof of this assertion, he gives an interesting extract from Middleton's tragedy of *Women beware of Women*. I believe the most extraordinary, as well as the oldest illustration of such a practice will be found incidentally referred to in the venerable if not very veracious pages of the Greek naturalist and historian Ælian. I append an extract of Ælian's marvellous story:—

"In the absence of Æsculapius his attendants undertook the care of a woman, who was afflicted with a worm in her bowels. Their mode of proceeding was as follows: To put her to sleep, to cut off her head, and then one of them extracted from her bowels an enormous worm (an *Elmvs*.) So far they were successful; but they had not the skill to replace properly the amputated head on its owner's shoulders. Meanwhile Æsculapius returned, and finding fault with the operators for attempting what was beyond human skill, he 'in a manner alike divine and ineffable,' readjusted the head, and restored the woman to life."—*De Animal. lib. ix. c. 83, pp. 541, 542. Cologne, 1616.*

W. B. MAC CARR.

Dinan, Cotes du Nord, France.

QUOTATION (3rd S. viii. 228.)—The lines beginning

"Continuous as the stars that shine"

will be found in Wordsworth. They form the second stanza of a short poem, called "The Daffodils," which commences—

"I wandered lonely as a cloud," &c.

G. W. TOMLINSON.

Huddersfield.

PLYMOUTH (3rd S. viii. 87, 137.)—The print of Plymouth Royal Hospital, referred to by Mr. PRIDEAUX, is taken from *The State of the Prisons*

reader of the fact. I contend for the moral obligation of the prefatory note in all such cases. Before all things, in the fellowship of Book-world, let us have mutual frankness and candour! MR. CLULOW's second work I shall be happy to receive, and to read as attentively and pleasantly as I have read his first.

D. BLAIR.

Melbourne.

THE GUELPHS AND GIBELINES (3rd S. viii. 227.)—There is no authority, I believe, superior to Sismondi on this subject. The family of Welf (Guelph) became extinct with Cunegunda, a female; and the family of D'Este succeeded to their estate, from which house our Royal family is descended.

The Ghibelines were so named from Weibelingen, a castle in the diocese of Augsburg.

"Conrad fut élevé au trône, maison qu'on désignoit, tantôt par le nom de Salique, et tantôt par celui de Guelbelinga, ou Waiblinga, château du diocèse d'Augsbourg, dans les montagnes de Hertfeld. . . . Ses partisans furent ensuite appelés Gibelins. Une autre maison puissante, originaire d'Altdorf, possédoit, à cette époque, la Bavière; comme elle eut à sa tête, successivement, plusieurs princes qui portoient le nom de Guelph ou Welf, elle fut elle-même, ainsi que ses partisans, désignée par celui de Guelph. Ces noms y furent pour cri de guerre." (Sismondi, *Rep. Ital.* ii. 22.)

The same author refers to Henry the Proud, heir to the house of Guelph, Duke of Saxony and of Bavaria, and Marquis of Tuscany as distinguished from the Ghibeline house, or that of Hohenstauffen. (*Id.* ii. 38.)

Raumer's work on the Hohenstauffen should also be referred to, and generally all the authorities cited by Sismondi in his great work.

T. J. BUCKTON.

Your correspondent MR. DALTON may be interested in the following quotation from a very useful little volume, which forms one of a series published in Paris by L. Hachette et Cie, *Histoire du Moyen Age*, par V. Duruy:—

"Dans l'empire, Lothaire se trouva pressé entre deux puissantes maisons: celle de Souabe, qu'il combattit sans la pouvoir abattre; celle de Bavière, qu'il agrandit en faisant épouser sa fille au duc Henri le Superbe qui, à la mort de Lothaire, hérita de tous ses domaines, le duché de Saxe en Allemagne et, en Italie, les fiefs de la grande Comtesse. La domination de Henri le Superbe s'étendit alors de la Baltique jusqu'au Tibre, mais ses fiefs étaient séparés, et cette division l'affaiblissait. Ceux de Hohenstauffen, au contraire, se touchaient: c'étaient les duchés de Souabe et de Franconie.

"Quand Lothaire mourut (1137), il fut évident que la couronne passerait dans l'une de ces deux grandes maisons. Celle de Saxe paraissait assurée de l'obtenir, mais beaucoup de vassaux allemands commencèrent à songer qu'il ne fallait pas se donner un trop puissant maître, et, presque subrepticement, firent nommer, dans une diète convoquée à Mayence, en l'absence des députés saxons et bavarois, Conrad de Hohenstauffen, Seigneur de Weiblingen. Henri le Superbe protesta. Il était chef de la maison des Welfs. Leurs partisans s'appelèrent Guelphes et Gibelins, noms qui passèrent les Alpes et s'établirent

en Italie. Comme la maison de Souabe fut l'ennemi du saint-siège, la faction favorable à l'empereur fut celle des Gibelins; les amis de l'indépendance de l'Italie et de la papauté furent les Guelphes."—P. 255.

The bearing of these contests upon the Church of Rome may be seen in Prof. Döllinger's *History of the Church*, vol. v. pp. 1 *seqq.* (edit. 1842).

There is an interesting note on the subject of MR. DALTON's twofold query in the late Mr. Cary's translation of Dante (*Paradise*, canto vi. number 10), which, if not within reach of MR. DALTON, it will give me pleasure to transcribe and forward to him. See further Muratori, *Dissert. de G. et G. in Antiq. Ital. Med. Ævi*, tom. iv. p. 606.

H. W. T.

"I maladetti nomi di parte Guelfa e Ghibellina si dice che si crearono prima in Alamagna, per cagione che due grandi baroni di là avevano guerra insieme, e ciascuno aveva una forte castello, l'uno incontro all'altro: l'uno si chiamava Guelfo, e l'altro Ghibellino."—Bocc. *Nov.* 15, 11. (Tramater, *Vocab. Ital.* t. iii.; see also *Chronicon Weingartense de Guelfis Princip. apud Leibnitz*, t. i. p. 71.)

"D'après une Chronique de Bavière, citée par Masco-vius, l. iii. p. 141, ces noms commencèrent à être donnés aux partis après la bataille de Winsberg, entre Conrad III et Guelfo, le 21 Décembre, 1140. Ces noms y furent donnés pour cri de guerre."

See for the Factions, &c., Sismondi, *Histoire des Républiques Italiennes*.

J. MACRAY.

Oxford.

"A NATION OF SHOPKEEPERS" (3rd S. viii. 191.)—This phrase, repeated a few millions of times every year by the newspapers, is invariably credited to the first Napoleon. Now, that renowned general may have flung the phrase full in the face of John Bull, in a moment of insuppressible Anglophobia; but if he did, he first borrowed it from our own Adam Smith. As witness the following extract from *The Wealth of Nations*, Book iv. Chap. vii. part 3:—

"To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project fit only for a nation of shopkeepers. It is, however, a project altogether unfit for a nation of shopkeepers, but extremely fit for a nation whose government is influenced by shopkeepers."

D. BLAIR.

Melbourne.

CURIOUS NAMES (3rd S. viii. 236.)—At the end of 1861 or early in 1862, appeared an advertisement in a London paper, either the *Times* or *Morning Advertiser*, for the next of kin to Blastus Godley. At school I knew a boy of the name of Orson, so called because one of his relations was named Valentine, after the celebrated Valentine Greatrakes. In San Francisco de las Montañas, near Panama, resides a family of the name of Feo (*Anglicè* Ugly); there are ten sons, named successively Francesco *Primero*, Francesco *Secundo*, &c., up to Francesco *Decimo*. The father's name is also Francesco, and the mother Francesca.

JOHN POWER.

LONDON, SATURDAY, OCTOBER 7, 1865.

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Notes.

TEMPLE LANDS.

Before the suppression of the Order of Knights Templars in Scotland, they had large possessions in that kingdom. In every royal burgh there were one or more Temple tenements, which possessed, among other privileges, that of sanctuary. This right, after the transference of the Temple lands to the Johannites, or Knights of St. John of Jerusalem, still continued; and there is among the *Acta Dominorum* a suit, at the instance of Sir Walter Lindesay, the Head of the Order—and as such sitting in Parliament as Lord St. John's—against the Provost and magistrates of Stirling for taking one Thomas Bynny out of a Temple land in that royal burgh, and "yair through brek and the privilege of Sanct John," Nov. 23, 1509.

It is a remarkable instance of the permanence of local traditions that, although the Reformation brought with it a suppression of the Order of St. John of Jerusalem, the belief that Temple lands had an inherent and absolute right of sanctuary continued down to a recent period. Thus, in the county of Fife, in the village of Aberdour, in the year 1820, two Temple tenements there were known by the denomination of Houses of Refuge. And in the royal burgh of Kinghorn, the privilege had been claimed and actually respected shortly before that time. It appears that,

for some offence or other, a female had come under the ban of the civil authorities, who dispatched a constable to apprehend her. She fled, and took refuge in a Temple house in the burgh; and rushing up-stairs, threw open the window above the door, and roared out with all her might, "Touch me now, if you dare, ye blackguards!" Strange to say, the right was in this instance respected. The title-deeds of this house were afterwards examined carefully, and, upon inspection, it was found that it was undoubtedly a Temple land; the last charter of which was from the first Baron of Torphichen. The tenement in question had, therefore, been in non-entry for upwards of two hundred years.

The proceedings against the Templars in Scotland are to be found in Wilkins's *Concilia*, and have been recently reprinted in the second volume of the *Spottiswood Miscellany*—a work of great interest, little known in England. The Templars, it is believed, suffered more on account of their wealth and power than for their vices. Their possessions were transferred to the Johannites, or Knights of St. John of Jerusalem.

The head of the united Orders had a seat in Parliament, originally, as Preceptor of Torphichen; but latterly, as Lord St. John's—a title which the various Preceptors enjoyed until the Reformation, when Sir James Sandilands, of Calder, obtained a crown charter from Queen Mary conferring upon him in absolute property the entire possessions of the Order. For this grant he paid the large price of ten thousand crowns of the sun, with a yearly feu-duty of five hundred marks. By this charter, the territorial barony of Torphichen was created; under which, without any other creation, Sir James, who had previously sat as Lord St. John's, became Lord Torphichen in the Scottish Parliament. Upon his demise, by virtue of the same charter, his grand nephew took his title and place in Parliament. Probably this may be the latest instance of a peerage strictly territorial being recognised, and its succession regulated, by the destination in the dispositive clause. In order to pay the price, the first Lord alienated from time to time vast portions of his estate.

The second lord was a grand nephew of Sir James. He conveyed, upon the 9th November, 1509, the greater part of his remaining possessions to Robert Williamson, writer in Edinburgh, and James Tennent of Linthouse. From these individuals Lord Binning, subsequently Earl of Melros—a title he latterly exchanged for that of Haddington—became purchaser; and a new charter of creation was granted, incorporating the Temple lands into a new barony, called the Barony of Drem. In this way almost the whole of the first two Lords Torphichen's landed possessions, under Queen Mary's charter, were gradually alienated; leaving very little Temple

property excepting the fortalice, or Tower of Torphichen, in the county of Linlithgow, which is still held by the present baron. This did not touch the territorial peerage, which has been recognised subsequently in every possible way. In the investigation as to precedence, by order of the crown in the reign of James VI., the original territorial charter by Mary was admitted as conclusive evidence of a peerage, although there was no special creation; and the barons, ever since then, have uniformly taken their place and voted in Parliament.

From a statement made by Lord Torphichen to the Commissioners appointed by King Charles I., "for trial of the rights and securities of the Kirk lands," a fact is disclosed which might have astonished Lord Campbell when so hastily disposing of the claim of barony by tenure, advanced by the present Lord Fitzhardinge. The Preceptors had a right to nominate their successors, provided their nomination was confirmed by the Grand Master at Rhodes. Thus Sir Walter Dundas, Preceptor of Torphichen, elected and sent Sir William Knowles, or Knollis, to Rhodes to be confirmed as his successor. This having been done, he became Lord St. John's without any charter or summons to that effect. This noble gentleman became Treasurer of James IV., and was killed with his master at Flodden.

Sir William having executed a nomination in favour of Sir Walter Lindsay, upon its confirmation at Rhodes, he again was received as Lord St. John's; and the same form was resorted to when Sir James Sandilands, the last Preceptor, was appointed. It will be kept in mind this was no ecclesiastical peerage, such as bishop or abbot; but a proper feudal title, in virtue of which the successive lords, as proved by the Rolls of Parliament, sat and voted with the "Domini Parliamenti."

Thus, the Temple peerage originally depended on the Grand Master of the Knights of St. John at Rhodes: for if he chose to reject the Scottish nominee, it was his right so to do. But this power, so far as is known, was never exercised; and the election of Lords St. John, without the intervention of the Scottish monarchs, continued till the Reformation — when under the charter of Mary, erecting the grants and superiorities into a temporal barony, the Lord St. John's, without any further trouble, was converted into Lord Torphichen — there not being one word, from beginning to the end of the instrument, as to any new creation. In the subsequent proceedings in the ranking, the Lords Torphichen have precedence only from the date of the charter; thus showing that the lawyers, of the time of James VI., held the peerage to be absolutely a territorial one. Had the old sittings been referred to and admitted, the precedence would have gone

more than a century back. This important charter is printed in the second volume of the *Spottiswood Miscellany*.

The Haddington family retained the Barony of Drem for considerably more than a century, when it was sold; and in more modern times broken up in parcels, and purchased by various persons; that is to say, the right of superiority only, and many properties in Scotland still hold of a Temple Superior. The Earls of Haddington retained Drem (a farm of some extent, a few miles from Dunbar,) both in superiority and property; and this seat of the Templars and Johannites is now best known as one of the stations, in the county of Haddington, of the North British Railway.

J. M.

DEVONSHIRE HOUSEHOLD TALES.—No. III.

V. THE COW AND THE PIXIES.

There was a farmer, and he had three cows; fine fat beauties they were. One called Facey, the other Diamond, and the third Beauty. One morning he went into his cowshed, and there he found Facey so thin that the wind would have blown her away. Her skin hung loose about her, all her flesh was gone, and she stared out of her great eyes as though she'd seen a ghost; and what was more, the fireplace in the kitchen was one great pile of wood ash. Well, he was bothered with it; he could not see how this had come about.

Next morning his wife went out to the shed, and see! Diamond was for all the world as wist a looking creature as Facey; nothing but a bag of bones, all the flesh gone, and half a rick of wood was gone too; but the fireplace was piled up three feet high with white wood ashes. The farmer determined to watch the third night; so he hid in a closet which opened out of the parlour, and he left the door just ajar, that he might see what passed.

Tick, tick, went the clock, and the farmer was nearly tired of waiting; and he had to bite his little finger to keep himself awake, when suddenly the door of his house flew open, and in rushed maybe a thousand pixies laughing and dancing, and dragging at the halter of Beauty till they had brought the cow into the middle of the room. The farmer thought he would have died of fright; and so perhaps he would have, had not curiosity kept him alive.

Tick, tick, went the clock, but he did not hear it now. He was too intent staring at the pixies and his last beautiful cow. He saw them throw her down, and fall on her, and kill her, and then with their knives they ripped her open, and flayed her as clean as a whistle. Then out ran some of the little people and brought in firewood, and made a roaring blaze on the hearth, and there

they cooked the meat of the cow—they baked, and they boiled, they stewed and they fried.

"Take care," cried one, who seemed to be the king, "let no bone be broken."

Well, when they had all eaten, and had eaten up every scrap of beef on the cow, they began playing games with the bones, tossing them one to another. One little leg bone fell close to the closet door, and the farmer was so afraid lest the pixies should come there and find him in searching for the bone, that he put out his hand, and drew it in to him. Then he saw the king stand on the table, and say "Gather the bones!"

Round and round flew the imps, picking up the bones. "Arrange them!" said the king; and they placed them all in their proper positions in the hide of the cow. Then they folded the skin over them, and the king struck the heap of bone and skin with his rod. Whisht! up sprang the cow, and lowed dismally. It was alive again; but now, as the pixies dragged it back to its stall, it halted in the off fore foot, for a bone was missing.

"The cock crew,
Away they flew,"

and the farmer crept trembling to bed.

This story is wide spread. Vobun relates the following tale picked up in the Vorarlberg. The night-folk came into a house, took the cow out of the stall, slaughtered it, and, along with the children of the house, ate it whilst the parents were at mass. One of the children broke a leg-bone. The night-folk collected the bones, wrapped them in the skin, said, "There is no help for it; the beast must be lame," and the cow rose up alive, but halted on one foot. (Vobun, *Sagen aus Vorarlberg*, p. 27.)

Similar stories are told in Switzerland, canton Bern, Aargau, and in Tirol (*Kanton Bern*, p. 243; Rocholz, *Schweizersagen*, p. 316; *Drei Sommer in Tirol*, p. 82; Bridel, *Conservateur Suisse*, 1826, No. 43). The same myth comes to us from Italy. (Wolf, *Beiträge*, i. 89.)

In the *Legenda Aurea* the story is told of St. Germanus, that the host of a house slaughtered his calf for the saint on his arrival as traveller; and after the meal, the saint collected the bones, wrapped them in the skin, prayed, and up rose the calf alive. A similar miracle is related of St. Garmon by Nennius, so that the myth must be Celtic as well as German. Another Celtic saint, Mochua, performed the same miracle on a stag. Abbot William at Villiers performed it on an ox. (Thomas Cantipratensis, *Bonum Universale*.)

An Irish legend relates:—

"Servan was a saint of approved prowess and great good nature: once when a hospitable poor man killed his only pig to entertain him and his religious companions, he supped upon the pork, and restored the pig to life next morning."—*Bolland*, i. 815, Jan. 13.

The same tale is found in Schleswig with variations. (Müllenhoff, *Sagen*, 324.)

The story originates among German and Scandinavian peoples from the Eddaic legend of Thor. One day the God Thor set out in his car drawn by two he-goats. He stopped the night at a peasant's cottage, when Thor killed the goats, and having flayed them, boiled and ate the flesh. One of the peasant's children took a leg-bone, and broke it to get at the marrow. On the morrow Thor collected all the bones, placed them in the skins, consecrated them with his mallet, and up rose the goats alive, but one of them was lame. (*Edda-Snorro*, 44.)

That a similar myth prevailed anciently in India is probable from the following passages in the *Rigveda*. Ribhus having restored a sacrificed ox to life, the hymn is sung—

"O Sons of Sudharvân, out of the hide have you made the cow to arise, by your songs the old have you made young, and from one horse have you made another horse."

"Ribhus, with the hide have ye clothed about the cow, and bound up again the mother with the calf; the aged fathers have ye restored to youth, O Sons of Sudharvân."

S. BARING-GOULD.

Horbury, Wakefield.

DUKE DE LONGUEVILLE: THE BATTLE OF THE SPURS.

In the reply of MELETES on the subject of the arms of a conquered knight being assumed by his conquerors (3rd S. vii. 164), an instance is given from Clark's *Introduction to Heraldry*, in which a canton, charged with the arms of the Duke de Longueville, is said to have been bestowed as a reward for his prowess, on Sir John Clarke, the captor of the duke at Therouenne. This statement, so far as I can discover, appears first in Guillim, where it is thus given:—

"He beareth, Argent, on a Bend Gules, between three Pellets, as many Swans Proper, rewarded with a canton sinister Azure, thereupon a Demy-Ram mounting Argent, armed Or, between two Flowers-de-lis of the last, over all, a Batune dexterways, as the second in the canton." . . . "This coat armour thus marshalled pertained to Sir William Clark, Knight, deceased, by hereditary descent from Sir John Clark, his Grandfather, who took in lawful wars, Lewis de Orleans, Duke of Longueville and Marquess of Retouline prisoner, at the journey of Bonny by Terovane, the 16 day of August, An. Hen. VIII. 5. In memory of which service the coat armour of the Duke was given him, marshalled on a canton sinister, in this manner, by special commandment from the King, who sent his Warrant to the Herald, willing and requiring them to publish the same Authentically under their hands and seals, for continuance of the memory thereof to Posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this coat, is expressed upon the Monument of the said Sir John Clark in the Church of Tame, in the County of Oxford."

described as "cancelled," but which seemed to me to be in a different type. W. CAREW HAZLITT.

Under this title appears in "N. & Q." of September 9th, an interesting article from Mr. W. C. HAZLITT, to which I think this may be deemed pertinent.

In my library is a copy of Scobell's *Acts*, in very fine order and substantial binding. It is entitled—

"A Collection of Acts and Ordinances of general Use, made in the Parliament, begun and held at Westminster 8rd of Nov. 1640, and since to Sept. 1656. In two parts, &c. By Henry Scobell, Esq., Clerk of the Parliament. Examined by the original Records, and now printed by special order of Parliament. London, 1658."

On the above title-page are autographs; at head, "Ex libris Gulielmi Lynch, 1822," and lower down, that of Sir John Prestwich, Bart.

The first Act in the collection is dated "Anno 16 Car. Regis," and is intitled, "Parliaments to be held every third year"; and the several clauses of this Act are underlined at emphatic passages, as if these were directed to be italicised; sundry alterations are made, and proposed additions drafted. In fact this, and this only, in the whole book, seems to have been a proof sheet. At its foot is a striking memorandum: "The above was wrote by his Highness Oliver Cromwell, as per information to me, Sir John Prestwich, Baronet."

The first part extends over 186 pages, the second over 515 pages. The year in which it was printed was that in which Cromwell died.

JOHN D'ALTON.

48, Summer Hill, Dublin.

MEMORIAL OF BISHOP KEN.—The wish so often expressed, both by clergy and laity, that some public memorial of this great and good man should be erected within his diocese, is about to be realised. A bust from the original portrait of this model bishop, in the possession of the Marquess of Bath, will be set up in the Town Hall of Taunton as soon as sufficient funds can be procured. Subscriptions in aid of this good work may be paid to Messrs. Roberts, Curtis, & Co.; or to Arthur Kinglake, Esq., Weston-super-Mare, treasurer to the Ken Memorial Fund. T.

"NOBBLER" AND "BELLTOPPER."—Mr. J. C. Hotten's *Slang Dictionary* might easily be swelled in bulk by contributions of Australian argot. Our gold-seeking community has given the word "nugget" to literature and current conversation; and the two words at the head of this article are equally universal amongst us. The "nobbler" (derivation unknown and unimaginable) is a glass of strong liquor of any kind. "Have a nobbler?" is the invariable form of invitation to the grog-

shop counter. The "belltopper" (probably derived from a fantastic idea of its shape) is the ordinary black hat of the period. Our diggers affect the loose, easy style of hat—"wideawakes" and the like—and sharply stigmatise any person who wears a black hat as "the swell with the belltopper."

D. BLAIR.

Melbourne.

GRYMES' MONUMENT.—Many men die in foreign lands, dropped like stars out of their sphere. By a hundred casualties, links of a genealogical chain are thus lost. I have often thought of copying some that indicate circumstances of this kind, when sauntering sadly through the interesting and somewhat stately churchyards of Hackney and Clapton.

On this my first intrusion of the kind, however, I have selected one from that part of the Temple Yard thrown open at the late restoration of that venerable church. I allude to the piece of ground between the church and the Strand shops.

Not far from Mr. Selden's gravestone, and near to the raised memorial to Oliver Goldsmith, is a stone with this inscription:—

"The eldest son of John Grymes, Esq., of Virginia, America. June 20, 1740. Etat. 22. His remains are buried under this stone."

This young gentleman was, it is probable, a student of the celebrated Inn where he is interred; and in the lapse of 125 years, the remembrance of where the dust of one perhaps much sorrowed after in his day reposes may have escaped recollection, and this accidental revival may be acceptable.

Although the *y* frequently takes the place of *i* in many names, this is the first instance I have known in this one. All my own family connexions, near or remote, use the *i*. The brother-in-law of Dr. Donne (Sir Thomas Grimes) has his name so spelled by Walton, and by Mr. Collier in his *Life of Alleyne*; so also the Latin biographer of St. Thomas à Becket, but without this, as a correspondent of your own writes him.

J. A. G.

INCISED MONUMENTAL CROSSES.—The following I cut from a local newspaper, thinking that so rare a "find" is worth recording. A very similar lot was discovered at Bakewell, when that church was being restored some years since; but numbers were reburied there before their antiquarian value was ascertained.

If any correspondent of "N. & Q." can give a succinct account of this from personal observation, I for one should be glad to peruse it:—

CURIOUS DISCOVERY.—Helpston churchyard, near Stamford, is at the present time strewn with sepulchral slabs or coffin lids, and the Rev. J. A. L. Campbell, the Vicar, is inviting students in ecclesiology and archaeology from distant places to examine them, including the Rev.

English *j*, is very common—as the word *George*, which means, etymologically, “a worker of the soil:” the word *yeoman* meaning, strictly, rather the proprietor than the worker of it.

T. J. BUCKTON.

ANECDOTE OF ARKWRIGHT. — There is, I think, a story told of Arkwright, the inventor of the cotton loom, the exact tenour of which I forget, but it is to this effect: — Being one day reproachfully reminded that his father was a barber, he replied, “If your father had been a barber, you would be a barber now.” I almost remember having seen the same story told of some other person; but at any rate there are many of similar import, as for instance, that of Lord Chief Justice Tenterden, who gloried in being the son of a barber.

I do not know whether it ever occurred to any of your readers that an anecdote is told of Themistocles, in Plato, *The Republic*, bk. i. ch. iv., which, if not the original of the above, is precisely similar: —

Ἄλλὰ τὸ τοῦ Θεμιστοκλέους εἶ ἔχει, ὅς τῷ Σερφίῳ λοιδόρουμένῳ καὶ λέγοντι, ὅτι οὐ δι’ αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, ἀπεκρίνατο ὅτι οὐτ’ ἂν αὐτὸς Σερφίος ἂν ὀνομαστὸς ἐγένετο οὐτ’ ἐκεῖνος Ἀθηναῖος.

A. H. K. C. L.

ROYAL LICENCE.—The vulgar and unauthorised custom of changing names is justly censured. Suppose, however, the descendants of some of these foolish people repent of the error, and wish to have their real name, can they after several generations lay aside the assumed name without royal licence? If not, the issue of the royal licence would seem to countenance and legalise the assumption we now condemn. Thus, suppose Ashford assumes the name of Robins, and his descendants (no arms belonging to Robins, while Ashford has arms,) see the folly of it, what is their best course? Ashford, of course, is their name (so too the Ashford arms are theirs); but if they resumed it, they might be ridiculed: yet they have *no right* to Robins, for their ancestor unlawfully took it. A licence addressed to them as Robins, giving leave to change Robins for Ashford, would sanction a former illegal and unjustifiable act?

This is, I think, an important point in these days of *change*.

Any direction in the matter of the arms, or the name, or both, will be very grateful. H. S.

P.S. Supposing the descendants prefer the (illegal) name of Robins, (1) can they by royal licence use the name of Robins with the arms of Ashford? (2) Might not the licence be issued to the (deceased) ancestor for him and his heirs? Thereby legalising the existing use of Robins, and condoning the guilty act of which the descendants were not the authors.

Queries.

ANONYMOUS. — 1. Who is author of *The Negro Slaves*, a drama, translated from the German of Kotzebue, published at London, 1796; dedicated to Mr. Wilberforce? Mrs. E. Carter, in a letter addressed to Mrs. Montague, makes the following allusion to the translator: —

“Have you seen *The Negro Slaves*, a drama translated from the German by a Lady whom you know, and who has made herself mistress of that difficult language with astonishing rapidity?”

2. Who is author of *Steam to India, or, the New Indian Guide, comprising an Oriental Fragment*, in a series of evening entertainments, 8vo, 1835; London, Cochran? R. INGLIS.

BECKFORD'S “LIVES OF THE PAINTERS.” — I have been asked for a key to Beckford's *Lives of the Painters*, which is supposed here to be a severe personal satire. I remember hearing the same some years ago, when the author was much talked of. I cannot discover any personal application. Watersouchy represents the minute portion of the Dutch school, but in Og of Basan I find neither individual nor general satire. If any one knows more, I shall be glad to be told. * FITZHOPE. Paris.

BIOGRAPHICAL QUERIES. — Who were the following writers, whose dissertations are contained in the *Thesaurus* of Ugolinus (Venet. 1744-60)? G. F. Meinhard, F. Mayer, Z. B. Pocharus, C. G. Meyer, J. G. Borhnius, D. Millius, N. Polemanus, and — Maius. A. CHALLSTETH.

Gray's Inn.

BRAGA SEE. — What are the armorial bearings of the Archiepiscopal See of Braga, in the kingdom of Portugal? H. W. T.

WM. CARTWRIGHT'S “ROYAL SLAVE.” — In the Catalogue of the Heber MSS. (1043) *The Royal Slave*, W. Cartwright's play, which was acted before King Charles I. at Oxford in 1636 by the students of Christ Church, had the names of the actors. If it is in the hands of any of your readers, perhaps he would have the kindness to give the names of the academical performers. R. INGLIS.

COVENTRY BOWLERS. — “They are but as Coventry bowlers, who play their best at first.” Is anything known of the origin of this proverb? J.

DOBBIE OR DOBIE OF STONYHILL, OR BREWICKSHIRE, AND RATTRAY OF LEITH. — Information is sought as to the descent of Robert Dobie, who,

[* For the history of this singular production, see the *Memoirs of William Beckford*, 8vo, 1859, l. 96-127.—Ed.]

[† The query on Dover Court has been explained in our 1st S. viii. 9. See also Nares's *Glossary*.]

early in the eighteenth century, was factor to Mr. Francis Montgomery of Giffenecastle, Ayrshire, son of Robert Dobie, said to have been of Berwickshire, but in which county no account of the name is found. Robert Dobie, the factor, married Anne Rattray of Leith, and there is reason to suppose his descent was from the Dobies of Stonyhill, or Stainiehill, near Edinburgh, who appear frequently in the printed returns, and that the supposed connexion with Berwickshire is a mistake.

Information is also sought as to and from the family of Rattray, some members of which, in the present day, may have records of the Dobie family.

Address (if not to "N. & Q.") to F. J. J., box No. 62, Post Office, Derby.

ENGLISH MEDALS.—In Walpole's *Anecdotes of Painting* (ed. Dallaway and Wornum, vol. i. p. 187) is mentioned a medal by Stephen of Holland, inscribed "ANNA POINES VXOR THOMÆ HENEAGE, 1562," then belonging to Bryan Fairfax.

Can any of your readers inform me where this medal is to be found?

I should also be glad to know of an example of the following medals, viz., medal of Ferdinand Lord Fairfax, engraved in the *Medallie History*, pl. xxi. fig. 9, and in Vertue's *Works of Simon*, pl. xi. fig. 6. On the reverse it is inscribed "FERD : LO : FAIRFAX : L : GEN^{AL} : OF : THE : NORTH."

Medal of Colonel N. Fiennes, purchased at Brown's Sale, 1791, by Mr. Tysen for 3*l.* 12*s.* 6*d.*, and sold at the sale of the latter for a few shillings.

Medal of Major John Lisle, purchased at Brown's sale by Mr. Tysen for 5*l.* 7*s.* 6*d.*, and sold at the sale of the latter for 15*s.*

Medal of Sir Edward Nicholas by Simon, *Medallie History*, pl. xxv. fig. 10. An original was said to be in possession of a Mr. Compton. We have a copy. A. W. FRANKS.
British Museum.

ENGLISH POET.—To which English poet does M. Duruy refer in the following passage in his *Histoire de France* (1864), tome i. p. 263?—

"Part de la France dans les croisades.—Ce grand mouvement, qui se continua plus d'un siècle et demi, et qui entraîna tous les peuples de l'Europe, était parti de la France. 'On avait pleuré en Italie,' dit Voltaire, 'on sarma en France;' et la France fut ce que le grand poète Anglais est contraint de l'appeler: 'le vrai soldat de Dieu.'"

W. I. S. HORTON.

Rugeley.

FISHES AND FLEAS.—May I ask whether any reader of "N. & Q." can throw light on a fisherman's fancy to be met with on the Norfolk coast, to the effect that there is some sort of connexion between *fish* and *fleas*; and that a good year (or rather perhaps, from our point of view, a bad

one) for the latter is always a good one for the former?

"Lawk, Sir!" said an old fellow near Cromer, "times is as you may look in my flannel-shirt and scarce see a flea, and then there aint but a werry few herrins; but times that 'ill be right alive with 'em, and then there's sartin to be a sight o' fish."

A fancy of this sort seldom becomes current among practical people without having a foundation of some sort, and it is just possible that a correct knowledge of the conditions of wind or weather likely to agree with fleas, might be found to hint the meaning of the unintelligible comings and goings of big shoals of herring and mackerel.

If you can spare a corner I should be glad to know whether the belief is peculiar to Norfolk or not. T. D. P.

Junior Carlton Club.

FLORUS.—I can ascertain nothing about the following:—

"L. A. Florus cum notis Cl. Salmasii, accessit et L. Ampelius. Neomagi, ex officina Andree ab Hoogerhuysen. An^o 1662."

This was a copy given to Robert Jas. Donne by Henry C. Boisragon, M.D., 1845. On the title-page is printed "Edmund Bohun." ELUV.
Oxford.

GENERALS COMMANDING THE ENEMY'S FORCES. Who commanded the enemy at the attack and subsequent capture of Martinique by the British, Feb. 1809? Also at the capture of Guadaloupe, Jan. and Feb. 1810; Cuidad-Rodrigo, Jan. and Feb. 1812; Badajoz, March 11 and April 16, 1812; San-Sebastian, Aug. and Sept. 1813; Fort Detroit, N. America, Aug. 1813; and at Chateauguay, N. America, Oct. 26, 1813? Who was the British commanding officer, and who commanded the enemy?

The above are victories for which medals with clasps have been granted under the General Order, dated June 1, 1847. GIBSON.
Liverpool.

THE GYPSIES.—May I ask, 1. Whether Robert's work on *The Gipsies* has ever passed into a second edition? 2. Whether his opinions as to "who the gypsies were" has been generally received or otherwise? 3. Whether it has called forth any reply in favour of other opinions as to the origin of that extraordinary people? G. O. L.

JACQUES HAUTE is repeatedly mentioned in the Privy Purse expenses of Henry VII. in connection with the court entertainments called *disguisings*. His name also occurs in the Privy Purse Expenses of Elizabeth of York, but not after 1502. I am desirous of knowing more about him. S. Y. R.

[* The fifth edition of Mr. Robert's work was published in 1842.—ED.]

HOOR.—Are your readers aware that the word hour does not occur in the *Hebrew* Scriptures? It is first found in the Book of Daniel in *Chaldean*. In that book it occurs four or five times. Can you tell me the date of its earliest use, and the earliest author by whom it is used. Can you also help me to conjecture why it is not found in the Hebrew Scriptures? H.

ROWLAND JONES.—In the drawing-room at Chirk Castle is a portrait, by Wilson, of Rowland Jones, a Welsh bard. Can any of your readers give further particulars respecting him?

S. Y. R.

DEATH OF THE EARL OF KINGSTON.—Robert Pierrepont, first Baron Pierrepont and Viscount Newark, was created Earl of Kingston-upon-Hull July 25, 1628. He espoused the cause of the king on the breaking out of the civil war, and was captured at the taking of Gainsborough. From that place "he was sent to Hull in a pinnace, which Sir Charles Cavendish pursued, demanding the earl, and when refused, shooting at the pinnace with a drake, it unfortunately killed him and his servant, July 30, 1643." (Colins's *Peerage*, edit. 1735, i. 278.)

This event must have happened on the river Trent, between Gainsborough and Burton-Stather. I am anxious to identify the locality.

K. P. D. E.

LAWRENCE.—In the various pedigrees of Lawrence made public by county historians and others, I have not been able to discover where the original sources of information are to be found for corroborating the following statements, and should be glad of assistance:—

1. That Sir Robert Lawrence of Ashton Hall (ob. 1440) had *four*, and as some say, *six* sons. (Will, where?)
2. That the names of the latter are *positively* known. (Wills, where?)
3. That Sir John Lawrence of Aston Hall fell at Flodden, and was seized of thirty or thirty-three manors in Lancashire. (Inquisitions, where?)
4. That Edmund Lawrence was a brother of the last-named, and father of John Lawrence, Abbot of Ramsey, who ob. 1542. (Will, where?)
5. That Sir John Lawrence of St. Ives, who ob. in 1603, was great grandson of William Lawrence who died at Ramsey in 1538. (Wills and parish registers, where?)
6. That Henry Lawrence, president of Cromwell's council, maintained a friendly correspondence with the Queen of Bohemia, and that their letters exist. (Library, where?)
7. That John Lawrence, a younger son of the president, embarked from England, and touching at Barbadoes, sailed thence to Jamaica, where he

landed in 1676, and that he *was* son of Henry, the president of Cromwell's council.*

8. That John Lawrence was the only brother of the president, and that he died in 1670. (Will, where?)

If John Lawrence, who died in 1670, or his grandnephew, Sir Edward, who died in 1749, left wills, where are they to be found? Sr.

"**LIBER MUNERUM, PUBLICORUM HIBERNIAE**."—I shall feel much obliged by any reader of "N. & Q.," who is possessed of a copy of the *first* issue of the *Liber Munerum, &c.*, letting me know if his copy possesses any pages marked in manuscript "proof," and in what part the insertion occurs. A friend's copy (unique, so far as I know, after an examination of about a dozen copies) possesses several such insertions, of which I append a note:—

Part III. p. 44, usually ends abruptly with the word "appre-," the next page being 52*. My friend's copy has pp. 44*, 44*, 44*, 44*, 44*: the verso of which is blank, and would be 44* if numbered. 44* continues the entry from p. 44, above referred to: ["Proclamation for apprehending a pretended King of Ireland." This recital goes on to near the middle of page, both columns. Then follow extracts of memoranda, genealogical and historical, from the Rolls of Pleas from the Common Bench (taken from the collections of the Ulster King-at-Arms at the Birmingham Tower); then go on to middle of 44*, the rest of which, as well as verso, is blank. The same part, in ordinary copies, ends with p. 148. In the copy above referred to, it ends with p. 154. The list of sheriffs being continued, and marked, as in former case, "Proof." **ALLEN LEVINE.**

Kilbride Bray.

MRS. MEE.—This lady, the daughter of John Foldson, once enjoyed reputation as a portrait-painter, and her own portrait, when Mrs. Mee, was engraved by White. Her Christian name, also the date of her decease, will oblige

S. Y. R.

MILTON.—MR. BOUTELL refers (3rd S. vii. 504) to a statement in the *Journal of the Archaeological Institute*, vol. vi. p. 199, accompanying a woodcut of a small silver seal used by Milton, and well authenticated as having been used by the great poet, of which there does not seem to have been any question; but he proceeds to say that Mr. Hunter is said to have traced out a connexion between Milton and Thame, in Oxfordshire. What is the bearing of this remark, and has it anything to do

* I do not think that licences to go abroad were continued up to this period, but there ought to be a record of the fact stated for the first time by the late Sir J. Lawrence. The archives of Jamaica throw no light on the subject. Whence then did Sir J. Lawrence derive his knowledge?

with the seal or its authentication? He next states that Sir Bernard Burke gives for Milton of Milton, near Thame, the coat as borne by John Milton, the poet; but upon what authority does Sir Bernard Burke give it other than that of Edmondson, Berry, or Robson?

If there be anything now in the shape of evidence, it would be well to give it. Was there ever any doubt that Milton did use the arms, "Argent, an eagle displayed with two heads gules, beaked and legged sable"? A. B.

ORKNEY AND ZETLAND.—I have before me two quarto pamphlets, concerning which I can learn nothing. I am anxious to know whether they form parts of a series, or whether each is complete in itself:—

1. "Deeds relating to Orkney and Zetland, mccccxxxiii-mclxxxii, pp. lxxxvii." [No place or printer's name.]

2. "Acts and Statutes of the Lawing, Sheriff, and Justice Courts within Orkney and Zetland, mdclii-mdcxliv, pp. xxxiv." [No place or printer's name.]

A. O. V. P.

LADY PACKINGTON.—Would you kindly repeat this question (1st S. ix. 551), which perhaps only needs prominence now to elicit a successful answer, viz., whether the copy of *The Whole Duty of Man*, in the handwriting of Lady Packington found at Westwood after her death, which, according to the *English Baronetage*, "remained with the family" about a century ago, is known to be in existence? Is there any member of the Packington family alive; if not, when did the last die?

E. P.

JAMES PRICE, M.D., THE LAST OF THE ALCHEMISTS.—Can any of your readers give me a satisfactory account of the birth, position, and death of this man? The accounts I find of him all vary. In the *Book of Days* (vol. i. p. 602) he is represented as living at Guildford, and having the degree of M.D. given to him by the University of Oxford, and dying on August 3, 1783.

An extract from a newspaper in a scrap-book which I possess made about 1821, quoting from a paper called *The Chemist*, says, "In 1784 he publicly proclaimed that he could make gold." And I also understand from this that he died in that year, which is one year later than stated by the *Book of Days*.

A writer in *All the Year Round* for June 13, 1863, makes the circumstance take place in the year 1787, which is four years later. He says that the discovery was made after years of experiments; whereas the *Book of Days* confines the experiments to three weeks. This writer also makes Mr. Price, Dean of Salisbury, although the other authorities I have mentioned merely state that he was a physician and F.R.S. This account altogether varies in many points from the other two.

Curiously enough Dr. Johnson, according to Boswell, attended a scientific meeting at Salisbury in 1783 to witness some chemical experiments by a physician. At this meeting (much to Dr. Johnson's displeasure) Dr. Priestley's name was often mentioned as an authority, he having written some works on chemistry. Now, Dr. Priestley succeeded Dr. Richard Price as minister at Hackney. This Dr. Price, according to the newspaper extract before referred to, was often confounded with the alchemist now under consideration. Has not the writer in *All the Year Round* mixed these facts together? I should like a satisfactory solution of these difficulties. If any of your readers possess *The Chemist* referred to above, it will perhaps help us a little.

W. C. B.

QUOTATIONS WANTED.—

1. "Tho' lost to sight, to memory dear."

This was once queried some thirteen years ago in your columns, but without result.

2. In Foote's celebrated letter to the Duchess of Kingston, he quotes:—

"So mourn'd the dame of Ephesus her love."

Whence the line, and what the allusion?†

W. T. M.

Government House, Hongkong.

"Orlando's helmet in Augustine's cowl."

Wanted the locality of the above. FW.

Where is to be found the following lines?—

"The relish for the calm delight
Of rural fields and fountains bright;
Trees that nod on sloping hills,
And caves that echo tinkling rills."

They are quoted by Mr. Dunlop in his *History of Roman Literature*, published in 1824.

THOS. L'ESTRANGE.

3, Donegal Square East, Belfast.

ROMAN INSCRIPTION AT LINCOLN.—Whilst digging the foundation of a house about to be built in Lincoln, the workman found embedded in six feet of sand a tombstone, bearing the subjoined inscription:—

C. SAVFKIO.
C. F. FAB. HKR
MILITI. LEGIO
VIII
ANNOR. XXXX
STIP. . XXII.
H. S. E.

[* It is stated in *The Chemist* of Oct. 9, 1824, p. 36, that "in 1784 Dr. James Price publicly proclaimed that he could make gold;" but this date is clearly incorrect, as his death on August 3, 1783, is announced in the *Genl. Mag.* of that month, p. 716.—ED.]

[† The story of the widow of Ephesus, whose inordinate grief for her husband was suddenly extinguished by her love for a young soldier, is told by Petronius; forms the subject of a French Fabliau, *De la femme qui se flat putois sur la fosse de son Mari*; and is alluded to by Jeremy Taylor, in his *Rule and Exercise of Holy Dying*.—ED. "N. & Q."]

There is little difficulty in the inscription except in the second line, which seems somewhat obscure. Does it mean *CAII . FILIO . FABIORVM . HEREDI . P* Perhaps some of the readers of "N. & Q." will give the matter their consideration.

GEORGE T. HARVEY.

Lincoln.

"DE SALE BUTTORUM."—In the Pipe Roll, 2 Richard I., are several entries concerning the New Forest, one of which is the payment of one mark "de Sale Buttorum," the meaning of which is obscure. Mr. Sanders remarks:—

"There was formerly a great quantity of salt made at Lymington and other places on the coast, and the old tracks made by the salt carts used for carrying it across the Forest still exist in the form of deep ruts, now hidden by the gorse and heather, with here and there an old station or resting-place; but there appears to be no connection between the salt and the word 'butts,' though Mr. Cumberbatch, of the King's House, at Lyndhurst, has kindly given all the information on the subject which his knowledge of the forest as ranger, suggested. There are butts still existing in name at Brockenhurst and elsewhere, but they have always been thought to be shooting butts; and there is no difficulty in giving that meaning to the second mention of the word, which occurs shortly after the first, unaccompanied by any allusion to salt."

PHILIP S. KING.

SEALS OF THE EMPERORS OF GERMANY: THE IMPERIAL EAGLE.—Beneath the fine series of full-length portraits of the German Emperors in the Kaiser-Saal of the Römer, at Frankfurt-on-the-Main, is arranged a collection of impressions from the great seals of the empire. Two years ago I carefully examined this series of seals, for the purpose of determining the reigns in which the Imperial eagle, and other armorial bearings, first found their way into the great seals. I think the seal of the Emperor Charles IV. was the first in which the eagle appeared; but I have unfortunately lost my memoranda, and should be glad if any of your correspondents could inform me if this is the case. The eagle was, I think, single and uncrowned; and on this point also I should be glad of information. Casts of some of the seals were on sale in the Kaiser-Saal. Are they to be procured in England?

JOHN WOODWARD.

New Shoreham.

HENRY SPURR, VICAR OF WORKSOP, NOTTS.—Can any of your readers give me any information in regard to Henry Spurr, Vicar of Worksop, and afterwards of East Bridgeford, both in Notts?

I find that Hunter (*Founders of New Plymouth*) says that Richard Bernard was presented to this living of Worksop in June, 1601; and left it in 1612, or 1613, for that of Batcombe, co. Somerset.

I wish to know if he preceded or succeeded Spurr, and any particulars about this latter: as his birth, marriage, issue, and death. Especially

I wish to learn if he was like Bernard, one of the Puritan party in the Church.

There is some reason to believe that Spurr was brother-in-law of the Rev. Francis Whitmore, of Kirkby-Wisake, co. York, and Bingham, co. Notts.

This latter clergyman died in 1698, and was buried in the chancel of the church at Bingham. I learn that the chancel floor has lately been covered with encaustic tiles. Among the numerous transcripts of monumental inscriptions, is there any copy of those which were presumably at Bingham?

W. H. WHITMORE.

Boston, U. S. A.

WIGTON PEERAGE.—Can any one kindly inform me as to the history of this dormant peerage? I know this—viz. that two generations back a connexion of my own family married Lady Jane Fleming, a daughter of, I believe, the last recognised earl, and within the last few days I have seen her portrait. The estates I understand passed to the Elphinstone family, and as to how this happened I also desire information. I am assured, upon authority, that the grandfather of the present Colonel Hamilton Fleming, late R.M.L.I., pursued his claim to the title with such success that he was styled Lord Wigton by his friends, and that further prosecution of the claim was interrupted by his death, his son, still living, not caring to take it up. The record of the proofs advanced in support of it is, I presume, to be found accessible in some public office or department; and information as to this will further oblige.

Address (if not to "N. & Q.") to F. J. J. box No. 62, Post Office, Derby.

Queries with Answers.

DR. MAYNE.—Some elegiac verses "in obitum Rev. viri D. Dⁿⁱ Mayne, Aëdis Christi nuper Præbendarii," signed "Rob. Thynne," are now before me. Is anything recorded about Dr. Mayne, and when did he die? THOMAS E. WINNINGTON.

[Dr. Jasper Mayne, whose entertaining comedies have endeared his name to dramatic readers, was born at Hatherleigh in Devonshire in 1604, educated at Westminster, and afterwards at Christ Church, Oxford. Ejected by the parliamentary visitors from the vicarages of Fyrtton and Cassington, in Oxfordshire, he found an asylum under the roof of the Earl of Devonshire, where his learning and wit rendered him a proper advocate for religion against the famous Mr. Hobbes, then a tutor in that family. After the Restoration he was made Canon of Christ Church, and Archdeacon of Chichester. He died on Dec. 6, 1672, and is called by Wood "a quaint preacher and a noted poet." Though orthodox in his opinions, and severe in his manners, he was a facetious companion, and his propensity to mirth attended him in his last moments.]

He had an old servant, to whom he bequeathed an ancient family trunk, telling him that he would find something there which would make him drink after his death. The servant, full of expectation that his master, under this familiar expression, had left him a fair and comfortable competency, as soon as decency allowed, flew to the trunk, when to his great mortification he found the boasted legacy was nothing more than—a red herring!—Robert Thynne, the author of the verses, was also educated at Westminster, and afterwards at Oxford, and was instituted on June 21, 1694, Vicar of Flower, or Flore, in Northamptonshire, where he died at the age of sixty-four on Jan. 3, 1716-17. His epitaph is printed in Bridges' *Northamptonshire*, i. 509.]

PIE CORNER.—This was formerly the name of the street between Giltspur Street and Smithfield. May it possibly be derived from the French word *pied cornier*, used in our old forest nomenclature for a boundary tree? Some mark of that kind may have stood in ancient times as a limit of the space of Smithfield. J.

[We feel pleasure in suggesting that the ingenious derivation of "Pie Corner" from "Pied Cornier," proposed by our correspondent, would seem to be confirmed by the derivation of "Pie Powder." This court, held at fairs, to administer justice and to redress disorders, is stated in our Law Dictionaries (Cowel, Tomlins, Jacob), to have been properly the court of *Pied Poudreux*, or dusty-foot. Now, if Pie powder was *Pied Poudreux*, it seems all the more probable that Pie Corner was *Pied Cornier*. For some account of the Pie-poudre Court consult "N. & Q." 2nd S. vii. 217, 283, 498.]

SIR HENRY BISHOP.—There is no formal Life of this melodious composer. Where is it possible to gather any particulars respecting his most interesting and chequered career? Was any biographical sketch published in the periodicals at the time of his decease in 1855? There is a notice in the *Annual Register* for that year.

JUNTA TURRIM.

[For biographical particulars of Sir Henry Rowley Bishop, Mus. Doctor, consult the *Genl. Mag.* June, 1855, p. 652; *The Athenaeum*, May 5, 1855, p. 520, and the *Literary Gazette*, May 5, 1855, p. 285.]

LUSKES.—In Brightman's *Commentary on the Revelations* I find an unusual word, *luskex*—"Let those men that set blinde and beetle-eyed *luskex* over Christe's people," p. 232, of the Leyden edition, 1616. What is the exact meaning of the word? Whence comes it? Is it from the Latin *luscus*, blind of an eye, or what? H.

[Luske is a lazy, lubberly fellow; or, as Mr. Halliwell explains the word, "A lazy, idle, good-for-nothing fellow." "Here is a great knave, a great lyther *luske*, or a stout ydell lubbar." (Palsgrave's *Accolastus*, 1540.) "What, thou great *luske*, said I, art thou so farre spent that thou hast no hope to recover?"—*Terence in English*, 1641.]

OBERMAYR'S "PICTURE GALLERY OF CATHOLIC ABUSES."—I have the catalogue of a private library collected from 1780 to 1810, and then dispersed on the death of the proprietor. To many of the titles he has added short remarks, which show reading and judgment. One book is "*Pictures of Catholic Abuses*, translated from the German of Francis Obermeier, with ten plates. Lond. 1786."

The note is, "Puritanical, earnest, weak; cut good." I cannot find this book in the British Museum. Any information as to it, or the German original, will oblige P. B. H.

[The title of the German original is given in Kayser's *Index Librorum* (1750-1832), theil iv. p. 235: "F. A. Obermayr (Jos. Richter) *Picture Gallery of Catholic Abuses*, with eight plates. Vienna, 1784."]

CANNING'S LATIN POEMS.—Have the Latin poems of the Right Hon. G. Canning ever been published? I possess in MS. two in hexameter verse called "*Iter ad Meccam*," and "*Ochinus*," with some elegiac stanzas.

THOMAS E. WINNINGTON.

[We are inclined to think that George Canning's Latin poems are only to be found in miscellaneous collections; as for instance, the "*Iter ad Meccam Religionis causa Susceptum*," is printed in *Muse Oromense*, or *Poemata Præmiis Cancellarii Academicis Donata, et in Theatro Sheldoniano recitata*, Oxon. 8vo, 1810, vol. ii. p. 1. This poem was recited by Mr. Canning in the theatre on June 26, 1789, on the occasion of Lord Crewe's anniversary commemoration of benefactors to the university. There are at least two English translations of it.]

Replies.

BROWNE, VISCOUNT MONTAGUE, OF COWDRAY PARK, CO. SUSSEX.

(3rd S. viii. 106.)

Will you kindly allow me to inform your correspondent Mr. JUSTIN BROWNE, through your pages, that I have a copy of Henry Browne's claim, 4to, 1851, by H. Prater. The octavo work, 1840, referred to in Mr. Sims' *Handbook for Genealogists*, was the private case. A copy of it was given to my solicitor, Mr. Henry Karlake of Carlton Chambers, by Messrs. Begbie & White, who took up the case for Mr. Henry Browne on the death of his brother John Browne, the previous claimant in 1848. It was handed by me to Mr. Sims for his perusal, and in his possession I have allowed it to remain. If Mr. J. BROWNE is desirous of seeing the work, application should be made to Mr. Sims at the British Museum.

With respect to the wish expressed for the continuation of the pedigree of "Browne of Steyning, or Storrington, co. Sussex, since 1820," I have

no doubt these particulars could be got from Messrs. Jones & Arckoll, of 192, Tooley Street, the solicitors acting for Mr. H. Browne at the time his claim was set down for hearing in 1852. The material question, in the pedigree of the "Steyning and Storrington Brownes," is the connecting link between George Browne of Ripley, co. Surrey, second son of John, the second grandson of Sir Anthony Browne, first Viscount Montague; and Charles Browne, described as a porter living in Fishmonger Alley, Southwark, in 1680. The evidence adduced by the claimant Henry Browne, to prove that the Charles Browne referred to was the son of George Browne of Ripley, is an entry recorded in the Register of Baptisms at Storrington, in 1641, made in these terms:—

"1641. Charilus filius Hon^{ble} Georgius et Anne Browne de Farham, Febr."

The truth and genuineness of this entry is a matter of great doubt and suspicion. The objections raised to it previous to my petition to the House of Lords in 1853, to be permitted to oppose the claim of Henry Browne to the dignity of Viscount Montague, were (1), the occurrence of the word "Charilus" in it; (2) that no transcript of the registers of Storrington for 1641 is found among the bishop's transcripts of parochial registers at Chichester; (3) that the entry is not found in Sir William Burrell's MSS. of Sussex; and (4) that these ancient registers were for many years out of the custody and possession of the incumbents of Storrington, and in the hands of parties employed by John Browne, the father of Henry Browne; who presented a petition to the crown for the restoration of the dignity of Viscount Montague, to him the said John Browne, in the year 1815. During the years 1815, 1816, 1817, 1818, and 1819, Mr. Randle Lewis, a conveyancer, and a Mr. Pacy, a solicitor, were employed by John Browne in collecting evidence necessary to support the said claim. And on the 1st of September, 1822, the ancient registers referred to were taken to Storrington, and delivered to the Rev. H. Dixon by the said Randle Lewis. All the circumstances relating to this transaction have been given to me in writing by Mr. Dixon; and it has enabled me to get from other parties most important evidence and admissions, to disprove the authenticity of the entry of 1641, referred to in these registers.

Mr. Henry Prater, barrister-at-law, and the son-in-law of the claimant Henry Browne, has evinced the most unwearied research and industry in his printed case, which shows him to be a man of the highest ability in dealing with matters of this nature.

It is fair that I should also state, that Sir John Romilly's Report, dated the 27th March, 1851, is highly favourable to Henry Browne's claim; and

refers it, with the statement in support of it as it then stood, to the adjudication of the House of Lords; but it is equally fair and desirable to add that, since my petition in 1853, no further proceedings have been taken in the matter.

The dignity to the Viscounty of Montague was created by Letters Patent, bearing date 1 & 2 Philip and Mary, A.D. 1554; and was limited to Sir Anthony Browne, K.G., Standard Bearer of England, and the heirs male of his body lawfully begotten. The said Sir Anthony Browne married first, Jane, daughter of Sir Robert Ratchliffe, Earl of Sussex, by whom he had a son Anthony; and, secondly, Magdalen, daughter of Lord Dacres of Gilleland, by whom he had five sons—Philip, William, George, Thomas, and Henry. Anthony, the eldest son, married Mary Dormer, and died in the lifetime of his father, leaving three sons, viz. Anthony-Maria, John, and William. Anthony-Maria, the first grandson of the first Viscount, became second Viscount. The male descendants of Anthony-Maria terminated in George Samuel, eighth Viscount Montague, who was drowned at the falls of Schaffhausen on the Rhine, in 1793. And in the year in which he died, and only a few days previous to it, the fine old mansion at Cowdray, built in the reign of Hen. VIII., was burnt down.

John Browne, the second grandson, left by his wife Anne Giffard two sons—Stanialaus and George. The descendants of Stanialaus are believed to have terminated in Mark Anthony, ninth Viscount Montague, who died in 1797.

Assuming this to be so, the heir male of George would be next entitled to the dignity. George resided at Ripley, in Surrey. The early registers of baptism of Ripley have mysteriously disappeared. It is from this George that Henry Browne claims to be descended.

The first claimant was John Browne, a solicitor at Storrington, the father of Henry, who died in 1825.

The second claimant was John, the eldest son; who died suddenly in 1848.

Henry, the third claimant, is I believe still living.

A person of the name of Mitchell was for many years employed in collecting evidence for the two first claimants. He was a man of extensive antiquarian research; but there was always a strange mystery by what means he obtained his evidence. If any of the readers of "N. & Q." can give me any information of Mr. Mitchell, they will greatly oblige me.

THOMAS SHELBY.

19, Westbourne Square, W.

Hyde (Lord Clarendon) as one in the coach on that occasion. He lived at Antwerp, and in 1657 was made (titular) Chancellor of England. At the Restoration the Seals of that high office were delivered to him by Charles II. He was also chosen Chancellor of Oxford, and advanced to the peerage by the title of Baron Hyde, of Hindon. In 1661 he was created Earl of Clarendon. Pepys was First Secretary to the Navy, and afterwards promoted to the same post in the Admiralty. "Dined in a deal of state, &c." Does this imply that he was included in the royal company in the coach May 28th? That Charles should have told him how he escaped from Worcester, as a circumstance deeply fixed in the royal memory, is corroborated by the historian:—

"After his restoration, the king sent for Richard Pendrell, and calling him 'Friend Richard,' made him give the courtiers an account of all their adventures together, and of the escape from Boscobel. This the old man did, to the great entertainment of all present, telling them, 'how he got a sorry jade for the king, with a bad saddle and bridle, and how his majesty complained of his steed; and how his brother Humphrey said the King should not find fault with the poor animal, for it had never before carried the weight of three kingdoms on its back,' &c."

Query: Was brother Humphrey the original author of this hackneyed pun, which has now become a stock witticism in all jest-books, from *Joe Miller* to *Punch*, with his dog Toby?

QUEEN'S GARDENS.

"THE BLACK DWARF."

(3rd S. viii. 249.)

The Black Dwarf was a weekly journal established by Thomas Jonathan Wooller. It was not a newspaper, being unstamped, and news then could not be published except on stamped paper. I think its date was anterior to that suggested by MR. INGLIS: probably it was 1817—that great year for political agitation. According to my recollection it was exclusively a political paper, and I am surprised to learn that dramatic pieces appeared in it; but perhaps they were written to serve a political purpose. Leigh Hunt followed at a later period with a *Yellow Dwarf* (the title borrowed from a Parisian publication), in which literature competed with politics. Wooller was originally a compositor in a printing-office. He was a remarkably fluent speaker—an accomplishment which, in those days of "public meetings," soon brought him into notice. He became a common councilman, and practised as an attorney. I presume he had a certificate. He succeeded Cobbett as editor of *The Statesman*, an evening paper once celebrated, but then fallen into the sere, and its last number was issued under his management. Then he produced *The Black Dwarf*.

I may as well make a note here, which may interest some of your readers. About the period

above referred to, when the Stamp Act was in force, more daily newspapers were published in London than appear now. The morning papers then published were—*The Times*, *Chronicle*, *Herald*, *Post*, *Advertiser*, *British Press*, *Public Ledger*, and *New Times*, eight in all. There was, I believe, another called *The Day*, but being in doubt, I do not include it in the number. There are eight published now, including penny papers. The evening papers published then were—*The Courier*, *Pilot*, *Sun*, *Star*, *Globe*, *Statesman*, and *Traveller*, seven in all. At present six only are published. At the earlier period, the price of every daily paper was sevenpence. C. ROSS.

In "N. & Q." for last week the question is asked, who was the author of a political publication called *The Black Dwarf*, which appeared some time in the year 1819. The author was Thomas Jonathan Wooller, a printer. It was published on Sunday morning in Sun Street, Finsbury. Mr. Wooller studied the Common Law, and retired from the printing business, and was for some years employed by Samuel Harmer of Hatton Garden, the Old Bailey lawyer. WM. COTTERELL GEE.
4, Bouverie Street.

FACINGS OF REGIMENTS.

(3rd S. viii. 251.)

1. The facings worn by the infantry regiments at present are, with very few exceptions, identical with those they have had from their first embodiment. The 60th, "red, facings blue," were clothed in "green, facings red" when they became "Royal Rifles" instead of "Royal Americans." The 41st, raised as a regiment of Invalids in 1719, wore "red, facings blue," till they became a regiment of the line in 1787. All the commissions of the officers were re-dated Dec. 25, 1787, and they assumed the *white* facings when they received into their ranks the most renowned soldier that ever served in the regiment—"the Hon. Arthur Wesley," whose commission, as junior lieutenant, bears the same date. The heavy cavalry remain much the same: the 2nd Dragoon Guards have returned from *black* to the old *buff*; the 3rd Dragoon Guards have exchanged *white* for *yellow*. The light cavalry have changed considerably.

3. The first great disbandment dates in 1719, at the close of Marlborough's campaigns. No cavalry below the 8th, no infantry below the 80th, survived this period. A multitude of Marlborough's veterans still remained on the half-pay list in 1755, the date of the earliest army list I have met with, but their regiments were named after the colonels, and not numbered. The second great disbandment was at the close of the continental war in 1748-9. No cavalry below the 14th, no

infantry below the 49th, survived it. The marines were raised at the opening of the seven years' war, and hence take rank after the 49th; and for a short time the "Royal Regiment of Artillery" was numbered as the 52nd, just as the rifle brigade was once the 95th. The third great disbandment at the close of the war in 1763, reached to the 18th cavalry and 70th infantry, each of those regiments surviving it. The 85th Royal Volunteers, and 88th *Highland* Volunteers were raised in 1759, and shared the fate of all the other corps. from the 71st to the 124th, in 1763. The next great disbandment was at the close of the American war, of the present regiments, after the 70th, the 71st and 72nd alone surviving it. Then came the great war with France; a vast number of regiments were raised in 1794, and numbered up to 135th; most of them being remodelled or reduced in 1795 and 1802. The York Light Infantry Volunteers, a foreign corps, was raised in 1803, served in the West Indies, and ceased to exist at the peace. They were rifles not fusiliers.

SIGNET.

1. There were several colours worn as facings in the army, which have now disappeared. For instance, the 35th had orange facings, but this being susceptible of misconception in Ireland was abolished. The 13th had "Philomel yellow," the 54th popinjay green, the 59th purple; all these colours have been supplanted by more simple hues.

2. Second lieutenants have existed in the army for a great length of time. I think the title was used in King Charles I.'s army, though I cannot remember where I have seen it.

3. The 85th and 88th, that existed in 1763, were disbanded the same year. SEBASTIAN.

HARD TACK: BLACK BREAD OF DAUPHINÉ (3rd S. vii. 134.)—I can answer from personal experience the question concerning the black bread of Dauphiné. It is baked in large round flattish cakes, which are often kept for at least six months. It is not bad when soaked in milk; but when dry, it is about as pleasant food as a mouthful of mahogany chips and sawdust would be. The baking "with the refuse of the fields" no doubt refers to cow dung, which, in the upland districts where wood is scarce (pine forests being unfrequent in many parts of Dauphiné), is dried and used for fuel. I saw the walls of chalets covered with "pats" of dung drying for this purpose between the Col de Goléon and La Grave. I have mentioned this bread in *Outline Sketches in the High Alps of Dauphiné*, Longmans, 1865. See also *Peaks, Passes, and Glaciers*, Second Series, vol. ii. p. 217; and Forbes' *Excursions in Dauphiné*

(*Norway and its Glaciers*, p. 294.) The use of this bread is not, however, confined to Dauphiné; it may be met with in most of the unfrequented districts of the Alps.

T. G. BONNER.

St. John's College, Cambridge.

ATLANTIC CABLE TELEGRAPH (3rd S. viii. 276.) Lest any of the readers of "N. & Q.," not having the means of ascertaining for themselves, may suspect that there is any basis of truth in Mr. PINKERTON's article, I take the liberty of stating, that at all events *one* message from St. John's was transmitted through the cable of 1858, viz. the announcement of a collision between the Europa and Canada, two of the R.M. steamers of the Cunard line, which was the means of preventing the alarm and anxiety that the consequent delay in the arrival of the homeward-bound steamer would have caused. I write from my own recollections of the occurrence, but any reader of "N. & Q." can ascertain the particulars by referring to the newspaper files of the period.

Perhaps MR. PINKERTON will give some of the "very best reasons" and "numerous facts" which confirmed his belief in the commission of a gross fraud.

R. M'C.

Liverpool.

85TH AND 88TH REGIMENTS (3rd S. viii. 251.) 85th Royal Volunteers, * raised 1759; served in Portugal 1762, disbanded 1763; again raised 1776, disbanded 1784. Raised as Bucks Volunteers 1793; served in Holland, at Flushing, in the Peninsula, at Bladenburgh, and New Orleans; Light Infantry, 1808; King's Light Infantry, 1821.

88th Campbell's Highlanders, raised 1759; served in Germany at the battles of Fellinghausen and Grabenstein 1761-1762; disbanded 1763; again raised 1780; disbanded 1783. Raised in Ireland 1793 by Col. the Hon. Thomas de Burgh (Earl of Clanricarde); assumed the name of Connaught Rangers; received for its number 88, when the new regiments were numbered from 78 upwards.

GIBSON.

Liverpool.

EPITAPHS ABROAD (3rd S. viii. 244, &c.)—There are, if I remember rightly, some rather curious epitaphs on members of British families, in the Münsterkirche at Aix-la-Chapelle.

Perhaps some tourist would be so good as to make copies of them for the benefit of the readers of "N. & Q." Copies of the inscriptions on the tombs of James, Duke of Douglas; and of the Earl of Angus, in the church of S. Germain des Prés, at Paris, would probably also be acceptable to others besides myself.

J. WOODWARD.

FOREIGN HERALDIC WORKS (3rd S. viii. 207.) The best works on the heraldry of Scandinavia which I know of are the following:—

* Vide Colburn's *U. S. Mag.* April, 1851.

Cedercrona, *Sveriges Rikes Ridderskaps och Adels Wapen Bok*, folio, Stockholm, 1746.

Lexicon over Adelige Familjer i Danmark, published early in the present century.

Magazin til den Danske Adels Historie, Kjöbenhavn. 1784, 1785.

The German heraldic books are legion; Spener's *Opus Heraldicum*. Folio. Frankfort-on-the-Main, 1714, &c.; and Siebmacher's *Wappenbuch*, 6 vols. folio, Nürnberg, 1734, probably contain all that is wanted.

None of the above are translated into English or French. J. WOODWARD.

ROMAN CATHOLIC GENTRY IN LANCASHIRE (3rd S. viii. 252.)—Your correspondent JAYTEE will find a copy of the "lords' order of Dec. 16, 1580, in Peck's *Desiderata Curiosa* (lib. iii. no. xxvi.) with a more correct list of the names than he gives from Gregson's *Fragments*. Ornell should be Orrell; Firth is Forth. Thomson and Nelson are stated to be of Lancaster; Sherborne of Aughton; Chiswell should be Chiswall, &c. A large if not a complete list of Roman Catholic Gentry of Lancashire at different periods could be constructed from the following and other sources:—

"A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates" (Chester, 1633; London, 1655.) This is alphabetical, and to most of the names the residences are appended, *e. g.* "Gerrard, Tho^s of Ince, Lancashire, gentleman."

Then of the period of the great Civil War, there is "A Catalogue of those Catholics that died and suffered for their Loyalty." This is printed in *The Catholique Apology*, &c. (3rd edit. 1674.) It is in ranks—Nobles, Knights, Colonels, Lieut.-Colonels, Sergeant-Majors, Majors, Captains, inferior Officers and gentlemen volunteers. Another list is entitled "More Catholiques that died for their Loyalty."

A third, "Catholiques whose Estates, real and personal, were sold in pursuance of an Act made by the Rump, July 1651, for Delinquency."—"Other Estates sold under the Acts of Aug. 4, 1652 and Nov. 18, 1652."

Then after the Rebellion of 1715, the Roman Catholic gentry were required to register their estates, with the value thereof; and in Baines's *History of Lancashire*, vol. iv. p. 766, Appendix VI. s. a "List of Papists who registered their Estates, and the respective Values thereof, in Lancashire, in 1718] as reported to Parliament by the Commissioners appointed under the Act of 1st Geo. I." [This is perhaps the most complete list of Lancashire Roman Gentry of that period, as it contains the names of about 460, but omits their residences. CRUX.

MAESMORRE (3rd S. vii. 67; viii. 258.)—By way of supplement to the answer of T. W. on this sub-

ject, let me observe, that many years ago I used to visit a place called *Mass Mawr*. It is situated in the parish of Guilsfield, in the county of Montgomery, and is now, according to Burke's *History of the Landed Gentry*, p. 234, the seat of Thomas Curling, Esq. Not being acquainted with the Welsh language I cannot give the meaning of the term, but I recollect as a boy being much impressed with the gloominess of the place, situated in a deep dingle, on the banks of a large deep pool, and fancying that the name was in some way or other derived from the situation. A "massy more" was, according to Scott, a pit, or prison vault, and many of your readers will recollect mention of it in the fine description of Orich-toun Castle, in *Marmion*:—

"And, shuddering, still may we explore,
Where oft whilom were captives pent,
The darkness of thy massy more;
Or, from thy grass-grown battlement,
May trace, in undulating line,
The sluggish mazes of the Tyne."

Canto iv. stanza xi.

OXONIENSIS.

WASPS (3rd S. viii. 226.)—Like MR. TRENCH I have observed the scarcity of wasps this summer, having seen only one. The following explanation, agreeing with MR. TRENCH's statement, is from Kirby and Spence's *Entomology*, i. 350, 7th edition:—

"It sometimes happens that when a large number of female wasps have been observed in the spring, and an abundance of workers have been expected in the summer and autumn, but few have appeared. . . . In this vicinity (Barham) numbers make their nests in the banks of the river. In the beginning of October (1816) there was an inundation, after which not a single wasp was to be seen. The continued wet that produces an inundation may also destroy those nests that are out of the reach of the waters."

I have curtailed this extract, but have given the substance, so as not to make it too lengthy. The heavy rains we had in the early part of last month (when the eggs would be in the nests unhatched), have no doubt operated as surmised by Mr. Kirby.

MR. TRENCH observes, that flies, in his neighbourhood, have not been more numerous than usual; but here it is the contrary. The enormous number of small flies, filling the air, renders it positively disagreeable to walk a short distance in the suburbs. I attribute their production in such quantities partly to the present exceedingly hot weather occurring immediately after several heavy rains. W. C. B.

Hull.

BIBLICAL VERIFICATIONS IN ENGLISH (3rd S. viii. 201.)—MR. BARHAM does not mention in his article on this subject, William Hunnis, who was chapel-master to Queen Elizabeth, and a contemporary of Christopher Tye, whose verification of

the Acts is referred to by Mr. BARHAM. Hunnis versified several of the Psalms, part of Deuteronomy, and the Book of Genesis. I possess a versification of the whole Book of Daniel, by a presbyterian minister, Edinburgh; no date, pp. 72. I give the first verse as a specimen:—

"When Jehoiachin was king of the Jews,
Then Nebuchadnezzar did Salem attack;
And God gave him over to Babylon's king,
Who partly the city and temple did sack."

As Mr. BARHAM says, the versification of the Psalms are too numerous to mention, but I think those by Addison ought not to be forgotten. The paraphrase by Dr. Johnson of part of the fourth chapter of Proverbs; and by Thomson of part of the sixth chapter of St. Matthew might also be noticed. W. C. B.

MARY CLARE WARNER (3rd S. viii. 267.)—I beg leave to inform your correspondent, THUS, that Sister Mary Clare Warner was in the world Elizabeth Warner, and was sister-in-law to the Lady Warner, whose name in religion was Sister Clare of Jesus. F. C. II.

SALMON AND APPRENTICES (3rd S. viii. 107, 174.) There can be no doubt that indentures of apprenticeship do exist, in which clauses restricting the eating of salmon are to be found. In the town of Christchurch, Hants, there is a spot called Bargegate, where anciently stood a small lazaret house, or hospital for lepers, dedicated to St. Mary Magdalen, but the building has long since been destroyed. The revenues of this foundation arise from small pieces of land, some cottages and garden ground, and amount to something like thirty pounds per annum, and are now applied to charitable uses. Frequent mention is recorded of the large quantity of salmon with which the rivers Stour and Avon abounded in former times. The prevalence of leprosy at that period may have been occasioned by partaking too freely of fish. A remarkable fact connected with this subject is the restriction imposed upon masters receiving apprentices in this town under its charities, by which the former were bound not to permit the youths entrusted to their care to eat "red fish" oftener than at stated times therein specified. I am not at this moment able to get access to the documents in the corporation chest of the town, but I will endeavour shortly to obtain an extract from one of the indentures with the exact words employed.

BENJ. FERREY.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE (3rd S. viii. 252.)—Colonel Cook and Colonel St. Simon left Paris on the 7th of April, 1814, to inform Wellington and Soult of the proposed abdication. They were arrested, and detained on their way, and did not reach the contending armies till the 11th—the day after the battle was fought. Even after they had received the in-

formation, the French Marshals did not consider it sufficiently authentic, and did not lay down their arms for some days; in which period they took prisoner Sir John Hope. (See Baines's *History of the Wars of the French Revolution*, 1817, vol. ii. pp. 339, 340.) I have given these particulars towards elucidating this important point, in order to set the matter more fully before your readers. I should like to have Lord Wellington's justification of Marshal Soult; but at the same time, as the news was sent to each camp on the same day, and reached them also on the same day, part of the blame (if any) would attach to Lord Wellington. W. C. B.

SIR THOMAS SUTTON (3rd S. viii. 252.)—Sir Thomas Sutton, the founder of the Charter House, was born at Knaith, in Lincolnshire. His father was, I believe, steward of the Courts belonging to the corporation of the city of Lincoln. Will this in any way assist your correspondent LIL-LAWG? A reference to the various registers of the city of Lincoln might perhaps be of use, or perhaps those of Knaith, if any such there be. W. C. B.

LIONEL, DUKE OF CLARENCE (3rd S. viii. 248.)—I do not write in answer to the first part of the query contained in the last number, respecting the sex of this Prince's child or children; but your correspondent also says—"Where was Campsey Abbey?" There is a place called Campsie, near Glasgow; but whether there is or was an abbey there, I do not know. It is a place of some antiquity. Allow me to ask, in connection with this subject—How many children had Edward III.? Some say twelve, others thirteen. All admit that two sons died young, and that he had five daughters. W. C. B.

INN SIGNS: "DRY LODGINGS" (3rd S. viii. 176.)—An impression has obtained for many years, on the part of tourists and others who visit the "sister isle" and see "Dry Lodgings" and "Good Dry Lodgings" advertised at the entrances to underground apartments, and on the windows of ground floors, in the old back streets of Dublin, Cork, and other places, that the announcement includes the certainty of a well-aired bed. This, however, is as it may be, for no such guarantee is intended. "Mine host" merely intends to intimate that he does not supply malt drink or spirits. WILLIAM BLOOD.

Liverpool.

"THE CHRISTIAN YEAR" (3rd S. viii. 249.)—In answer to your correspondent, I may state that I have in my possession a letter from an eminent London publisher to the following effect. The *Christian Year* was offered to Messrs. Parker of Oxford, and they refused it; the then Mr. Coleridge either gave or lent the money to Mr. Keble

on the Undue Exaltation of Intellect in the present day, is a most just and wholesome one.

A Corner of Kent; or, Some Account of the Parish of Ash-next-Sandwich, its Historical Sites and existing Antiquities. By J. R. Planché, Rouge Croix Pursuivant. (Hardwicke.)

Let the reader spread out before him the Map of England, and say he can lay his finger upon a more interesting corner of a more interesting county than that which has called forth this able volume from the facile pen of Rouge Dragon. It lies on the Rutupine shore alluded to by Lucan, is closely connected with Richborough, and was the scene of those successful excavations which formed the celebrated Faussett Collection, and furnished Douglas with materials for his *Venia Britannica*. A spot so rich in historical associations, described by so good an antiquary as Mr. Planché, could not fail to produce a volume of great value to Kentish collectors, and which might be run through with interest even by the general reader.

Ancient Pillar Stones of Scotland: their Significance and Bearing on Ethnology. By George Moore, M.D. (Edmonstone & Douglas.)

All who are interested in the sculptured stones of Scotland, which are among the most remarkable in the world, should read this little volume on that which is the most singular among them—the so-called "Newton Stone;" which, according to Dr. Moore's reading of the inscription, is a monument erected when the worship of Baal either still predominated, or had been suddenly revived in Northern Scotland.

BOOKS RECEIVED.—

A Dictionary of Science, Literature, and Art. Edited by W. T. Brande, D.C.L., and the Rev. G. W. Cox, M.A., assisted by Gentlemen of Eminent Scientific and Literary Acquirements. *Parts V. and VI.* (Longman.)

We have already spoken at such length of the merits of this useful and compendious Cyclopædia, that we may now content ourselves with announcing its steady progress towards completion.

An Enlarged and Illustrated Edition of Dr. Webster's Complete Dictionary of the English Language, thoroughly revised and improved. By Chauncey A. Goodrich, D.D., LL.D., and Noah Porter, D.D. *To be completed in Twelve Monthly Parts. Parts IX. and X.* (Bell & Daldy.)

We are glad to see this excellent Dictionary so rapidly approaching completion. The tenth part reaches to the word "Utilitarian." Two more parts will complete the alphabet, and include the various supplements, which will add so much to the utility of the book.

The Gossipping Guide to Jersey. By J. Bertrand Payne, F.R.G.S. *Sixth Annual Issue.* (Adams & Francis.)

The words "Sixth Annual Issue" testify to the recognised utility of this Guide to Jersey.

"Despatches of the Duke of Wellington." We are informed that it is intended to include, in the next volume, a complete Index to this important collection.

Messrs. Longman, as we learn from their useful Monthly List, have nearly ready for publication, in addition to numerous medical and other scientific works, "The Life of Man symbolised by the Months of the Year in their Seasons and Phases, with Passages selected from Ancient and Modern Authors," selected by Mr. Pigot, accompanied by a series of twenty-five full-page illustrations, and many hundred minor ones, from original designs by John Leighton; an illustrated edition of the First Series of the "Recreations of a Country Parson;" a new volume

of Dr. D'Aubigné's "History of the Reformation in Europe in the Time of Calvin;" "Mozart's Letters," translated by Lady Wallace; a "History of the City of Rome," by Mr. Dyer, author of the article "Rome" in Dr. Smith's *Dictionary of Greek and Roman Geography*; a Second Series of "Legends of Iceland," by Mr. Powell and Eirik Magnusson; "Travels in Egypt and Syria," by Mr. S. S. Hill; Transylvania, its Products and its People," by Mr. Boner; and a new "Life of Isambard K. Brunel," by his Grandson.

Messrs. Moxon's announcements for the approaching Season include a quarto edition of Mr. Tennyson's "Enoch Arden," illustrated by one of the most prominent apostles of the pre-Raphaelite school—Mr. Arthur Hughes; a new novel, entitled "See-Saw," by Francesco Abati, edited by Mr. Winwood Reade, the author of "Savage Africa;" a new volume of Poems by Mr. Stigant; a "Life of Charles Lamb," by the veteran Barry Cornwall; a re-issue of "Mrs. Fanny Kemble's Poems," with others never before printed; "Selections from the Works of William Wordsworth," and a critical essay on the life and works of the late Laureate, by Francis Turner Palgrave; "Lancelot," with sonnets and versicles, by William Fulford, M.A.; and a re-issue of illustrated editions of Tennyson's "Princess," "Keats' Poems," and "Tupper's Proverbial Philosophy."—"Chastelard," a tragedy by Algernon O. Swinburne; and a new and cheaper edition of "Atalanta in Calydon," by the same author.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

INTERESTING FACTS RELATING TO THE FALL AND DEATH OF JOSEPH MURAT, KING OF NAPLES, by Francis Macdonald. Ridgway, Piccadilly, 1817.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. Smith, Publisher of "NOTES & QUERIES," 25, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose.

HODSON (REV. GEN.), THE CHURCH OF BOMBE'S TRAFFIC IN PARDONS. London: Hamilton & Co. 1838.

GREEN (REV. T. L.), THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, &c. London: Keating & Co. 1888.

SCHULMAN (J. G.), ARGUMENTATIVE LITERATURE. 14 Vols. 1728-31.

1729. HISTORIUM ET ECCLESIASTICUM. 4 Vols. 1729.

Wanted by Rev. Aiken Irvine, Kilbride, Bray.

SONGS OF CHRISTIAN CHIVALRY.

Wanted by Dr. Fisher, 5, Appian Way, Upper Leeson Street, Dublin.

Notices to Correspondents.

A FEW WORDS ON THE PASTOR LETTERS IN OUR NEXT.

W. M. M. Llewellyn's work on the *Inquisition* is in 4 vols. Our Correspondent, Mr. S. Brink, published a work on the *Botany of Shakespeare*, under the title of *Shakespeare's Garden* (Longman, 1864), which is noticed in "N. & Q." of April 29, 1864.

PROSPER POVS. *Tetchy* and *touchy* are the same word differently spelt. *Shakespeare's*

"Tetchy and wayward was thy infancy"
surely corresponds with Beaumont and Fletcher's
"You're touchy without cause."

C. D. L. *The line*

"The labour we delight in physics pain,"

is in *Macbeth*, Act II. Sc. 3.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STRAIPING COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM GOSWELL, 25, WELLINGTON STREET, STRAND, W.C., where also all CORRESPONDENTS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

tance—Lord Rivers, Lord Hastings, the Earl of Warwick, whom I remember still better than Mrs. Strawbridge, though she died within these fifty years. What antiquary would be answering a letter from a living Countess, when he may read one from Eleanor Mowbray, Duchess of Norfolk?

There is one point on which Mr. Merivale insists, but which we think is untenable—viz. “that the Letters have never been seen by any individual.” Sir Frederic Madden pointed out in this Journal (“N. & Q.” 2nd S. vii. 108), that on the 23rd May, 1787, the editor attended the King’s Levee, and “had the honour of presenting to his Majesty, bound in three volumes, the ORIGINAL Letters of which he had before presented a printed copy,” when his Majesty conferred upon him the honour of knighthood. It is difficult to conceive that any man would have had the audacity to play off such a hoax upon his sovereign, as Sir John Fenn—who is described as being “of strict and scrupulous punctuality and veracity”—must have been guilty of, if the documents he presented were spurious.

But there is every reason to believe that these documents had, before their presentation to the King, been seen and examined by scholars competent to form an opinion of their value. In the first volume of the PASTON LETTERS in the library of the Society of Antiquaries is a letter to the then President, the Earl of Leicester, from the editor, which has the following postscript:—

“P.S. If it be agreeable to the Society, the original letters shall be left for one month in their library for the inspection of such gentlemen whose curiosity may be excited to examine them.”

The book and the accompanying letter were laid before the Society at their meeting on the 1st February, 1787, when, as we learn from the Minute Book in which the proceedings of that meeting are recorded—

“The Society returned thanks to their worthy Member for this kind mark of his attention and favour, and expressed their satisfaction in having the originals deposited in their library for the purpose mentioned in his letter.”

In the face of this proposal on the part of Mr. Fenn, and its acceptance on the part of the Society of Antiquaries, is it reasonable to suppose that the Letters were neither deposited in the library, nor examined by any of the Fellows of the Society?

“We have not entered into a defence of the PASTON LETTERS from internal evidence, or on philological grounds. That will probably be undertaken by other hands more fitted for the task, and we have no doubt satisfactorily. But, while we feel that the disappearance of the originals is a great loss to literature, we should be sorry to see that loss aggravated by a successful attack on their authenticity. We have therefore thrown together these few hints for Mr. Merivale’s consideration, in the hope that they may contribute to remove his doubts, and the doubts of those, if there be any, whose faith in the authenticity of the PASTON LETTERS have been shaken by that gentleman’s ingenious speculations.

Notes.

AUTHENTICITY OF THE PASTON LETTERS.*

There are few collections of papers of which the descent is more correctly traced than that of the Paston Letters, the authenticity of which has of late been so unexpectedly impugned. They are said to have passed from the library of the Earl of Yarmouth to that of Peter Le Neve, thence to that of T. Martin of Thetford, part of whose collections came into the hands of Mr. Worth, a chemist of Diss, in Norfolk. That very many of Le Neve’s MSS. *did* pass through the hands of these successive possessors is an undoubted fact; and, although on searching through the sale catalogues of Le Neve and Martin, I have not been able to find any distinct entry of the letters in question, yet, as various sale-lots are in several instances described in general terms as being original “Letters” and “Papers,” it is more than probable that these, as well as others, passed in an undistinguished bundle. When the last volume of the series was printed in 1823, the editor (Mr. Frere, Master of Downing College) stated that some originals, not included in the printed volumes, were then in his own hands, and that the first transcriber of a great part of the whole collection, Mr. Dalton, was still living at Bury St. Edmund’s.

External evidence in favour of the genuineness of the Letters, appears indeed to be almost unimpeachably strong; and with regard to the internal evidence, the very words alleged as suspiciously suggestive of imposture from the seemingly modern sense in which they are employed, turn out rather upon examination to be proofs of authenticity. Several examples of this kind are pointed out in a letter (signed “R. H.”) which appeared in *The Reader* of Sept. 16; and I send herewith a transcript of a letter, which gives still more conclusive evidence. Douce MS. 393, in the Bodleian Library, contains various original letters addressed to John Paston himself (which are described in Mr. Coxe’s Catalogue of that collection); and, amongst others, there are twelve from John de Vere, Earl of Oxford; who is found a frequent correspondent in the printed collection. These agree very closely in style and language with those published by Sir J. Fenn, and corroborate the genuineness of the latter beyond a doubt; but the one which I subjoin affords in particular a very satisfactory instance of the use of one amongst the supposed modern phrases, which would perhaps sound in many ears as the most doubtful of all, viz. the speaking of a person’s residence as “my place.” Two instances of the

[* This article reached us just as we were making up the present Number. We have therefore thought it advisable to insert it as supplementary to our own remarks.—ED. “N. & Q.”]

expression are given from Bp. Beckington's *Correspondence*, in the communication noticed above; but it is still more conclusive evidence to find it employed in an existing original letter, from one of Paston's own correspondents. It is worth noticing also, that the terms "una placea," and "placea terræ," are of not infrequent occurrence in early Latin deeds.

"Douce MS. 393, f. 86.

"Right Worshipfull and right intierly beloved, I commaund me hastily to you. And whereas your broder William my servaunte is so troubelid with sekenes and crasid in his myndes that I may nat kepe hym aboute me, wherfor I am right sory, And at this tyme sende hym to you praying especially that he may be kepte surely and tenderly with you to suche tyme as God fortune hym to be bettyr assurid of hymselfe and his myndes more sadly (*sic*) disposid whiche I pray God may be in shorte tyme and preserve you longe in gode prosperite. Writen at my place in London the xxvj day of Juyn.

"OXYNFORD.

"To the right worshipfull and my
right intierly welbelovyd Sr
John Pastone, Knyght."

W. D. MACRAY.

GREEK ETHNOLOGY.

Mr. Grote, in his *History*, having abandoned the question of the pre-historic origin of the Greeks (*Hist.* ii. 349), Mr. Gladstone has taken it up with great critical acumen, in his first volume of *Studies on Homer*. Both writers, as well as their chief authorities, K. O. Müller and Donaldson, have failed, I conceive, from disregard of the Shemitic branch of Oriental literature. The connexion of the Greeks and the Phœnicians is the point to which these authors have not given the requisite attention. The influence of the Sanskrit element, unfortunately termed the Pelasgic by Marsh and his German teachers, can no more be doubted, as respects the Greek language, than that of Anglo-Saxon on the English. But Anglo-Saxon will not explain all the names of rivers, country districts, mountains, &c., in England, for which we must search the languages of the ancient Britons and their Celtic brethren. So in Greece there are names of which the origin is not discoverable in its own roots, or in the Sanskrit, from which such roots are drawn. The Greeks borrowed the *names* of their alphabetic characters from the Phœnicians, which are almost identical in Hebrew, Samaritan, Syriac, Arabic, Ethiopic, Amharic, Persian, and Coptic, although the last-named may have borrowed their alphabetic names (*alpha, beta*, &c.) from the Greeks in a comparatively recent age. Then as to the *form* of the alphabetic character, the Phœnician, the ancient Greek, the ancient Italic, and the Etruscan are clearly derived from the demotic, hieratic, and hieroglyphic forms of the Egyptian alphabets.

The meanings of the Phœnician and Hebrew names of their alphabetic characters, and consequently those of the Greeks, are to be found depicted in the Egyptian hieroglyphics, which represent such alphabetic characters (Ballhorn's *Alphabete*, 8, 9). The Sanskrit alphabet has an entirely different arrangement and different names for the letters. Many of the words respecting which etymological doubts have arisen in Greek begin with the letter *p*. Now in Egyptian and Coptic *p*, and its aspirate *ph*, are the definite article *the*. This is well known to biblical critics in the name Pharaoh, in Hebrew פַּרְוֹ (par-ho). Applying this Egyptian article to a few words of dubious origin, we have the following result:—*Phœnicia* = *ph-anak*, that is the *anak-in*, called in Hebrew *yeldi-Anak* (= children of Anak).^{*} This furnishes a key to the *ἄναξ ἀνθρώπων*, so oft recurring in Homer (*Od.* xiii. 223).†

Pausanias represents Asterion, whose tomb is said to have been discovered in Lydia, as a son of Anak, and of enormous size. *ἔλναι δὲ Ἀστέριον μὲν Ἀνάκτος. Ἀνάκτα δὲ γῆς παῖδα . . . ὁσὺν ἐφάρη τὸ σχῆμα περιέχοντα ἐς πλῆθυν, ὅτι ἐστὶν ἀνθρώπων· ἐπὶ δὲ μέγεθος οὐκ ἴσθιν ἕως ἐν θάλασσῃ.* (i. xxxv. 6, 7.) Palestine and Philistine = *p-ellas-ti* and *ph-ellas-ti* respectively, where the root *Ellas* is found, as in *Pelasgi* = *p-ellas-goi*, or the *nation of Ellas* (1 Chron. ii. 39, 40),‡ identical, etymologically, with *Helli* and *selli*. If this etymology is supported by history, as I conceive it is, then the attempt to distinguish the Pelasgic element from the Hellenic in Grecian ethnology is vain, unless the Pelasgic be used as equivalent to the Sanskrit element.

The words of most difficult etymology in Greek are *Δαναοί*, *Ἀργεῖοι*, and *Ἀχαιοί*. By aid of the Phœnician element, however, these words are easily resolved into *Dan* = a judge, *Har-goi* = mountaineers, and *Achi* = brethren. So *Κεδμῶν* is resolved into *Kedem* = ancient, east. *Ἰάβωκ* is *Javan* = new people (Fuerst, p. 1278), the name by which the Greeks are spoken of in the Targums and Mishna. *Δωριεὺς* is *Dör* = a dwelling, a generation; *Φελεγέας* is *Peleg* = division or partition of race; *Γραιὸς* is perhaps derived from *Gari* = a stranger, a foreigner.

The Egyptian feminine article *t* or *th*, and the plural of both genders, *st*, may also be made useful in ancient Greek etymology, on the hypothesis that Egypt was the channel through which oriental names reached the Greeks, independently of such as came to them more directly through Ionia and Lesser Asia.

T. J. BUCKTON.

^{*} B.C. 1451. Num. xiii. 28, Deut. ix. 2, Jos. xi. 21, 22.

† Damm, Mura, Scott, and Liddell, are all at fault on the origin and meaning of *ἄναξ*. (Gladstone, *Hom.* i. 445.) The word *anak* in Arabic means *long-necked*.

‡ From *Hales* = liberation, or from *Elasak* = whom God made.

THE DUEL OF JUNIUS.

Turning over the pages of *The London Magazine* for 1772, a short time since, in pursuit of some information on a very different subject, I met with the following reference to Junius. In the belief that there are many who think the inquiry into the identity of Junius a matter still worth pursuing, and believing all contemporary allusions to the Great Unknown to be of value, I venture to hope you will find space for it in "N. & Q." I had first proposed only to send an extract, but the article, which occurs on pp. 113 to 115 of the *London Magazine* for March 1772, is not, I trust, too long to be transferred entire to your columns:

"THE DUEL OF JUNIUS; A DREAM.

"It is amazing what a connected train of ideas will often present itself to the mind in sleep. Philosophers differ very much in their solutions of the faculty of dreaming; and none of them indeed have been able to give us such an explanation of it as is not liable to considerable objections. The most ingenious and pleasing one that I have ever met with is that which Mr. Baxter gives in his essay *On the Immortality of the Soul*. He supposes that dreams are suggested to the mind by the interposition of invisible agents, of spirits of good or bad dispositions, who are perpetually hovering around us. This thought has something in it exceedingly pleasing to the imagination. How fine is that passage in Milton!—

" 'Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.'"

"I had lately a most singular and extraordinary dream about that very celebrated political writer Junius. Methought there appeared in the *Publick Advertiser* what was entitled 'A Challenge by Junius.' It was in these words: 'I have been accused of cowardice: Sir William Draper has dared me to the field; and it gave me pain to resist the invitation of a scholar and a soldier. I answered him, however, from the firmest persuasion both of his honour and the rascality of others, that although he would fight, there were others who would assassinate. I have paid no regard to numberless other addresses of the same kind, which have appeared in the publick papers; for I should not think that he who would expose himself to the bravos of our wicked ministry could be considered as having wisdom sufficient to expose to the people of England, with a steady and unsparing hand, the abandoned conduct of that ministry. Even one of the plebeian Scotchmen, who hailed John Eyre, had the gross insolence to propose that he should fight me. Those North-Britons, as they call themselves, when they have been a little while amongst us, absolutely forget what kind of beings they are. They put us in mind of the farmer's ass, who would needs fawn upon him as he saw the spaniel do. Junius must be much deluded indeed before he puts himself on a level with a Scotch pedlar.

" 'But, as the generous people of England are fond of courage to a fault, altho' my passions are better reined than theirs, I am unwilling that Junius, who has obtained their honest regard, and in whom they place entire confidence as in a tried friend, should be suspected of a deficiency in what they highly value. I am therefore resolved to yield to them so far, and for once to expose my life in their presence. If I survive, I shall be doubly endeared to them, and be able to lead them on to their true interest and happiness with renewed vigour. If I

fall, I hope that, as the blood of the martyrs has been called the seed of the church, so from the grave of Junius patriotism will spring with a luxuriant growth.

" 'This publick notice then is given to the king and council, that, upon any day which shall be fixed by them at one week's notice in the *London Gazette*, Junius shall be ready to engage in single combat with any one of their friends not under the rank of a Duke, provided that he may fight in a mask; that he shall reveal himself only to the man who shall be brave enough to meet him; that their honour shall be secretly pledged that no rude attempt shall be made to discover him; and that the duel shall proceed in open day before the people of England.

" 'The place is indifferent to him; but if, on so solemn an occasion, a little pleasantry may be allowed, he would mention Tower-hill to the ministry, as then he would be meeting them on their own ground. JUNIUS'

"To such a pitch was my imagination carried in sleep, that I actually thought the proposal was accepted; and methought I was present in council at the deliberations. His M—y, with great propriety, declared that for his own part he was ever mindful of the Christian precept 'forgive your enemies,' and so far as concerned the personal insults which he had received from that malignant pen, he did not wish any notice to be taken of Junius; but that, if their Lordships should be of opinion that the dignity of the crown and of the sovereign ought to be vindicated by an acceptance of the challenge given, it might be so determined; and he expressed the greatest confidence in the wisdom of their deliberations. The Earl of Talbot swore, that if the challenge was not accepted, the insolence of Junius would be intolerable; and the people, already so amazingly intoxicated with admiration of the rebellious villain, would then view him as exalted into a hero; he was therefore clear that Junius should be taken at his word. He said that he himself, had he been a duke, would willingly have undertaken to fight him; but although that he was persuaded that his royal master would confer that high title upon him, he recollected that he had already fought once with a member of opposition on Bagshot-heath, and that he considered it as highly becoming to have some economy in his courage. All concurred and resolved that the challenge should be accepted; but it was a matter of no small difficulty to fix who should be the man to meet this extraordinary foe. All regretted that the Duke of Bedford was gone, as they were persuaded that the cruel stabs which he had received from Junius would have made him embrace with pleasure an occasion of taking vengeance by his own hands. It was once proposed that a mock duke should be brought forth, like the Dukes of Aquitaine and Normandy at the coronation; but it was soon considered that Junius was a personage of too great importance to be trifled with, and that the very intention of this most uncommon proceeding would be frustrated if any attempt should be made to treat it as a farce. It was expected that the Duke of Grafton would have stepped out; but his grace very wisely represented, that his life was of so much consequence, that it would be venturing too high a stake. After many hints, many half-offers, and many speeches beginning in fire and ending in smoke, it was at last settled that the Duke of St. Alban's should be the man. His grace being, as well as the Duke of Grafton, a branch of the royal house of Stuart, against which the keen pen of Junius had been so often directed with unrelenting virulence. And, besides, his grace had peculiar advantages in the science of defence, having been so long at the academy of Brussels.

"It was accordingly announced in the *London Gazette*, that on a certain day mentioned, at twelve o'clock at noon, his Grace the Duke of St. Alban's would be ready to

spirited answer of the King roused the ire of the priesthood: Dr. Sacheverel for the High Church, and Bishop Hoadly for the Government, were so bamboozled by the parsons of the Church of England, that they employed two gentlemen, Gordon and Trenchard, to write down High Church. It was these gentlemen who wrote the *Independent Whig*; jointly they also wrote *Cato's Letters*, and a *Cordial for Low Spirits*.

"Although the people of Scotland, by the Act of Union, were entitled to all the privileges of the British Constitution, the instant that a Scotch family entered England the parents were liable to prosecution by the Attorney-General if they dared to educate their own child. However, the priestianity of the time dared not to act on this infamous law. Notwithstanding, this act disgraced the Statute Book till 1812, when it was repealed through the perseverance of Wm. Smith, M.P., of Norwich. In Oct. 1812, in a conversation with the late Princess Charlotte of Wales, I highly praised the wisdom of George the First, which led to a lengthened talk on the subject of dissent, which excited her attention so much, that she resumed it often on future occasions: in fact, at last she requested me to give her a list of books that would inform her of the Reformation, the Revolution, and the Accession of the Hanoverian Family. I gave her a list of books, and I put a copy of *The Whig* into her hand; and I advised her to read the paper entitled the 'Enmity of the High Clergy to the Reformation, and their Acts to defeat it,' and papers on 'High Church Atheism.' The next time that I saw her was at Warwick House: she told me that I had done her a great favour by putting the *Independent Whig* into her hands; adding, 'Mr. H—, I am not indulged with that kind of reading.' Mr. Crie's *Life of Knox* throws a new and very interesting light upon the Scotch Reformation; and the details of Scotch History from the Accession of James to the Revolution of 1688, gives a most awful picture of the unbridled licentiousness of a lordly priesthood.

"JOHN HENNING, Senr.,
"1834."

Mr. Henning was born at Paisley in 1771. He was bred to the business of his father, who was a carpenter, and by-and-by began to model likenesses in wax. Soon after he adopted modelling as a profession, went to Edinburgh, and subsequently to London in 1811. The Elgin Marbles were then newly brought to England, and he enthusiastically drew from them, and studied the principles which guided their execution. The idea of making reduced copies of the grand Panathenaic frieze, with the lost parts restored, was "suggested to him by the Princess Charlotte," the conversation with whom he reports in the above note.

JAMES J. LAMB.

Underwood Cottage, Paisley.

MOLIÈRE.

"Where can we find a more playful hit at the modern philosophers than in the two scenes of the *Marriage Forcé* between Sganarelle and the learned Pancrace and Marphurius? 'Notre philosophie,' says the latter, 'ordonne de ne point énoncer de proposition décisive, de parler de tout avec incertitude; et par cette raison vous ne devez pas dire, "Je suis venu," mais "Il me semble que je suis venu." 'What!' cries Sganarelle, 'is it not true that I am here?' 'It is uncertain,' says Marphurius,

'and we must doubt everything.' May we not fancy that we are listening to the conversation of some worthy matter-of-fact citizen with a professor of the doctrines of Kant? It is true that this may be accounted for by the knowledge that it was the system of Descartes which Molière meant to satirize.' 'Listen to me,' cries Sganarelle to Pancrace. This is more than the preoccupied philosopher and philologist can take upon himself to do. 'The world is overturned,' cries he; 'it is horrible, scandalous! I cannot, will not suffer that a man shall say the form of a hat (*la forme d'un chapeau*); it is a proposition condemned by Aristotle.'—*Molière*, par Madame Blaz de Bury, p. 110, London, 1846.

I am not very familiar with the doctrines of Kant, but such of them as I know do not resemble those of Marphurius. Did Molière satirize the system of Descartes, in what either of these philosophers says? Are Marphurius and Pancrace representatives of individuals, and if so of whom?

Molière has a hit at the occult qualities in the third intermède of *Le Malade Imaginaire*, in which Argan is made an M.D.:—

"1re Docteur. Demandabo causam et rationem quare
Opium facit dormire.
Argan. Mihi a docto doctore
Demandatur causam et rationem quare
Opium facit dormire.
A quoi respondeo,
Quia est in eo
Virtus dormitiva,
Cujus est natura
Sensus assoupire."

Close to the above I have come upon a passage which has been used by one of the authors of *The Rolliad*, and which may be as well mentioned here as in a separate note. Argan, thanking the faculty for his degree, says:—

"Vobis, vobis debeo
Bien plus qu'à natura et qu'à patri meo:
Natura, et pater meus,
Hominem me habent factum.
Mais vos me, ce qui est bien plus,
Avertis factum medicum."

In the "Probationary Ode of Dr. Markham, Archbishop of York," he says:—

"More to my king than to my God I owe:
God and my father made me man,

But George without or God or man
With grace endowed and hallowed me Archbishop."
FITZHOPE.

Paris.

EPIGRAM: COALITION EXTRAORDINARY.—Since you have opened your columns to many stray epigrams, may I contribute the following from the *Bristol Mercury*, signed J. P.:—

"On the Lords Derby and Palmerston's Gout.

"The Premier is, the Premier out,
Are both laid up with pedal gout,
And no place can they go to;
Hence it ensues, that though of old
Their differences were manifold,
They now agree in toto."

JOSEPHUS.

SPALPEEN.—The following explanation of this word occurs in a MS. written, if an opinion from the handwriting can be formed, between 1730 and 1740. It consists of notes taken in relation to Celtic antiquities and customs during a conversation between the writer and a "clergyman in Beaumaris, where I was once cast away in a storm." The reverend gentleman is throughout styled "Doctor," and his communications on Highland dress and games are curious:—

"The poor harvest-men who now pass in troops from Ireland to England are called Spalpeens, with a show of contempt or disrespect in using the word. Anciently the word Spalpeen meant a hero, a champion, or errant adventurer, and took its rise in the British Isles, from the number of younger sons of Irish kings, nobility, and gentry, who passed in times of war to England and Scotland with volunteers to assist in defending those nations from the invasions of each other, but more especially of the Danes, when their own country was at rest. Many noblemen and gentlemen are now remaining in both kingdoms descended from these adventurers or Spalpeens. Spalpeena Diublishe is now used, as a synonymous phrase with a clever fellow of strength and activity."

J. M.

Wigs.—The following advertisement, showing the numerous species of wigs, appeared in *The Dublin Gazette* of Sept. 29 to Nov. 3, 1724:—

"Joseph Pickeaver, Peruke Maker, who formerly liv'd at the Black Lyon in Copper Alley, is now remov'd under Tom's Coffee-House,—Where all Gentlemen may be furnish'd with all sorts of Perukes, as Full-bottoms, Tyes, Full-Bobs, Ministers'-Bobs, Naturalalls, Half-Naturalalls, Grecian-Flyes, Curley-Kovs, Airy-Lavants, Qu-Perukes, and Bagg-Wiggs. He is likewise furnish'd with all sorts of Hair from the only noted Hair Merchants in England and Ireland. Buying at the best and cheapest Hand, Gentlemen may be furnish'd as reasonable and fashionable as in London."

WM. LEE.

H. M. S. PERSEUS.—Being recently on board this man of war in this harbour, I was attracted by the circumscription on the wheel, which ran thus:—"PERSEUSVINCIT." I was naturally puzzled by what seemed to me without meaning, for it was not plain why H. M. S. Perseus should wish to boast of a victory over the apparently superfluous *us*, whoever we might be. However, I was at once set right by the lieutenant on duty, who showed the motto to comprise four words: "PER SE USUS VINCIT;" a truism to which fifty parallels will occur to your readers, though they may miss the application in this particular case. I merely wish to quote its quaintness as a naval motto.

W. T. M.

Government House, Hong-Kong.

"ESNECCA."—This term occurs frequently in old records, and is believed to be the derivation of our word "smack." Among the national manuscripts in process of being taken by photo-zincography, a descriptive list of which has been prepared by Mr. William Basevi Sanders, are extracts from Pipe Roll, 2 Richard I., in which

reference is made to the expences of the king's "esnecca,"—"When the Queen and the French king's sister, the Countess of Albemarle, Philip de Columbers, and other of the King's lieges crossed over with the treasure." There is also an item regarding the pay of Alan Cleave-the-sea, for piloting the "esnecca" from Southampton to Shoreham. (See 26th Report on Public Records, App. p. 57.)

PHILIP S. KIRK.

A CARD.—The following is a copy of a document which issued from the printing press of Mr. Timothy Driscoll, of Old Market Place, in Cork. It was printed in the good old times, when the schoolmaster was not abroad in the land as now: so that all due allowance must be made for any slight typographical errors. The postscript is of rather a startling character, and may require explanation; as Mr. Lynch *intended* to inform his customers that he held Coultis, i. e. "handy men," or carpenters who had only served half their time, in the most supreme contempt:—

"PETER LYNCH,
Old Bridewell Lane,
Cabinet Maker and Upholsterer,
(Sine of the Mahogany Bedstead!)

Humbly takes leave to petition the patronage of the Auristocracy and public in particular (who don't want to waist their monies), in regard of the 1st quality of his work in the abuv line.

"P. Lynch defies competition for cheapness and decent tratement over and above any other workshop in Cork.

"Postscript.

"P. L. contaminates Coultis and their rotten Work, and all belonging to them, which are only fit for Work-houses and Auction Buzars. A constant supply of new and 2nd hand Coffins to fit all Customers, more cheaply than Undertakers.

"N.B. The lowest price axed at worst, and no huxtrin. A murning Car for hire, with 2 wheels and 4 springs, warranted to go any road without joultin; and a Black Horse trained for Berrins.

"Printed by Timy Driskil, Old M— P—."

R. D.

Cork.

THE JEWISH MEZUZAH.—A few years ago, a very fine specimen of a *Mezuzah* came into my possession. It is known that the Jews are accustomed to write in Hebrew short portions of the law upon a slip of parchment; and placing this within a case of metal, reed, cane, or glass, they fasten it on the right hand post of the outer door of the house, or place it in some recess or cavity of the same. The one I have contains two passages from Deuteronomy, from chap. vi. verses 4 to 9, and from chap. xi. verses 13 to 21. When folded up, it fits into a metallic case, in which a square opening is left, through which can be seen the single Hebrew word indorsed on the outside: *Shaddai*, "Almighty." The *Mezuzah* was made according to a literal interpretation of the command in Deuteronomy vi. 9.

This specimen, beautifully written and well

preserved, was taken from a door-post of the house of a Jew in London, after the Great Plague. It fell into the hands of a learned gentleman in Ohio, U. S. He presented it to Count Delafield, who gave it to the friend from whom I received it.

F. C. H.

TOPOGRAPHICAL DICTIONARIES. — All the publications of this kind that have ever come under my hand labour under what appears to me a very great defect. They give, it is true, the names of parishes, but they do not give the names of hamlets, or other subordinate districts, included within a principal parish. Often and often have I been at a loss to find, in the county in which I live, where such and such a village or hamlet was. It happened not to be a parish of itself, and consequently the Gazetteers do not condescend to notice it. So with other counties. I have just been writing a letter to Ascot, a place not unknown to fame. Not being sure whether it was a post-town, or what its post-town might be, I turned to my Topographical Dictionaries. In Capper's, no Ascot: in Lewis's (for which, at the time of its first publication, 1831, I paid as many guineas as I have fingers), again no Ascot! none at least to my purpose. This, methought, is a grievance, a literary grievance; and it is high time it should be mentioned in "N. & Q."

J.

Queries.

BOOK-PLATE: R. A., WOOD-ENGRAVER.

In the present day, when every effort is made to recover illustrative evidences of the progress of art in earlier times, your readers may be interested in the description—which I now beg to submit to them, with a query—of an elaborate book-plate: the execution of which, in wood-engraving, is as beautiful as the history connected with its position in the volume which it adorns is singular. I have in my possession a copy of the works of S. Ambrose, edited by the celebrated Erasmus, and printed at Basle ("apud inclytam Basileam") by Frobenius, A.D. 1527. It is divided into four volumes; but bound up in two, in thick folio, in the oak "boards"—covered with thin leather, stamped, and adorned with brass clasps and corners—which constituted the general style of monastic binding of the period. The work is dedicated to the celebrated John à Lasco.

Pasted on the inner side of each "boarded" volume is a book-plate of the following character:—In a wood-engraving, ten inches by seven and three quarters, is a beautifully executed coat of arms, with helmet, crest, mantling, and supporter—all contained within an arch made of two branches joined near the middle, and springing from two quasi-Ionic pillars. The shield is quar-

terly: 1st and 4th, a gridiron; 2nd and 3rd contain per bend, sa. and barry of four (no tincture marked). At the four corners of the plate the latter shield, together with three others, are engraved, all inclining towards the centre, viz. two cocks addorsed sa.; two goose's heads addorsed arg.; and three roses in bend, sinister.

Over a helmet, furnished with most elaborate and flowing mantling, is a demi-nun as crest: and as the sole supporter, the figure of St. Laurence, with nimbus, holding in his right hand his emblem, the gridiron; and in his left, the palm of martyrdom. (The reason for this arrangement will appear when I state the particulars connected with the ownership of the book-plate.)

Beneath this engraving are four lines, which I transcribe exactly as they stand in the original:—

לטהורים כל טהור

ΠΑΝΤΑ ΚΑΘΑΡΑ ΤΟΙΣ ΚΑΘΑΡΟΙΣ.

OMNIA MYNDA MYNDIS.

D. HECTOR POMER PRÆPOS. S. LAVR.

This motto is—in Hebrew, Greek, and Latin—the aphorism of St. Paul (Tit. i. 15): "Unto the pure all things are pure."

The last line of all explains the particulars of the shield and supporter above referred to. Dr. Hector Pomer (the friend of Erasmus), to whom the volumes now before me were a presentation copy, having been, if I recollect rightly, the last abbat of the church of St. Laurence at Nuremberg.

I beg to enclose a hasty tracing of this remarkable example of wood-engraving: the combined boldness and flowing ease of which may well stand comparison with the well-known "Death's head Coat of Arms," by Albert Dürer. In the right hand corner are the initials of the artist, with the date, thus: "R. A., 1525."

Can any of your readers inform me who this engraver was?

H. W. T.

THE REV. DAVID BLAIR, SCHOOL AUTHOR.—Would MR. TIMES be good enough to inform a namesake of this once famous school author whether the Rev. David Blair was a real living writer, or only one of the shadowy *aliases* of the multifarious Sir Richard Phillips? Five-and-twenty years ago every schoolboy knew Blair's *Universal Preceptor* and *Class Book*.

D. BLAIR.

Melbourne.

CAMBRIDGE SIZARS.—Can any of your readers inform me what public schools have now, and had formerly (say 200 years since or more), the right of sending up sizars to Trinity College, Cambridge?

J. RICHARDSON.

CLEANING OLD SILVER COINS.—Is there anything equally or more efficacious in cleaning old silver coins than ammonia or diluted cyanide of

potassium? These are very serviceable in removing ordinary dirt and incrustations, but do not appreciably operate upon a certain *black* patination (if the word may be so applied), nor upon the reddish one, which seems to be oxydation, or some chalybeate, caused, perhaps, by the coins having been long buried in soil impregnated with iron.

Are there any chemical means of removing these without injury to the silver?

Both ammonia and cyanide of potassium undoubtedly act too much as mordants upon the silver.

I have seen copper coins completely silvered by being placed for a short time in those liquids after silver ones had been left and washed in them.

What is the best and safest detergent for old gold coins and for old brass or copper? C. D.

MAJOR COCKBURN: REPRODUCTION OF SCENERY. The following is from Spohr's *Autobiography*, vol. ii. p. 33:—

"In a second vehicle which accompanied us travelled an Englishman, who was possessed of an extraordinary skill in taking of fine views in a few minutes. For this purpose he made use of a machine, which transmitted the landscape on a reduced scale to the paper. . . . We saw the whole method of his procedure, which afforded great pleasure to the children. He showed us afterwards his collection of views, of which he had upwards of two hundred of Naples and its neighbourhood alone. He gave me his address: 'Major Cockburn, Woolwich, near London.'"

Who was this Cockburn, and what was his process?

A Major James Pattison Cockburn published, about 1822, several volumes of Swiss scenery from his own drawings, engraved by Heath, &c.; but there is no mention of any remarkable method of rapidly transferring scenery to paper. The several views are beautifully drawn, evidently with a true hand, and well engraved.

JUXTA TURRIM.

SIR WALTER COVERT.—His letter-book (1583-1627) forms MS. Harl. 703, the description of the contents occupying more than nine columns in the printed catalogue. He was long resident in Sussex, of which county he was sheriff, but eventually settled at Maidstone, being sworn a freeman of that town Oct. 31, 1627. When did he die?

S. Y. R.

THE FERMORE PEDIGREE.—Will any reader give me the clue to a good pedigree of this family? Whom did Sir Philip Hobby marry? Was it a Fermor? Burke's *Extinct Families* is very poor regarding the Hobys. Why do the Fermors bear as a second title "Baron Lempster"? The title was given in 1692: query, on what grounds? The Fermors once bore the name of Richards; the family estates appear to have been situated in the

counties of Northampton, Bucks, Oxon, and Gloucester. This family married into that of Lord Vaux, who, I think, held Richards' Castle, near Ludlow. Any information will greatly oblige.

O. N.

Hereford.

ROBERT FISHER.—An Englishman of this name was an early correspondent of Erasmus. Who was he?

S. Y. R.

"FOREIGN."—The word "foreign" is used in a peculiar sense in certain local districts, and assumes the substantive character of a noun, as the Foreign of Kidderminster, Walsall, Tenbury, &c., distinguishing the town parish from the district without (*foris*).

Is this an archaic word locally preserved, or a simple conversion of the adjective into a substantive to supply a want in the language?

THOMAS E. WINNINGTON.

HENRY HAWTE was Rector of Great Cressingham, Norfolk, 1491; but seems to have vacated that benefice before his death, which occurred Jan. 30, 1507-8. Additional information touching this person, who is described as a man of considerable erudition, will be very acceptable.

S. Y. R.

LOCKING THE GATES OF CHURCHYARDS.—May I be allowed, as a rather overworked Londoner, to whom a frequent ramble in the pleasant country round the metropolis is almost a necessity of life, to protest against the practice of keeping the gates of churchyards locked. This evil practice is confined to the county of Surrey, and is, I suspect, done without the sanction of the clergy, but no doubt by parish clerks for the purpose of increasing their fees. Is this practice legal?

JUXTA TURRIM.

LOWEY ARMS.—To whom were the arms granted, and by whom borne, which I find in both Edmondson and Berry's works on heraldry, but in no other, as belonging to the Loweyes family: Ar. a chevron, gu. between three hearts? Is there any family of the name now in existence?

L.

SIR JOHN MASON AND "KINGS' PICTURES."—In 1551, says Horace Walpole in his *Anecdotes of Painting in England* (3rd ed. 1783, vol. i. pp. 206, 207), Guillim Stretes was paid fifty marks for three great tables painted by him; two were portraits of King Edward VI., the third of the Earl of Surrey, which, at the time of Walpole's writing, was in the possession of the Duke of Norfolk. The pictures of Edward VI. were sent one to Sir Thomas Hoby, ambassador abroad, the other to Sir John Mason, English ambassador at the court of France, and first lay Chancellor of the University of Oxford.

In 1789, the picture given by Edward VI. to

Charles I., by whom he was constituted governor of Chirk Castle, receiving the honour of knighthood Sept. 23, 1645. He assisted in the defence of Colchester, commanded at the battle of Worcester, and was implicated in the rising under Sir George Booth. He was repeatedly imprisoned; once at Montgomery, had to compound for his estate, and was eventually necessitated to sell the same. Soon after the Restoration he was appointed receiver of the counties of Essex, Hertford, and Middlesex. He was buried at Hertingfordbury, in the church of which parish there is or was the following inscription:—"Near this place lyes buried in one Grave, those Loyal and Worthy Gentlemen, Sir John Watts, and Captain Henry Hooker." I hope the date of the death of Sir John Watts can be supplied by some correspondent.

S. Y. R.

Queries with Answers.

MEDAL OF CLEMENTINA.—I should feel grateful if you could favour me with any information respecting the following medal in my possession. It is of silver, very massive, and the subject, in high relief, finely executed, represents a half-length portrait of a young and handsome woman, the hair in curls, falling over the back, is surmounted by a plain tiara, and confined behind by a string of pearls. The legend CLEMENTINA . M . BRITAN . FR . ET . HIB . REGINA. The reverse, a female figure, seated in a chariot, driving two horses; in the background several large buildings, a ship in full sail, and the sun sinking in the horizon. The inscription, *Fortunam Causamque Sequor*. In the exergue, *Deceptis Custodibus*, MDCCXIX. [MDCCXIX.]

I imagine this to have been struck in honour of the wife of the so-called Pretender, but should be glad to learn to what particular event it refers. The medalist's name is Otto . Hamepani . F.

R. H. HILLS.

[This medal was struck to commemorate the romantic adventure of Clementina, daughter of Prince James Sobieski of Poland, and wife of James Frederick Edward Stuart, only son of James II. When the Princess was travelling from Poland to Italy to meet the Pretender, to whom she was affianced, she was seized, by order of the Emperor, and confined in a convent at Innspruck. This step, it is said, was taken at the instance of the ministry of George I. Charles Wogan and Major Misset, two Irish gentlemen, gallantly determined the rescue of Clementina, whom they looked upon as their future queen. For this purpose it was arranged that Chateaufort, a gentleman-usher to the Princess, should escort into the convent a servant of Mrs. Misset, a smart and intelligent girl. At night the Princess disguised herself in the hood and cloak of the young female who was to play her part.

She was then led by Chateaufort to the gate of the convent, where he took leave of her with a voice sufficiently sonorous to apprise Wogan, who was lurking in the neighbourhood, that his charge was at hand. An engraving of the medal is given in the *Gent. Mag.* lviii. (ii.) 677. Consult also the following work: "Female Fortitude Exemplified, in an Impartial Narrative of the Seizure, Escape, and Marriage of the Princess Clementina Sobiesky, as it was particularly set down by Mr. Charles Wogan (formerly one of the Preston prisoners) who was chief manager in that whole affair. London: Printed in the Year 1722," 8vo, pp. 56.]

"CONFESSION OF ST. PATRICK."—Some five years ago there was published in Dublin by the late Ven. and very Rev. John Hamilton, D.D., Roman Catholic Archdeacon of Dublin, a pamphlet entitled *The Confession of St. Patrick*, said to have been translated from a MS. more than one thousand years old. Where is the MS., or can any one tell anything of it? S. REDMOND.

Liverpool.

[There are several manuscripts extant of the Confession of St. Patrick. One is contained in the Book of Armagh, assigned by some to the seventh, by others to the tenth century. There is another in the Cottonian library (Nero, E. i.) of the eleventh century. It has been published in the original language several times: by Sir James Ware, *Opuscula Patricii*, Lond. 1656; by the Bollandists, *Acta Sanctorum*, Mar. 17; by Dr. O'Connor, *Scriptores Rerum Hibernicarum*, vol. i.; and by Sir William Betham, in the *Irish Antiquarian Researches*, 8vo, 1827. It has also been recently translated into English by the Rev. Thomas Olden, A.B., with an Introduction and Notes, Dublin, 1853, 8vo.]

MARSHAL SOULT'S PICTURES.—Where can I find an account of the prices realised at the sale of the Marshal's pictures in May, 1852? I am anxious to know what were the prices given for Murillo's paintings, especially for the "Conception" of the Blessed Virgin. I have read somewhere that it realised 586,000 francs. Is this correct? Who was the happy purchaser?

J. DALTON.

Norwich.

[The following notice of Marshal Soult's sale appeared in the *Gent. Mag.* for July, 1852, p. 66: "One of the most memorable picture sales that has ever taken place has been that of the collection of the late Marshal Soult, which he formed chiefly from the spoils of the convents of Spain. The great struggle was for the Conception of the Virgin, by Murillo, for which the competitors were the Queen of Spain, the Emperor of Russia, the Marquess of Hertford, and the President. The last was determined not to allow it to depart from France, and it was knocked down to the Director of the Louvre for the immense sum of 586,000 francs, or 23,440*l.*" Consult also Chambers's *Book of Days*, i. 658. In "N. & Q." 2nd S. iii. 110, the picture is stated to have realised 24,612*l.*]

of horses," is a very unfortunate guess. It has, in its original meaning, nothing whatever to do with the shoeing of horses; nor is there any thing of Latin about it, except when Romanised by the termination *us*. The term "*maréchal ferrand*" for a horse shoer, is a comparatively late French compound. With the Frankish conquest of Gaul the word was introduced, and *mareskalk* became Frenchified into *maréchal*. By this time the office had altered as well as the name. The household servants of the long-haired Merovings became elevated into high officials, and took their place amongst the feudal nobility; and the humble horse-tender of Frankreich was translated into "*Dominus Mareschalcus, prefectus equitum*." Thus metamorphosed, the office and word were introduced into England at the Conquest.

The two words *mare* and *scal* were in common use amongst the Anglo-Saxons, as separate terms for *mare* and *servant*, but I have never met with them in combination. In Archbishop Alfric's vocabulary of the tenth century, the word for groom is *hors-hyrde*.

Now as to the derivation of *mar*. My friend MR. ELIOT HODGKIN scarcely displays his usual perspicacity, in deriving *mar* from the Celtic *marsh*. As the word *mar*, or *mare*, certainly existed in all the Teutonic tongues as an indigenous term, what possible reason could exist for borrowing from abroad? But let us look a little further. *March*, or *mark*, undoubtedly belongs to the Celtic as well as the Teutonic families with the sense of "horse." Pausanias, in his *repiyriovis*, refers to the word *μαρκαν* as signifying "horse" amongst the Galatians in the second century. Ménage says:—

"Le mot Teutonique *mar*, qui signifie *cheval* . . . est plus simple que *marsh* et *mark*, qui veulent dire la même chose; et qui sont des termes Celtiques. Je conclus que *mar* est un mot très ancien. Je crois même le reconnaître dans la langue Chinoise quoiqu'elle soit si différente de toutes les autres. *Ma* en Chinois signifie un cheval de même que *mar* en Celtique. Les Chinois auront retranché de ce dernier mot la lettre 'r' qui n'est point en usage dans leur langue."

The coincidence is curious, to say the least.

Let us now see whether the Sanskrit language, which has afforded a clue to the solution of so many philological difficulties, will assist us in this. The ordinary names for the horse in Sanskrit, though very numerous, give no indication of any affinity with *mar*. There is one term, however, which, though not much used, seems to

throw some light on the subject. मरुद्, *marudratha*, which signifies literally "the chariot of the wind," is a poetical name for the horse, derived from मरुत्, *marut*, the wind. The swiftness of the horse, which is its most striking

characteristic, would, in the metaphorical language of the early ages, naturally take the wind as the readiest illustration of the quality. The metaphor of one age becomes the matter-of-fact appellation in another; and I have little doubt that the radical in *marut*, the wind, is the same as that in *mar*—the horse.

J. A. P.

Sandyknowe, Wavertree.

HEAD OF CHARLES I.

(3rd S. viii. 263.)

I was personally acquainted with the plumber, at Eton, who was employed in opening the leaden coffin found in St. George's Chapel, Windsor, April 1, 1813. The report which I got from him may be worth recording in "*N. & Q.*," as a corroboration of Sir Henry Halford's statement:—"When I opened the upper part of the lead coffin, there appeared another of wood inside. The wood was perished, and crumbled into dust when handled. On sweeping away the *débris*, the face of the corpse was distinctly visible, with features strongly resembling the visage of Charles I. in his portraits by Vandyke; and there were traces also of the pointed beard, as described in those pictures. The pictorial image, however, was very transient: for when the external air was let in upon it, the image gradually vanished like the passing picture in a diorama." :—

"So fades the glimmering landscape on the sight,
And all the air a solemn stillness holds."

Such was the substance, as as I remember after forty years, of the report of the fleeting likeness. He adieu. I separated from the nk; whi Henry Halford's state nt: "it to be loose, and without dii y v t and held to view." Sir Henry himself for the m of Regent, the Duke of Cumbria as well as the body, was wrapped and perhaps this "all that is

rative in *State* : " head was sewed on" literally, wo Or perished in two might have b "when the h attachments which u be loose." The su visage of Char ly centuries in strangely into IV., then R s of his nilar

Brandt, his brother-in-law, and others. A brilliant assembly of noblemen and gentlemen was there at the time, many of whom, together with Rubens, had the honorary degree of Master of Arts conferred upon them. On a previous visit to Greenwich, Rubens was nearly drowned through the upsetting of the boat which he, his chaplain, and others were in. W. NOEL SAINSBURY.

SIR HENRY RAEURN (3rd S. viii. 225, 278.)—I thank W. R. C. for his reply. Such a note would, in the *History of Peebles*, have met my wishes. I had no intention of condemning the omission, or supposed omission, of the Rev. John Hay's name; but simply of suggesting an opportunity of using an otherwise obscure personage as a convenient link between Peebles and so celebrated a Scottish artist as Sir Henry Raeburn.

W. R. C. is well informed on the subject in question; and I should, therefore, be glad if he could explain who (Count) James Leslie of Deanhaugh was, beyond the fact of his having been Lady Raeburn's first husband.

In a recent notice of Deanhaugh House, in connection with another eminent artist, the late D. Roberts (*Illustrated London News*, 1864), no mention is made of its former proprietor James Leslie. The latter had a daughter named Jacobina Leslie, who became the first wife of the last Mr. Vere of Stonebyres, in Lanarkshire,—a gentleman, I believe, of ancient lineage; but who lost his patrimonial estate, and ultimately died in comparative poverty.

(Count) James Leslie succeeded, I have heard, as heir-at-law of a nephew who was drowned at night off Leith, on his return from dining on board a ship of war; but I am not quite sure of the identification, as there was another family of Leslie also connected with Sir Henry Raeburn by the marriage of his wife's sister with a Mr. Inglis, the son of another Mr. Inglis, by one of the daughters of the celebrated Colonel Gardiner. The late Henry David Inglis ("Derwent Conway"), a well-known author, was the son of Inglis who married Lady Raeburn's sister.

W. R. C. will no doubt observe that my suggestion was intended to make way for some curious matter likely to be of use to other Scottish historians; as many families, owing to their having drifted out of their original possessions, would have been utterly forgotten but for their adventitious connection with the name of a man of genius.

I hope W. R. C. will do justice to my motives, as no one more than myself values and appreciates such an addition to a neglected branch of Scottish history as the work which has given occasion to these remarks. Sr.

P.S. Sir Henry Raeburn's elder son was named Peter, and I well remember the Latin inscription

on his monument in the north-east angle of the West Kirk Cemetery, Edinburgh; but I am informed that the whole epitaph has been erased, thus consigning to oblivion the person to whom the stone was raised. I hope this is not the case, for the sake of the principle of preserving in their integrity what are generally considered to be reliable records.

THE REV. JOSEPH FLETCHER (3rd S. viii. 268.) The epitaph of the Rev. Joseph Fletcher, rector of Wilby, seems to require a little further explanation of its epigrammatic allusions. In the line—

"The first was True by name, Fletcher in deed," the word before printed "indeed" should evidently be made two, the meaning being that the former rector was True by name, but Fletcher was true in deed. Probably the name of the former rector had been Vere; if so, *Vere* in the third Latin line should have a capital. And do not the subsequent lines allude to some other "booke" published by Fletcher, under the title of *The True Way*, &c. ? J. G. N.

[A copy of this epitaph in Davy's Suffolk MSS. (Wilby) has *Vere* in the third line with a capital; but "indeed" as one word. We have not been able to trace any work by Fletcher entitled "*The True Way*," &c. Davy, however, has the following additional note:—"Under a gravestone, Joseph Fletcher, late Rector here: he died 1687, *ætat.* 60. The same stone covers the body of VERE, who was Rector there before him."—Ed.]

JOHN BAILEY (3rd S. viii. 266.)—The following story was told me about nine years since, by one whose name is of note. John Bailey, the celebrated coachman, had not long been dead. The squire of the parish where he lay buried was visited by a friend. It was Sunday; the two country gentlemen were going to church. Passing through the village churchyard, they stopped at the new tombstone. "Ah!" said the stranger-squire, "so Jack Bailey is dead;" and he read the epitaph some wag had composed. There had, as it happened, been coachmen bearing the names Newton and Locke; of the authors of the *Principia* and the *Essay concerning Human Understanding*, the squire was blissfully ignorant. He read the words measuredly:—

"Epitaphs there are on Newton, Locke, and Paley;
Why should there not be one on poor John Bailey?"

"Well," said he, "I've heard of Newton, and I've heard of Locke; but who the d—— was Paley?"

Now my impression has always been that the narrator of this story laid the scene of it at North Aston, or, if not there, at Steeple Aston (the former is about two miles and a half south-east of Deddington, the latter about one mile and a half south of the former): but on inquiring of an enthusiastic antiquary in those parts, I am informed "that, after a diligent search in the churchyards both of Steeple Aston and North Aston, and conversations with ancient inhabitants

consecratum diem ab ecclesia Romana, non esse celebrandum docent. Decretum hoc extat in ea juris pontifici parte, quam dicunt extravagantem."—Edition of 1610, p. 469, under date 1546.

W. C. B.

NAPOLEON BUONAPARTE AND THE NUMBER 666 (2nd S. i. 148, 276, 421; ix. 242.)—Some years ago I reprinted in "N. & Q." a handbill relating to this foolish craze. It was purchased by my father at the time of its publication in 1808, and is now in the collection of broadsides belonging to the Society of Antiquaries. That this absurd belief was widely spread I have long known; I was nevertheless surprised this morning by finding a letter seriously advocating it in a publication which has usually preserved its pages pure from the taint of the passing follies of the time.

As a specimen of educated superstition it is worth embalming in your pages:—

"Mr Urban,

"The following singular coincidences may furnish matter for reflection to the curious. It has been generally admitted, that the Roman Empire, after passing under seven different forms of government (or seven heads, was divided into ten kingdoms in EUROPE (the ten horns of DANIEL and JOHN); and that, notwithstanding the various changes Europe has undergone, the number of kingdoms was generally about ten.

"It is not a little surprising, that the *Heads of the Family of Napoleon*, who has effected such a change in the same Empire, are *exactly seven*, viz.:—

1. NAPOLEON.
2. JOSEPH, King of Italy.
3. LOUIS, King of Holland.
4. JEROME.
5. MURAT, Duke of Berg and Cleves.
6. CARDINAL FESCH.
7. BEAUFARNOIS, the adopted son of Napoleon.

"And also that the *Members of the New Federation* are just ten; viz.—

- | | |
|----------------|------------------|
| 1. Bavaria. | 6. Ysembourg. |
| 2. Wirtemberg. | 7. Hohenzollern. |
| 3. Baden. | 8. Aremburg. |
| 4. Darmstadt. | 9. Salm. |
| 5. Nassau. | 10. Leyen. |

"It is also remarkable that in the *man's name NAPOLEON BUONAPARTE*, there are precisely three times six letters:—

NAPOLE	ON BVON	APARTE.	
6	6	6.	666.

"And in his name is contained the name given by JOHN to the King of the Locusts, who is called '*Apoleon*,' or 'the Destroyer'!"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HEDDOCK (3rd S. viii. 205, 274.)—It is a curious fact that the red poppies that grow in cornfields in Ireland, are in the counties of Carlow, Wexford, Wicklow, and Waterford, called "Head-aches," and are particularly obnoxious to females, the more so to unmarried young women, who have a horror of touching, or of being touched by them. The flower is sometimes used with log-

wood and copperas to dye wool and yarn black, but otherwise the weed is considered poisonous.

S. REDMOND.

THE FAMILY OF PINGO (3rd S. viii. 267.)—In Nichols's *Literary Illustrations of the Eighteenth Century*, vol. vi. p. 356, is a brief memoir with some letters of Benjamin Pingo, York Herald. It is there stated that he was the fifth son of Thomas Pingo, assistant engraver of the Mint, and that he had two brothers, Lewis and John, who were both eminent in their father's profession, as engravers to the Mint, and executed several excellent medals.

J. G. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

Men of the Time: a Biographical Dictionary of Eminent Living Characters of both Sexes. A New Edition, thoroughly revised, and brought down to the Present Time; with the Addition of a Classified Index. (Routledge.)

This is not only an enlarged, but also an improved edition of a work which is destined to take a permanent place among our standard books of reference. It is enlarged by the addition of some hundred of new memoirs, which have been prepared expressly for its pages; and it is improved by the correction of those errors inseparable from all the earlier editions of works of this character, and by the omission of all expressions of opinion: and now claims to furnish (and does what it professes to do) an authentic record of the leading facts in the lives of some two thousand five hundred individuals, who have in one way or another won for themselves the name of public characters.

A History of England during the Reign of George the Third. By the Right Hon. William Massey. Second Edition, revised and corrected. In Four Volumes. Vol. I. 1745—1770. (Longman.)

In the preparation of this *History of George the Third*, Mr. Massey had the advantage of using the voluminous materials for the Life of that monarch, which were collected with the sanction of the Royal Family, and with the assistance of many distinguished persons, by the late Mr. Commissioner Locker of Greenwich Hospital; and Lord Bolton also permitted him to refer to the extensive correspondence of his grandfather, the first peer who was in confidential communication with Mr. Pitt during the earlier years of his administration. The information derived from these, and other private sources, furnished Mr. Massey with many new, curious, and interesting particulars respecting the public transactions and private history of this eventful period. Mr. Massey has told the story of those times in a graceful and very pleasing manner; and this new, revised, and cheaper edition of his book will prove, we doubt not, acceptable to a large class of readers.

The Catechist's Manual. With an Introduction by Samuel, Lord Bishop of Oxford. (Oxford: J. H. & J. Parker.)

A very carefully composed manual of catechetical matter, exactly following the order of the Church Catechism, of which it forms a full explanation. The Bishop praises it highly for the excellence of its illustrations, its judicious selection of Scripture proofs, and its emphatic statement of dogmatic truth; which latter characteristic is especially valuable at a time when too many "dissolve truth into a mist, revelation into a mythology, and God into a mere pervading unseen mind."

Post-Medieval Preachers: some Account of the most celebrated Preachers of the Fifteenth, Sixteenth, and Seventeenth Centuries, with Outlines of their Sermons, and Specimens of their Style. By S. Baring-Gould, M.A. (Livingtons.)

The present volume is fairly described by its author as possessing a theological, biographical, and bibliographical interest. It brings before the reader a class of preachers remarkable for their originality, depth, and spirituality; but who are scarcely known, even by name, to the majority of theological students. The biographical sketches of these preachers, the bibliography of their works, and the specimens of their sermons, form — with the author's introductory Essay on Sermons, Preachers, &c. — an interesting volume; which deserves a place in the library by the side of Neale's *Medieval Preachers* and Haweis' *Sketches of the Reformation*.

The County Families of the United Kingdom, or Royal Manual of the Titled and Untitled Aristocracy of Great Britain and Ireland: containing a brief Notice of the Descent, Birth, Marriage, Education, and Appointments of each Person, his Her Apparent or Presumptive; as also a Record of the Offices which he has hitherto held, together with his Town Address and County Residence. Third Edition, greatly enlarged. By Edward Walford, M.A., late Scholar of Balliol College, Oxford, &c. (Hardwicke.)

We are among those who trust the days are far distant in which "fraternity and equality" shall reign throughout the land; and until those unhappy times arrive, such books as Mr. Walford's *County Families* will be called for and valued. Mr. Walford has obviously taken great pains to secure for the present edition that accuracy which gives value to works of this character; and judging from the tests to which we have subjected it, we think we may promise that those who are in search of information, respecting what Mr. Walford happily terms the "Titled and Untitled Aristocracy of England," will not search for it in vain when they turn to his *County Families*.

Mr. Murray's announcements for the forthcoming Season give promise of many works of great interest. Among which we would particularly notice—"The Correspondence of George the Third with Lord North, from 1769 to 1782," edited by Mr. Donne; "An Expedition to the Zambesi and its Tributaries, and the Discovery of Lakes Shirwa and Nyassa, 1858—1864," by David and Charles Livingstone; "The Harvest of the Sea, a Contribution to the Natural and Economic History of the British Food Fishes," by James G. Bertram; "Memoir of the Life of the late Sir Charles Barry, R.A.," by his son, Dr. Alfred Barry, D.D.; "History of the Jewish Church," Part II. Samuel to the Captivity, by the Dean of Westminster; "Lives of Boulton and Watt (principally from the Original Soho MSS.), comprising a History of the Invention and Introduction of the Steam Engine," by Samuel Smiles; "Notes on the Battle of Waterloo," by the late Gen. Kennedy, K.C.B., with a brief Memoir of his Life and Services; "A History of Architecture in all Countries—from the Earliest Times to the Present Day," based on "The Handbook of Architecture," revised, augmented, and re-arranged, by James Fergusson, F.R.S.; "The Agamemnon of Æschylus and Bacchanals of Euripides," together with passages from the lyric and later Poets of Greece, translated by the Very Rev. Dean Milman; "Memoirs illustrative of the Art of Glass Painting," by the late Charles Winston; "Chinese Miscellanies," by Sir John Francis Davis; "Peking and the Pekingese, during the First Year of the British Embassy at Peking," by D. F. Rennie, M.D.; and "Studies of the Music of Many Nations," by Henry F. Chorley.

Messrs. Macmillan—in addition to many new editions of successful books, such as Palgrave's "Journey through Central and Eastern Arabia;" Lady Duff Gordon's "Letters from Egypt;" Mr. Bryce's "Holy Roman Empire," &c.—announce for the coming season "An Attempt to ascertain the State of Chaucer's Works as they were left at his Death," by Henry Bradshaw; "Popular Epics of the Middle Ages," by Mr. Ludlow; "Spiritual Philosophy founded on the teaching of the late Samuel Taylor Coleridge, by the late J. H. Green, with a Memoir of the Author's Life," by John Simon; "A Defence of Fundamental Truth, being a Review of Mill's Philosophy," by Dr. Mc Cosh; many important Theological Works; new editions of Standard Authors; new Poems, and new Works of Fiction.

DEATH OF DR. RICHARDSON.—We record with great regret the death of a very early contributor to "N. & Q." Dr. Charles Richardson, the author of the well-known *New Dictionary of the English Language*—a work which will always preserve his memory among English philologists. Dr. Richardson, who died at Feltham on Friday, the 6th instant, had reached the advanced age of ninety-one.

NATIONAL PORTRAIT EXHIBITION IN 1866.—The particulars of the Arrangements approved for this interesting Exhibition, which will be opened early in April next, have been printed. We propose calling the special attention of our readers to the subject next week.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

FABRICIUS (J. A.), *SALUTARIUM LIT. ET ANIMÆ TIBI OMNI PER DIVINAM GRATIAM EXORDIUM*, 4to. Hamb. 1731.
JONES (JOS.), *NOTES AND ADDITIONS TO THE CATALOGUE OF TRACTS FOR AND AGAINST POPERY*, &c. 2 vols. Chetham Society, 1859—1864.
KIMLING (J. R.), *DE PENA IGNIS IN TABULARUM SACRARUM VERSIONES A ROMANIS CONSTITUTÆ*, &c. [Lipsiæ]. 1769.
Wanted by Rev. Allen Irvine, Kilsbide, Ross.

AKERMAN'S *NOMINATIC MANUAL*.
PENINGTON'S WORKS, &c. Vol. III. 1784.
PIETY PROMOTED, by Josiah Foster, 12mo. 1689.
R. WARREN'S DISCOURSE AGAINST TITHES—STRALEIGH, 4to. 1703.
G. FOX'S EPISTLES, fol. 1698.
MARGARET FELL'S WORKS. A brief Collection of remarkable Passages, &c., 8vo. 1710.
A CATALOGUE OF THE LORDS, KNIGHTS, AND GENTLEMEN WHO HAVE COMPOUNDED FOR THEIR ESTATES, 8vo. 1633.
Wanted by Mr. Henry T. Wake, Cochransmouth.

GOUGH'S CITATIONS FROM THE OLD TESTAMENT IN THE NEW.
Wanted by Rev. W. T. Humphrey, Stockwith Farmhouse, Gainsboro'.

ANTHROPOLOGICAL REVIEW. Nos. 1, 2, 3.
ARCHÆOLOGIA. Vol. XXXVI. Part II.
Wanted by Mr. Edward Peacock, Rottenford Manor, Brigg.

SURREY ARCHÆOLOGICAL SOCIETY'S TRANSACTIONS. Vol. I. Part II. and vol. II. Part I.
Wanted by Mr. Francis, "Athenæum" Office, 20, Wellington Street, London, W.C.

THE GENTLEMAN'S MAGAZINE (New Series), from 1855 to 1864.
Wanted by Mr. Benjamin Kimpton, 8, Sutherland Square, Waltham, London.

Notices to Correspondents.

WASHINGTON NOT AN INFIDEL IN OUR MEET.

W. B. J. Some interesting articles on the arms of the city of Glasgow appeared in our 2nd S. I. 426; II. 13, 32.

WALTER SHARP. The query respecting the authorship of Poems on Several Occasions, 1723, was inserted in our 1st S. viii. 228. Since that time a copy of this work has turned up in the Catalogue of the British Museum, which gives no clue to the writer.

JOHN BARBER, JUN. "Hibbard's change" has been explained in "N. & Q." 1st S. vii. 426; 2nd S. I. 471; II. 47; x. 154, 214.

ERRATUM.—2nd S. viii. p. 273, col. 2. line 7, for "vol. V." read "vol. IV."

LONDON, SATURDAY, OCTOBER 21, 1865.

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NATIONAL PORTRAIT EXHIBITION.

It is with unfeigned satisfaction that we hear that the arrangements have at length been determined upon for carrying out the National Portrait Exhibition suggested by Lord Derby. What that exhibition is proposed to be cannot be better described than in his Lordship's own words:—

"I have long thought that a National Portrait Exhibition, chronologically arranged, might not only possess great historical interest by bringing together portraits of all the most eminent contemporaries of their respective eras, but might also serve to illustrate the progress and condition, at various periods, of British Art. My idea therefore would be to admit either portraits of eminent men, though by inferior or unknown artists, or portraits by eminent artists, though of obscure or unknown individuals. I have, of course, no means of knowing, or estimating, the number of such portraits which may exist in the country; but I am persuaded that, exclusive of the large collections in many great houses, there are very many scattered about by ones and twos and threes in private families, the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object.

"The question of one, two, or three exhibitions in consecutive years, would, I apprehend, be mainly decided by the result of future inquiries as to the probable number of pictures which could be obtained, and the space which could be found for their exhibition. But whether the period over which each exhibition (if more than one) should range, be longer or shorter, the point on which I should set the greatest value, in an historical, if not in an artistic point of view, would be the strict maintenance of the chronological series. I shall be very happy if any

suggestion of mine should lead the Committee of Council to take up seriously, and carry out, with such alterations of detail as experience might suggest, a scheme which I think could hardly fail of being generally interesting; and I should have much pleasure in placing temporarily at their disposal any portraits from my collection at Knowsley which they might think suitable for their purpose."

It is difficult to imagine any Exhibition which would be more generally popular; it is impossible there could be one of greater interest to the readers of this Journal.

When Addison tells us that "A reader seldom peruses a book with pleasure until he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition," &c., he only describes one phase of that natural curiosity—that wish felt by every reader of history, that he could see, in their habits as they lived, not only the chief actors in the stirring scenes which he is contemplating, but—

"These and a thousand more of doubtful fame,
To whom old Fable gives a lasting name."

This wish will be gratified to a great extent by the proposed Exhibition, which will be opened in April next, at South Kensington, in the spacious brick building used for the Refreshment Rooms in the International Exhibition of 1862, fitted up especially for the purpose.

The following Regulations define more precisely the special objects of the Exhibition:—

"It will comprise the portraits of persons of every class who have in any way attained eminence or distinction in England, from the date of the earliest authentic portraits to the present time; but will not include the portraits of living persons, or portraits of a miniature character.

"In regard to art, the works of inferior painters representing distinguished persons will be admitted; while the acknowledged works of eminent artists will be received, though the portrait is unknown, or does not represent a distinguished person.

"The portraits of foreigners who have attained eminence or distinction in England will also be included, with portraits by foreign artists which represent persons so distinguished."

That the words—"every class who have in any way attained eminence or distinction in England"—will be widely interpreted, we cannot doubt: and in a Gallery of Portraits, which shall illustrate our history, Fenton must have his place as well as Buckingham; and Joan of France and English Moll must figure together on the walls of the National Portrait Exhibition, as they do in the verses of Butler and Swift.

That is to say, if *authentic portraits* of such "worthies" are to be found? And this brings us to the more particular object of the present article, namely, to urge upon the readers of "N. & Q." what good service they will be rendering to this great national object by pointing out, either through our columns, or directly to the Secretary to the Exhibition, the existence of any portraits of great historical interest, comparatively unknown, which may exist in their respective neighbourhoods. Inquiries after such portraits have been frequently made in these pages, and often with the best results. Lord Derby has well remarked, that there are many such portraits as

it is now desired to collect together at South Kensington, "scattered about by ones and twos and threes in private families, the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object." Many such must be known to the numerous readers of "N. & Q." scattered throughout the country. We venture to hope that, by their assistance, they will soon be known to the Committee of the NATIONAL PORTRAIT EXHIBITION.

We propose to return to this subject very shortly.

Since the foregoing observations have been in type, we have received the following communication upon the subject:—

"To the Editor of NOTES AND QUERIES.

"Science and Art Department, London, W.
17th day of October, 1865.

"SIR,

"The Lords of the Committee of Council on Education have directed that a copy of the announcement of the proposed National Portrait Exhibition shall be forwarded for publication in your Journal, and have desired me to request that you will invite the attention of your readers to it, as being a class of persons especially likely to have within their knowledge the existence of portraits not generally known, or mentioned in publications generally accessible; and of which portraits they might perhaps, at your instigation, be willing to send notice to *Notes and Queries*.

"My Lords feel that considerable public advantages would be likely to be conferred on the Exhibition, if the readers of *Notes and Queries* would send to that publication the notices above alluded to, and will be obliged for your assistance in promoting this object.

"I have the honour to be, Sir,

"Your obedient servant,

"G. F. DUNCOMBE,

"For the Secretary."

We need scarcely add, after what we have already written, that we shall be glad that "N. & Q." should be used to promote in every way the success of the NATIONAL PORTRAIT EXHIBITION.

Notes.

ARCHBISHOP TENISON'S LIBRARY.

Excepting a brief paragraph in William Oldys's "Account of London Libraries," and an editorial foot-note thereunder, I am not aware that anything has appeared in "N. & Q." respecting TENISON'S LIBRARY. A short account is contained in Mr. Edwards's very valuable work, *Memoirs of Libraries* (vol. i. p. 761); but I find inaccuracies in both these notices.

As the library itself has now ceased to exist, a short historical and bibliographical memoir will probably be acceptable to your readers. For the facts I am indebted to the printed *Report of the Select Committee of the House of Commons on Public Libraries*, 1840 (p. 64, *ante et seq.*); to "An Act for confirming a Scheme of the Charity Commissioners for the Administration of Archbishop

Tenison's Charity," &c. (23 & 24 Vict.); to the printed Catalogues of the books and manuscripts in the "Valuable Library formed by Archbishop Tenison," sold by auction by Messrs. Sotheby and Wilkinson, in 1861; and also personally to the vestry clerk of the parish of St. Martin's-in-the-Fields; and to Richard Sims, Esq., of the British Museum.

Without farther special reference to my authorities, or to the inaccuracies in the accounts of Oldys or Edwards, I now proceed to the origin, character, history, and dispersion, of this valuable literary collection.

In the year 1685, Dr. Tenison, then Vicar of St. Martin's-in-the-Fields, communicated to the parish vestry his desire to found, at "his own costs and charges," a school for educating the young, and a library to furnish reading for his adult parishioners. With the full concurrence of the vestry, but uncontrolled, he erected the "fabrick" in Castle Street, near St. Martin's Lane, to contain the school and library; placing in the latter about 3000 volumes of printed books, more than seventy manuscripts, and furniture convenient for the establishment. To provide salaries for schoolmaster and librarian, &c., he gave the munificent sum of 1000*l.*; and, for the government of the foundation prepared, either by personal direction, or with his own hand, a document called "Orders and Constitutions" of the founder. The management was vested in trustees: comprising the vicar, churchwardens, and certain inhabitants. According to the "Orders and Constitutions," the "bookes" were to be "for publick use;" but especially for the use of "the vicar and lecturer of the said parish." The only express provision for the admission of non-parishioners was in favour of the king's chaplains in ordinary. One of the reasons stated for the foundation was, "that there is not in the said precinct (as in London) any one shop of a stationer fully furnished with bookes of various learning," &c.

At the time of the foundation, the parish of St. Martin comprehended all the district now occupied by the parishes of St. Martin, St. Anne, St. James, and St. George, Westminster; and the public right of admission to the library never extended beyond, but always included, all the inhabitants of the original district, with the exception above referred to. No others could be admitted except by courtesy.

The library contained a considerable number of Latin, and some Greek classics; a very valuable collection of versions of the Holy Scriptures, Liturgies, &c.; volumes of Sermons; theology, but not in so large a proportion as might have been expected; and, what is remarkable considering the religious distractions of that period, scarcely anything controversial except on Quakerism and

the Act, the printed books were sold by auction by Messrs. Sotheby and Wilkinson on the 3rd June, and five following days, 1861, in 1608 Lots, realising 1410*l.*; and the manuscripts on the 1st of July in the same year, in 98 Lots, producing 1465*l.*

It will be satisfactory, to those not acquainted with the fact, to know that some of the most "desirable" of the printed books, amounting to one-tenth in value of the whole, are now in the British Museum; and that the most important manuscripts, comprising nearly two-thirds in value of the whole, are also in the same national collection.

The latter include the autograph Note-book of the great Lord Bacon; the *Fortunatus* of the tenth or eleventh century, on vellum; Trevisa's translation of Higden's *Polychronicon*, dated 1387, on vellum; sixty-one *Poems*, by King James I., with corrections in his own handwriting—and title, index, and portions of the book in the autograph of Charles I. while Prince of Wales; and the celebrated *Prudentii Poeta* of the tenth century—one of the most beautiful manuscripts in existence. The *Psalterium cum Precibus* was knocked down at 200*l.* for Mr. Tite, who returned it on account of its wanting a leaf. It was resold by the same auctioneers in May, 1862, and purchased for the British Museum for 110*l.* 11*s.*

My apology for the length of this, is a desire to complete in one "note" a brief memoir of Archbishop Tenison's library. W. LEE.

FOLK LORE.

LINCOLNSHIRE SUPERSTITIONS.—There was a little work published at Horncastle in 1861, entitled the *Lay of the Clock and other Poems*, written, I believe, by a Lincolnshire carpenter of the name of Brown, and not altogether deficient in poetical merit. The *Lay of the Clock* contains several allusions to customs and beliefs, some of them all but universally entertained by the peasantry in the country districts, and others less popular. Some of the customs alluded to in these verses are perhaps peculiar to the county of Lincoln, as, for example, that of ringing the Pancake Bell on the morning of Shrove Tuesday, which appears to be a general holiday. The wicken-tree, or mountain ash, is represented as having the power of deterring evil spirits from where it grows; and watching the church-porch on St. Mark's Eve is alluded to as a time-honoured custom, now but occasionally observed. One passage reads thus:—

"How bitterly sighed the motherly dame
As she told her thrifty man,
That the last week's batch of her own made bread
Was ropy,—her tears fast ran;

It was plain to him that some evil sprite
Had power; these words he said,
As on bended knees while saying his prayers,
'Why did'n't you gibbet the bread?'

Sometimes, owing to a bad harvest time, and the premature garnering of the corn before the ears have had time to harden, the bread when baked becomes fibrous or *ropy*. It is usual with the good dame, when such is the case, to run a stick through a loaf of it, and to suspend it in a cupboard to prevent the repetition of "ropy" bread in future bakings. I should like to know whether similar superstitions to these last prevail elsewhere. A. H. K. C. L.

AUSTRALIAN ABORIGINAL FOLK-LORE.—The following extract from a very able and exhaustive lecture on the aboriginal tribes of Australia, recently delivered in Melbourne by a gentleman who knows them thoroughly, having lived for nearly a lifetime in the remote districts—Mr. Gideon S. Lang—settles a much-disputed point as to the possession of innate religious ideas by savage races:—

"It has been much disputed whether the aborigines, in their natural state, have any idea of a Supreme Being or a future existence. My belief is that they have not. All their religion—if religion it may be called—consists of a fear of evil spirits, and a belief in witchcraft. The notion that, after death, they come back whitefellows, is obviously derived from the whites themselves, as they could have no such idea before they knew that such beings as white men existed. The missionaries have fallen into error through their defective knowledge of the native language, and still more from the habitual cunning of the blacks, who have no idea of the truth for truth's sake, and who, if they expect to gain by it, will find out what their questioner wishes to be told, and answer accordingly. My brother and I, so soon as we had acquired sufficient knowledge of the dialect of the Glenelg blacks, carefully examined Bully, whom I have already mentioned, as, being a man of great intelligence and influence, he was certain to have been initiated into their mysteries, if they had any. We had much difficulty, at first, in making him understand that we wished to know whether he would be able to walk about after his body was dead, and without a body. When he understood the question, he assented at once, saying, 'Oh, yes; we walk all about.' 'Well,' said I, 'if so, how is it that we do not see any of the dead blacks walking about?' 'Oh,' he replied, 'they all go across the rummut,' pointing to the heavy surf of the Southern ocean, which, in their idea, is the end of the world. I asked, 'What could he do there, where there was no land. How could he hunt; he could not catch the sea-birds or fish?' He seemed puzzled at this, but after some hesitation he said, 'Oh, but we come back again!' This was a close approach to the theory of coming back white men, and we knew that if Bully got the slightest hint he would deliberately adopt this doctrine. 'What do the black spirits live upon, when they come back?' queried my brother. 'Oh, beef and mutton,' was the confident response of Bully. 'Ah, you villain,' I said; 'and what did the spirits live upon before the white men came?' Here, finding that he was caught, Bully broke out into a hearty laugh, and, in his own peculiar style, he declared that this talk was all nonsense; that when the blackfellows died, there was an end of them, the same as with dogs and kangaroos. He then

admitted that he had never heard anything about what we call a Supreme Being, or a future state, mentioned among the tribes. But, had he said 'kangaroo and 'possum,' instead of 'beef and mutton,' as the food of the black spirits, I should have had no means of detecting the falsehood of his statement any more than others."

D. BLAIR.

Melbourne.

YORKSHIRE HOUSEHOLD RIDDLES.—The following have been all orally collected in an outlying manufacturing hamlet in the West Riding; many of them from people who are unable to read, or, at all events, unable to read with any comfort:—

1. "As plump as an apple,
As round as a cup,
Not all t' king's horses
Could draw it up."
Ans. A well.
2. "Goes up white, and comes down yellow?"
Ans. An egg.
3. "As I were going over London Brig,
I saw a man ste-aling pots,
And the pots was a' his own."
Ans. He was putting ste-als (handles) to the pots.
4. "As I were going over London Brig,
I met a load of hay,
I shot wi' my pistol,
And all flew away."
Ans. A bird.
5. "As I were going over London Brig,
I met a load of soldiers:
Some in ickets, some in acketts,
Some in red and yellow jackets.
What were they?"
Ans. A swarm of wasps.
6. "As I were going over London Brig,
I pipp't into a winder,
And I saw four-and-twenty ladies,
Dancing on a cinder."
Ans. Sparks.
7. "Black and breet (bright),
Runs without feet."
Ans. An iron.
8. "A house full, a hoile (coal-hole) full,
Ya' canna' fetch a bowl full."
Ans. Reek (smoke).
9. "All round t' house,
All round t' house,
And it (in the) cupboard."
Ans. A mouse.
10. "Four-and-twenty white beasts,
And t' red one licks them all."
Ans. The teeth and the tongue.

S. BARING-GOULD.

SONGS OF BIRDS.—

"Avis aux chasseurs qui . . . n'ont pas de montre.
"On a dressé une horloge en notant les heures de réveil
et le chant de certains oiseaux.
"Après le rossignol, qui chante presque toute la nuit,
c'est le pinson, le plus matinal des oiseaux, qui donne le

signal. Son chant, devant l'aurore, se fait entendre de une heure et demie à deux heures du matin.

"De deux heures à deux heures et demie, la fauvette à tête noire s'éveille et fait entendre son chant, qui rivaliserait avec celui du rossignol, s'il n'était pas si court.

"De deux heures et demie à trois heures, la caille, amie des débiteurs malheureux, semble, par son cri: *Paye les dettes! Paye les dettes!* les avertir de ne pas se laisser surprendre par le lever du soleil.

"De trois heures à trois heures et demie, la fauvette à ventre rouge fait entendre ses trilles mélodieux.

"De trois heures et demie à quatre heures, on entend le merle noir, le moqueur de nos contrées, qui apprend si bien tous les airs, que M. Dureau de la Malle avait fait chanter la *Marseillaise* à tous les merles d'un canton en donnant la volée à un merle à qui il l'avait serinée et qui l'apprit aux autres.

"De quatre heures et demie à cinq heures, la mésange à tête noire fait grincer son chant agaçant.

"De cinq heures à cinq heures et demie s'éveille et se met à pépier le moineau franc, ce gamin de Paris aillé, gourmand, paresseux, tapageur, mais hardi, spirituel et amusant dans son effronterie.

"N'est-il pas charmant d'avoir une horloge qui chante les heures au chasseur matinal?"

The above appeared in *La France* of August 28. I am not sufficiently acquainted with our birds to know whether they sung at the same times as their fellows in France, nor with those of France to know whether the above is natural history or paragraph-making. The latter seems not unlikely from the attempt to set off facts with pleasantry.

FITZHOPEKINS.

Paris.

CURIOUS CUSTOM IN IRELAND.—The following curious custom I have found to prevail in all parts of Ireland, and amongst every class of people. When a sudden shower of rain comes on, either in town or country, men who are not prepared with umbrellas invariably turn their hats—that is, the part usually worn in front is turned to the back. I never could learn the why or wherefore of this singular custom. What is its origin, or is it known elsewhere?

S. REDMOND.

Liverpool.

DE QUINCEY ON SHAKSPEARE.

"We know also, from the just criticism pronounced upon the character and diction of Caliban by one of Charles's confidential counsellors, Lord Falkland, that the king's admiration of Shakspeare had impressed a determination upon the court reading." (De Quincey, vol. xv. Edinb. 1863, p. 15.)

The criticism here alluded to will be found in the following extracts. It will, however, appear from these authorities that the accomplished king was equalled, if not anticipated, by his contemporaries in the admiration of Shakspeare; and the fact is further exemplified which De Quincey here proposes to establish, namely, that there was from the earliest stage an uninterrupted succession of Shakspearean enthusiasts.

"It was a tradition, it seems, that Lord Falkland, Lord C. J. Vaughan, and Mr. Selden, concurred in observing, that Shakespeare had not only found out a new character in his Caliban, but had also devised and adopted a new manner of language for that character. What they meant by it, without doubt, was, that Shakespeare gave his language a certain grotesque air of the savage and antique; which it certainly has. But Dr. Bentley took this, of a new language, literally; for, speaking of a phrase in Milton, which he supposed altogether absurd and unmeaning, he says, 'Satan had not the privilege, as Caliban in Shakespeare, to use new phrase and diction unknown to all others'—and again, 'to practise distances is still a Caliban style.' (Note on Milton's *Paradise Lost*, l. iv. v. 945.) But I know of no such *Caliban style* in Shakespeare, that hath new phrase and diction unknown to all others. (Warburton.)

"The consideration of this [superiority to the rest of poets] made Mr. Hales of Eton* say, that there was no subject of which any poet ever writ, but he would produce it much better done in Shakespeare; and however others are now generally preferred before him, yet the age wherein he lived, which had contemporaries with him, Fletcher and Jonson, never equalled them to him in their esteem: and in the last king's court, when Ben's reputation was at highest, Sir John Suckling, and with him the greater part of the courtiers, set our Shakespeare far above him."—Dryden's *Essay on Dramatic Poetry*.

BIBLIOTHECAR. CHETHAM.

NOTES ON FLY LEAVES.

If the following notes, which are written on the fly leaves of Benoit's *Chronique des Ducs de Normandie*, Harl. MS. 1717, have not already been printed, they may perhaps be worth your notice. I do not feel myself competent to pronounce to what period the caligraphy should be ascribed; but the hand is rather careless, and not very legible at times. I should be glad to know whether

* The learned John Hales of Eton, whom Wood calls a *walking library*, and Clarendon pronounces the least man and greatest scholar of his time. Gildon tells the anecdote to which Dryden seems to allude, in an essay addressed to Dryden himself on the vindication of Shakespeare, and he quotes our author as his authority. "The matter of fact, if my memory fail me not, was this: Mr. Hales of Eton affirmed that he would show all the poets of antiquity out-done by Shakespeare, in all the topics and common places made use of in poetry. The enemies of Shakespeare would by no means yield him so much excellence; so that it came to a resolution of a trial of skill upon that subject. The place agreed on for the dispute was Mr. Hales's chamber at Eton. A great many books were sent down by the enemies of this poet; and on the appointed day, my Lord Falkland, Sir John Suckling, and all the persons of quality that had wit and learning, and interested themselves in the quarrel, met there; and upon a thorough disquisition of the point, the judges, chosen by agreement out of this learned and ingenious assembly, unanimously gave the preference to Shakespeare; and the Greek and Roman poets were adjudged to veil at least their glory in that to the English hero."—Gildon's *Essays*. (Tate, in the Preface to the *Loyal General*, and Rowe, in his *Life of Shakespeare*, quote the same anecdote. Dryden's *Works* by Scott, vol. i. p. 351.)

the prediction be a quotation, and if so, whence is taken:—

"Quen y^e koklei [?] y^e north bygge his nest
And burks his brydds and bows thaym to fye,
Then fortune his frend will he 3ats upe kest
And let ryght haf her fre entre.
Then y^e mone shall ryse i y^e north west
In a clowde as blak as y^e bill of a crowe.
Then our lyon shall be noyset y^e boldist and best
Y^e ever was in Bretan syn Arthur days.
Then a dredfull dragon shall dresse owt of her dei
ffor to helpe y^e lyon w^t all her myght.
A bull and a bastarde spers shall spende
A bydyng w^t y^e bore to do rethir for ye ryght.
An egull and an Antilope full boldly shall byde,
A brydelt hors and a bere w^t brime [?] full brygh
At Sondyforth for sothe opon y^e southe side
A provide prynce i y^e preyse full lordly shall lyt
Then y^e dredfull day of destyny shall dryt to
nyght,
And make mony wyf and mayden i mornynge
brought;
ffor thay shall mete i y^e mornynge w^t mony f
bryght,
Bytwye Seton and y^e sey sorow shall be wrought.
W^t bolde burnys i bushment y^e batell shall mete
Y^e pruddest pnce i all y^e prese w^t batle has boght
Shall gar wyfes and maydens y^e i bower dwell
Be cast in grete car and i mourning be brought.
Then y^e flox and y^e flmart i hande shall be tane,
And layd full low to owr lyon y^e till abide;
Both ye pycart and y^e pye shall be seruet of y^e same
And all y^e fox frendes shall fall of thayr pde.
Then troy vntrewe shall tremball on y^e day,
ffor ferde of y^e dede moñ quen yay her hyme speke
All y^e townes of Kent shall caste hyme y^e key,
Ye bushement of Brykkeley hillis away shall y
breke.
Then owr Saxons shall chose thayme a lord
Ye quiche shall halde all over pties vnder;
And he y^e is dede shall ryse and make home acorde,
And y^e will be señ and full grete wondyr;
What mone y^e is dede and byriet i syght
Shall rise agayne and lyfe in lond,
In comfortyng of y^e mone and y^e knyght
Y^e fortune has chosen to hir husband.
Quen all vermyns and wede away is wasted,
And euery sede in her seson is sette i her kynde,
Then trewth shall ryse and falsed shall be chased,
Yen rht owr gentill Justise all wrongs shall amen
Then grife [?] and godness shall dwell vs among
In every place plenty by lond and by sey.
The spowshade of Crist w^t jocand song
Shall kept in her kynde thurgh hehr [?] of
termte [?]
Then y^e sone and y^e mowne shall ahyne full bryght
Y^e mony long day full derke has ben,
And kepe her cours by kynde bouth day and nyght
W^t myrthes inow yen any moñ can meyne.
Then owr lyon and owr lyonese shall reyn i perse—
Thus Brydlynton and body and banastr boks tell,
The trier of Wysdome w^t any leyse,
Merlyn and mony inow y^e w^t mervell mellis.
The quell shall tue [?] w^t hyme full ryght,
That fortune has chosen till hir fere.
In Babylone shall be sene a syght
Y^e in Surry shall bryng mony mene to bere
fiften day jornay by 3onde Jehrim
The holy crosse wonere shall be.
The same lorde shall gete y^e beeme
Y^e at Sondyforth wan ye gree,
ffortune has gūte hym y^e victory.

THE PROPHET ISAIAH ON NORTH AND SOUTH. Sydney Smith was wont to be very merry at the expense of those Doctors of Divinity of his time who maintained that there were passages in Habakkuk directly predicting the overthrow of French Jacobinism by General Mack and the Duke of Brunswick. It is possible, perhaps, by dexterously twisting texts of scripture, and ignoring the context, to find a prophetic reference to *every historical event that has ever occurred*. Take, for instance, the following from Isaiah's prophecy, which he writ on a great roll, with a man's pen, concerning Maher-Shalal-hash-baz:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces: gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying *Say ye not A Confederacy, to all them to whom this people shall say A Confederacy; neither fear ye their fear nor be afraid.*"—Isaiah viii. 9-12.

The Doctor Cumming who construes this obscure prophecy should be of a Federal way of thinking. To the Northern scholiast, the people who "associated" themselves, and were to be "broken in pieces," would be the people of the Southern States; those of "far countries" who were to "give ear" would be the governments of England and France; and the "girding," the proposed preparation for European intervention in the American civil war. Those who "girded" themselves, however, were, according to the prophet, to be also broken in pieces: thus the cabinets of St. James's and the Tuileries could not agree, and the project of intervention fell through. "Take counsel together, and it shall come to nought." This is clearly an allusion to the deliberations of the Richmond Congress, or perhaps to the abortive negotiations at Niagara and Fortress Monroe. "Speak the word, and it shall not stand." This may mean the secession ordinance of South Carolina, which has just been repealed. The denunciation of "a Confederacy" is too obvious and explicit to need a gloss.

GEORGE AUGUSTUS SALA.

Liverpool.

EPIGRAM ON A BLOCK OF WENHAM LAKE ICE.—

"Ice taken to a warmish room
Will turn to water we presume;
So ice that will not melt must be
The greatest curiosity.
But here we have *insolvent* ice,
And solve the riddle in a trice,—
It comes from Pennsylvania State,
And therefore will not *liquidate*!"

The above was communicated to me by the author, the late Major-General Jervois, Governor of Hong Kong, and I believe it has not been printed.

Westminster Club.

U. O. N.

BEEs.—The following extract from a communication to the *Glasgow Herald* is very interesting:

"FUNERAL OF A BEE.—On Sunday se'night I had the pleasure of witnessing a most interesting ceremony, which I desire to record for the benefit of your readers. Whilst walking with a friend in a garden, near Falkirk, we observed two bees issuing from one of the hives, bearing betwixt them the body of a defunct comrade, with which they flew for a distance of ten yards. We followed them closely, and noted the care with which they selected a convenient hole at the side of the gravel walk—the tenderness with which they committed the body, head downwards, to the earth—and the solicitude with which they afterwards pushed against it two little stones, doubtless 'in memoriam.' Their task being ended, they paused for about a minute, perhaps to drop over the grave of their friend a sympathising tear, and then they flew away."

I certainly never witnessed the funeral of a bee, but I have seen what I consider equally singular. Being somewhat attached to these little industrious creatures, some twelve or fourteen years since I used to take pleasure in observing their procedure when on a visit to a near relative in Berwickshire, where there was a beehive.

During the heat of summer, when the wasps were in full force, I used to be much amused with their repeated attempts to effect an entrance into the hive. The bees, when the numbers were not overpowering, managed their matters uncommonly well. No opposition was offered to the entry—the enemy did not remain long in—but speedily was brought out, apparently dead, by two bees; they contrived to take the body between them—fly over the high brick wall under which the hive was placed, and having deposited their burden on the other side, returned with speed to their domicile, where the same thing was done again and again. Upon one occasion I ventured to interfere, as the wasps had mustered in considerable force, and, fearful of their being too powerful for my little favourites, I, by means of a book, contrived to knock down many of them on the ground, beneath the hive, either dead or wounded. The bees seemed to understand that I was serving them, for although near the hive, they kept aloof till the battle was over, and the enemy had fled. Then they issued out, and by twos carried both the dead and wounded over the wall, so that in a comparatively short time the battle-field was entirely cleared.

J. M.

AN ABBOT'S CROSIER, OR PASTORAL STAFF, HOW CARRIED.—It has been very confidently asserted that the proper way to represent an abbot, is to place the crosier in his *right* hand; to distinguish him from a bishop, who carries it in *left*. But this is by no means a rule. For, in the first place the Roman pontifical, in the ceremonial for the blessing of an abbot, directs the bishop, when he installs him in his seat, to place the crosier in his *left* hand:—

"Statuens eum in sede prædecessoris sui, et dans ei baculum pastorem in manu sinistra, dicit," &c.

This is of itself conclusive; but, in the next place, it is easy to adduce examples of abbots represented with the crosier in the left hand. I have before me a figure of Adam, abbot of St. Denis, in 1121, carrying his crosier in his left hand, and holding a book in his right. On the seal of Wilton, St. Giles, abbot, is represented with the crosier in his left; as he is in an old picture in my possession. So is St. Leonard, on the seal of his hospital in Leicester; and so is St. Columba, on an old monastic seal in my collection. Then on the monumental brass of the Abbot Esteney, at Westminster, the abbot is figured with the crosier in his left hand; and on the magnificent brass of the Abbot de la Mere, in St. Alban's, the crosier is laid on the abbot's left side. Dr. Rock, in his *Church of our Fathers* (vol. ii. p. 208), mentions an ancient figure of an abbot in Peterborough Cathedral, with the crosier in the same position; and he adds, that "the same may be observed in many of our abbatial seals, such as that for Crowland; for Pollesworth nunnery, and for Thorney." Though the present inquiry refers to abbots only, I may mention that St. Mildreda, abbess, on the seal of Tenterden, and St. Eanswede, abbess, on that of Folkestone, hold their crosier in their left hands. St. Gertrude, of Nivelles, has the crosier also in her left hand, in the plates of her in the *Nouvelles Fleurs des Saintes*, and in *De Levens der Heylige van Nederland*, by Van Loo. I do not deny that abbots are often seen figured with the crosier in the right; but instances of its being held in the left are too common for any rule or distinctive mark to be grounded upon the former mode of representation.

F. C. H.

EARLY ENTRIES IN THE EDINBURGH REGISTER OF TESTAMENTS.—The Register of Testaments of the Commissary Court of Edinburgh commences abruptly. The earlier volumes have not been preserved:—

- "Sir William Fleming Wicar (?) P— of Kilbryd. 3 Maii, 1564.
- David Guthrie, Pryor of the Abbey of St. Androis, A.D. 1564.
- Sir Henry Mow, Prebendar of Saint Geilles Kirk, 3rd June.
- John Betoun of Balfoure, 7th June.
- George Claphan (Clephan) of Carslogie, 10th June.
- Katherine Auchmoutie, relict of umquhile Thomas Weymes of Louthank (?) 14 June.
- Elizabeth Quhytlaw, spouse to William Newton of that ilk, 15 June.
- John Roberton of Ernok, 21 June.
- James Hoppringill of Quhytbank, 22 June.
- James Hoppringill of Bulholme, 3^d July.
- Mairteine Nicolsonne, Commone Crick in Edinburgh, 3 July.
- Patriot Scot of Monzies, 8 July.
- Thomas Grahame of Boquhoppill, 10 July.

Andw: Frazer of Stainwood, 12 July.
 Gilbert Johnston of Coreherd, 20 July.
 Sir John Harstie, Wicar of Dalkeithe, 20 July.
 Marion Avel Lady Balmain, 28 July.
 Robert Bishope of Orkney, 4 Aug.
 David Robson of Billie, 7 Aug.
 William Ker, burges of Edinburgh, 12 Aug.
 James Bassinden, burges of Edinburgh, 15 Aug.
 Thomas Tod Swordslipper, burges of Edinburgh, 9 October.
 Katherine Brown, relict of umquhile W. James Foulis, of Collingtoun, 10 Oct.
 Mr Edward Bruce, of Eister Kennet, 12 October.
 Sir Williame Hoppringill, Prebendar of Borthloch, 18 Oct."

J. M.

CURIOSITY AT BERKELEY CASTLE.—The following cutting from the *Gloucester Mercury* newspaper of Sept. 14, 1865, may be worthy a corner in "N. & Q." :—

"A curiosity has lately been added to Berkeley Castle—a monster Chinese bell. It has been raised upon an ornamental iron frame in the outer court. Upon a small brass tablet is the following inscription:—'This bell was presented by Captain Roderick Dew, C.B., H.M.S. *Endavour*, to his kind friend and patron, Admiral the Right Hon. Lord Fitzhardinge, G.C.B., under whose auspices he entered the navy, and served under his command in H.M. ships *Hercules* and *Thunderer*. It was brought from the ruins of a Buddhist temple at Tsekee, in China, which had been burnt by the Taepings, December, 1864.' The bell bears this inscription, which has been translated by Dr. Lockhart, medical missionary, from Pekin:—'Date, 3rd year of the Emperor Kieng-lung (A.D. 1725). Put up in the autumn month on a lucky day. The following faithful officers, gentry, and believing literati subscribed for the casting of the bell.' The names are all given in the large lower compartments. Names of men, 250; of women, 80 in all. The latter are distinguished by a peculiar letter or character. The large upper compartments contain Buddhist hymns and prayers."

S. R. T. M.

UNCOMMON RHYMES.—The following far-fetched rhymes have been produced at various times. Their composition is owing, chiefly to the denial that such could be found, or rather invented. The first was sent by a correspondent from Stratford, Essex, to the *Welcome Guest*, for November 9, 1861:—

"Sir, I hope it's no crime
 To send you the rhyme,
 Tho' you say there none is for chimney:
 To prove it's not true,
 As stated by you,
 Know this, Sir, I've found it in Rhymney."

This refers to some mines bearing the name. The next is from *The Athenæum*, and is a double example:—

"From the Indus to the Blorenge
 Came the Rajah in a month,
 Eating now and then an orange,
 Conning all the day his Grunth."

The Blorenge is explained as a hill near Abergavenny, and the Grunth the sacred book of the Sikhs.

quick in perception, and ready in debate: so that Demosthenes feared him more than any other orator, and is said to have called him the "Hatchet." Now, can this be the root of the epithet of "hatched-faced;" and may it not have descended from the lips of the great Athenian orator to those of the virago of Drury Lane —

"Of Drury's mazy courts and dark abodes,"—

where we poor moderns are most likely to hear it?
JOHN TIMBS.

ELIZABETH HEYRICK. — A Quaker lady of this name published, about 1823, a pamphlet entitled *Immediate not Gradual Abolition*. This work, and the obstinacy of the colonists, had the effect of inducing the leaders of the movement in favour of the slaves, to adopt the principle of immediate and unqualified emancipation. Any particulars respecting this lady will oblige.
S. Y. R.

JOHN HOKER. — Information is requested as to John Hoker, who is said to have been minister of Maidstone. He was author of an interesting and amusing Latin letter to Bullinger about the destruction of the Rood of Grace at Boxley, written about May, 1538, given in Burnet's *History of the Reformation*, ed. Pocock, vi. 194. There is a translation in the late Rev. G. C. Gorham's *Gleanings*, p. 17.
S. Y. R.

ISABELLA OF HAINAULT. — Isabella, daughter of Baldwin, Count of Hainault, and wife to Philip II. of France, was descended from Hermengarde, wife of Albert, Count of Namur. Where are the several generations necessary to complete the pedigree to be found? There is a gap of a hundred and fifty years or more from Hermengarde to Isabella.
SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

JEER: GEAR. — A writer in the *Edinburgh Review* for July, in making a quotation from Selden's *Table Talk*, prints "gear" jeer. Does he not misunderstand Selden? It is not that the common people make *jeer*, i. e. fun (the vulgar not being so irreverent); but "what gear," i. e. stuff, they make of it, that is, they can't tell what to make of it.
NEWINGTONENNIS.

ST. JEROME A "CICERONIAN." — In Alban Butler's *Life of St. Jerome* (Sept. 30) occurs the following passage:—

"The saint, in his long epistle to Eustochium relates that, being seized with a grievous sickness in the desert, in the heat of a burning fever he fell into a trance or dream, in which he seemed to himself arraigned before the dreadful tribunal of Christ. Being asked his profession, he answered that he was a Christian. 'Thou liest,' said the Judge, 'thou art a Ciceronian, for the works of that author possess thy heart.' The Judge thereupon condemned him to be severely scourged by angels," &c.

As I have not a copy of St. Jerome's works to refer to, I should be glad if your obliging corre-

spondent, F. C. H., would give me through "N. & Q." the original account, as narrated by the saint himself.
J. DALTON.

Norwich.

THE LEICESTER BADGE. — It is said that the bear in the Leicester Badge wears his chain only for a certain time, now past, or nearly past. What truth is there in this?
E. E. Kenilworth.

MILITARY QUERIES. — In some extracts from the *London Gazette* in the *London Courier* of 1795, I find the 8th and 9th Dragoon Guards mentioned. Is this a misprint, or did these corps (as I suspect) exist for a time on the separate Irish establishment?

Where can I see any Irish Army Lists of the last few years before the Repeal of the Union?

Can any of your readers give me any information respecting the Fingall Regiment? They were, I think, numbered the 118th, or St. John's. They were in Dublin early in '95, and the *London Courier* of that year refers to a mutiny of part of the regiment on the march through Birmingham?

Can any one give me any particulars of the following corps:—The Queen's Germans (numbered 97th afterwards); the regiment of Lowenstein; and the regiment of Hompesch? I am anxious to learn when and where the last-named three regiments were disbanded.
MILES PEDITUS.

Glasgow.

PEACOCKS' FEATHERS. — Can any one inform me the origin of the theory, that the possession of peacocks' feathers brings ill luck to the owner?
IGNARUS.

POYLE ARMS. — What were the arms of John Poyle, Esq., and Elizabeth his wife, to whose memory there is a brass in Hampton Poyle church, co. Oxon?
ELUT.

Oxford.

GEORGE QUINTON, a native of Wetheringsett, in Suffolk, was originally a shepherd-boy, but applied himself to engraving. In 1797 he was only nineteen years old. (*Gent. Mag.* lxxvii. 939.) Is anything known of his subsequent career.
S. Y. R.

QUOTATIONS. —

"Darting one being through earth, sea, and air."

This is given in a book before me as a quotation from Shakspeare; can you tell me where it occurs? Ayscough gives no clue to it, but I suppose it will be in Clarke's *Concordance*.
Q. Q.

Whence comes the following? —

"Our acts our angels' are, or good or ill,
The fatal phantoms that walk by us still."

A. O. V. P.

[* The line does not occur in Clarke's *Concordance*—Ed.]

REGISTER OF CHURCHING OF WOMEN.—In the parish church registers at Preston, Lancashire, for the early part of the seventeenth century, there is a record of the churching of women. Was this a mere freak of the clergyman's, or is there an authority for keeping such a record? I never saw entries of this kind in any other church registers.

H. FISHWICK.

ROTTENBURG FAMILY.—Will any of your readers conversant with German, or Continental heraldry, say what the armorial bearings are of the family of Rottenburgh, Rottonbury, or Rattenberry, and its various ways of being spelt? They are believed to have been German counts. At one time a branch or branches of this family, with different coat armour, settled in the West of England about 1500. A pedigree of one branch is preserved in the College of Arms, but no coat armour is mentioned.

GEORGE PRIDEAUX.

THE STRATFORD BUST OF SHAKESPEARE.—I went with the excursion of the British Association to Stratford-upon-Avon, and when in the chancel of Trinity Church I asked a question of the mayor with respect to Shakspeare's monument. To that question I did not get a satisfactory answer. Perhaps you will permit me to ask it through your columns. It is this,—Has any alteration been made in the bust of the monument since it was first erected? We have some account of a company of players giving the proceeds of a performance of *Othello* to recolour the monument. We have a legend of Garrick knocking off the pen and part of the hands. We have Malone's meddling and marring, and the more recent restoration of the original colouring: but has the monument been tampered with to a greater extent? I ask this question because Dugdale in his *Antiquities of Warwickshire*, gives an engraving of the monument, which is materially different from the one now in existence. The figures on the cornice are in different positions. The one now holding a torch is represented with an hour-glass. The entablature is less ornamental, but has a dog's head over the capital of each column. The bust itself is entirely altered. The panel is less ornamented. The face partakes of the Droeshout expression. There is no pen, no paper, no pretence of writing! The hands are holding or resting on the front of what appears to be a wool-sack. The engraving is on a similar scale as the one representing the monument in the *Official Guide* issued by the Tercentenary Committee, but varies considerably in the depth of the monument from the top of the entablature to the commencement of the inscription. Dugdale's *Antiquities* was published in 1656, forty years after the poet's death, and the general accuracy of Dugdale's engravings has not been impugned to my knowledge.

I again ask if the monument has been tampered with, or is Dugdale wrong? J. T. BURGESS, Leamington.

THE NAME STUTTING.—Can any one explain the derivation of the family name of Stutting? It occurs very frequently in the parish registers of Scotter, co. Lincoln.

K. P. D. E.

THE CRESCENT ON ST. SOPHIA.—In reading an interesting article in the *Edinburgh Review* for April last on the Church and Mosque of St. Sophia, I was surprised to meet with the following statement:—

"The exterior of the dome [cupola] was originally surmounted by a stately cross, which, in the modern mosque, is replaced by a gigantic crescent fifty yards in diameter the glitter of it in the sunshine is said to be visible from the summit of Mount Olympus, a distance of a hundred miles."—P. 471.

Having often admired the exquisite symmetry of this cupola, the diameter of which cannot be more than 120 feet, it is astounding to be told that the diameter of the crescent which surmounts it is fifty yards, and I should have put it down as a misprint for five; but, on turning to Murray's *Handbook*, I find it stated there also to be "fifty yards in diameter," and a friend who has referred to Von Hammer, tells me that he gives the same measurement. Most probably the original blunder is Von Hammer's.

W. L. N.

Bath Royal Literary Institution.

TREVISA: TRANSLATION OF GLANVILLE.—It is stated in Mr. George P. Marsh's work on *The Origin and History of the English Language*, 1862, p. 452, that he has somewhere seen it stated that "Trevisa's manuscript of his translation of Glanvilla *De Proprietatibus Rerum* is still in existence." Can any of your readers confirm this, and point out its present place of custody? K. P. D. E.

SIR JAMES STRATFORD TYNTE, BART.—In the old churchyard of Donnybrook, near Dublin, there is a monumental stone, in the shape of an obelisk, over the grave of Sir James Stratford Tynnte, Bart. There was an inscription of considerable length, as mentioned in *Brief Sketches of the Parishes of Booterstown and Donnybrook*, p. 127 (Dublin, 1861); but from the effects of the weather very little of it is now legible. Thanks, however, to the foresight of the late Sir William Betham, Ulster King-of-Arms, we are not left without a record of the inscription in full. It has been preserved, with transcripts of other inscriptions at Donnybrook, in vol. ii. of his MSS. Collections in the British Museum (Add. MSS. 23,684-7), and as the particulars of it will doubtless prove interesting to many readers of "N. & Q.," I have great pleasure in sending them. They are as follows:—

"The body of Sir James Stratford Tynnte, General of the Army of Volunteers of Ireland, who died the 10th November, 1785, was here interred with military honours.
"Near this place are deposited the remains of the Right

Honble James Tynte [of Dunlavan, in the county of Wicklow, buried 12th April, 1758] and Robt Tynte [buried 25th June, 1760], Esquires, grandfather and father of Sir James Stratford Tynte. Also the remains of James Tynte, his son, and Martha, his daughter.

"Whilst the patriotism of a Volunteer, and the social virtue of a tender husband, dutiful child, fond parent, honest man, and loyal subject are thought estimable, the memory of Sir James Tynte will be revered.

"This last sad token, O my love, receive!

Alas! 'tis all your Hannah now can give!"

The parish-register of the time is not forthcoming, the book or books for thirty-two years before the year 1800 having long since disappeared; but in one of the Visitation-returns from Donnybrook, preserved in the Consistorial Court, Dublin, Sir James Tynte's burial is recorded in the following terms:—

"Buried at Donnybrook [as distinguished from Ringsend, in the same parish], Sir Jas. Tent, 13th Novr, 1785."

Visitation-returns, as I have good reason to know, will oftentimes be found most useful in supplying an hiatus in, or the total loss of, many a parish register. ABEBA.

WARDE.—Are there anywhere in existence portraits, painted or engraved, of Sir Patience Warde, Lord Mayor of London 1681, and Sir John Warde, Lord Mayor 1719, or either of them? I shall be obliged if gentlemen connected with the Guildhall, Mansion House, halls of city companies, &c., will kindly inquire and report. C. J.

WESTON FAMILY.—Richard Weston, first Earl of Portland, bore as his arms Or, an eagle displayed regardant sa. Was he the first of his family who had these arms; or to whom, and when were they granted?

What is the date of the birth of Benjamin, youngest son of the first Earl of Portland, and when and where did he die? Do any of the Weston families now in existence bear the above arms; and if so, do they do so as claiming descent from the same stock as the first earl?

Weston is, I believe, not an uncommon name in parts of Dorsetshire, and at Poole in that county. Is anything known connecting the first Earl of Portland, his ancestors, or descendants with that county or borough? Perhaps, too, a reader of "N. & Q." at Poole could inform me whether in the church or churchyard there, there are any inscriptions of the seventeenth or eighteenth centuries relating to the Weston family? I am anxious also to know who was the father of "Ambrose Weston of Poole, mariner;" his will was proved 1742. He was probably upwards of seventy when he died. Any other particulars of the above Weston family will be welcome to

G. W. E.

Southbridge.

Queries with Answers.

ABYSSUM: A KIND OF HERB.—In the "Form of Exorcising an haunted House," as detailed in Bourne's *Antiquities of the Common People*, the last thing ordered to be done is to "let *abyssum*, which is a kind of an herb, be procur'd; and after it is sign'd with a sign of the Cross, let it be hung up at the four corners of the house." What kind of a herb is *abyssum*, and what are its peculiar properties?

H. FISHWICK.

[This is a case of misprint. Bourne, in his *Antiquities*, cites the learned Doctor, Valerius Polidorus Patavinus; on referring to whose *Practica Exorcistarum*, 1606, we do indeed find the word *abyssum*, p. 141, as Bourne has given it. But on referring to the earlier edition of the *Practica*, bearing date 1587, we find *alyssum*, p. 171b. This is satisfactory to our feelings: for though the adjective *abyssinicus* is used in natural history (M'Nicoll's *Dict. of Nat. History Terms*, in verbo), we could have given no account of any such mystical herb as *abyssum*; while the magical uses of *alyssum* are notorious, and accord in the main with our correspondent's description. We say "in the main," because Polidorus recommends the use of *alyssum* in the case of a house troubled with evil spirits ("domus a demonibus perturbata"); while the modern phrase of "a haunted house," rather conveys the idea of a ghost, who may be troublesome or entertaining "according as he behaves." To this it should be added, that the still earlier use of *alyssum* was against *fascination* or *witchcraft*; although it may be supposed that what is good against witchcraft cannot be bad against a ghost.

All that we meet with respecting the virtues of the *alyssum* in herbalists and in other mediæval writers, may be traced to Dioscorides; who seems more ready, however, to state what he has heard, than to make any assertion on his own authority. "When suspended in a house," he writes, "it is said to be salubrious, and beneficial as a preservative against witchcraft [*ἀλυσσουργία*] both to men and to other animals."—*Opera*, 1598, p. 219. Of this, what W. Turner says in his *Herbal* is evidently a repetition: "Thesame hong up in houses is thought to be holosome, and a defence against inchantinge both unto man and beast."—P. 36.

We regret to add, that there is more than the usual difficulty in identifying the herb *alyssum*. Frommannus gives it up. "*Alyssum* herbam controversam, quam nemo hodie nec ante multos annos novit . . . præterimus."—*De Fascinatione*, 1675, p. 445. Janus Antoninus Saracenus, in his *Scholia* on Dioscorides, p. 67, in like manner desponds of verifying. Dunbar on *Άλυσσος*, in his Gr.-Eng. Lexicon, says: "The *Α.* of Galen and Paulus Aegineta is *Marrubium alyssum*, vulgarly called Galen's Madwort. That of Dioscorides is a very different plant, and cannot be satisfactorily determined. Sprangel hesitates whether to refer it with Dodonæus to the *Fernetic clypeata*, or with Columna to the *Veronica arvensis* or *montana*, L., or Speedwell."

heifers." These words were repeated more than once in that prayer. I have a vivid recollection of them, but I desiderate the prayer itself; and if any of the correspondents of "N. & Q." will furnish me with it, or inform me where I can meet with a verbatim copy of it, I shall feel grateful.

BEVERLAC.

[The prayer used "by His Majesty's Special Command in all Cathedral, Collegiate, and Parochial Churches" on occasion of the mortality among the Cattle in 1748, was the following: "O Gracious God, who, in Thy great bounty to mankind, hast given them the beasts of the field for their provision and nourishment, continue to us, we humbly beseech Thee, this blessing, and suffer us not to be reduced to scarcity and distress by the contagious distemper, which has raged, and still rages, among the cattle in many parts of this kingdom. In this and all other Thy dispensations towards us, we see and adore the justice of Thy providence, and do with sorrowful and penitent hearts confess, that our manifold vices and impieties have deservedly provoked Thine anger and indignation against us. But we earnestly entreat Thee, Almighty Father, in this our calamitous state, to look down upon us with an eye of pity and compassion; and, if it be Thy blessed will, to forbid the spreading of this sore visitation, and, in Thy good time, to remove it from all the inhabitants of this land, for the sake of Thy mercies in Christ Jesus our only Saviour and Redeemer. Amen."]

REV. HENRY RUTTER.—I have before me the following book:—

"The Life of our blessed Lord and Saviour, Jesus Christ, as recorded by the Four Evangelists; with numerous Notes, Moral, Critical, and Explanatory, by the Rev. Henry Rutter, Author of the 'Key to the Old Testament,' &c. A new Edition, as revised and corrected by the Author. Edinburgh. (A. Fullarton & Co.) 8vo, n. d. Prefixed is a Recommendation by Andrew Carruthers, Vicar Apostolic of the Eastern District of Scotland, dated Edinburgh, March 3, 1849."

It is handsomely printed, and has numerous good engravings in outline. I believe this work was first published, London, 2 vols. 8vo, 1803. A second edition came out at London in 4to, 1831 (in sixpenny numbers).

Of Mr. Rutter's *Key to the Old Testament*, I can find no account anywhere. Information as to this author and his works will be acceptable.

S. Y. R.

[In the last edition [1857?] of the Rev. Henry Rutter's *Life, Doctrine, and Sufferings of our Lord Jesus Christ*, with an Introduction by the very Rev. F. C. Husenbeth, D.D., V.G., is the following brief notice of the author: "The Rev. Henry Rutter was a learned divine and judicious critic, and had devoted his life to the careful study of the Holy Scriptures. He was the author of several valuable works analogous to the present. These were his *Explanation of St. Paul's Epistle to the Hebrews*, by an *Analysis, a Paraphrase, and a Commentary*, which he published in 1813, and which may be considered as supplementary to his *Life of Christ: his Catholic Epistle*

of *St. Jude, with a Paraphrase and Notes*, and his very valuable work, the *Key to the Old Testament*. Again, his *Summary View of the Apocalypse*, being a supplement to the preceding, as also to his *Life of Christ*; and his *Summary View and Explanation of the Ancient Prophets*. This was his last work, his death having occurred on the 17th of September, 1838. He died at Dodding Green, in the county of Westmoreland, at the advanced age of eighty-five years, having been one of the last survivors of the Catholic clergy, educated at Douay College."]

ANCIENT ENCAUSTIC TILES.—I should feel obliged if some of your numerous antiquarian readers would give me the names of some works that would throw light on ancient encaustic tiles; including some that treat of the numerous kinds in the Priory Church, Great Malvern, if such there be.

H. E. W.

Upper Norwood.

[The most useful work to consult on this subject is the following: *Examples of Decorative Tiles, sometimes termed Encaustic*. Edited by John Gough Nichols, F.S.A., 1845, 4to. The Introductory Remarks on the history of Decorative Tiles contain many references to other works which will enable our correspondent to acquire a complete knowledge of early ornamental pavements. For notices of the yellow or orange-coloured tiles in the Priory Church of Great Malvern, consult the Rev. Dr. H. Card's *Dissertation on the Antiquities of the Priory of Great Malvern*, 4to, 1834, pp. 32—34, 53; Shaw's *Specimens of Tile Pavements*, 1852, 4to, No. II. plate 4; the *Gent. Mag.*, ciii. (ii.) 162, 301; New Series, xxi. 492; xxii. 25 (with plates); and Parker's *Glossary of Gothic Architecture*, edit. 1850, art. "Tiles."]

TURNER'S BIRTHDAY.—The day and year of Turner's birth are unknown. Mr. Ruskin says, in his *Lectures on Architecture and Painting*, that Joseph Mallord William Turner was born in Maiden Lane, London. The register was burned, and his age at his death could only be arrived at by conjecture.

The bishop's transcript of the parish register ought to be, and probably is, in existence; if so, perhaps some one will consult it and make his age known through "N. & Q."

K. P. D. E.

[Mr. Walter Thornbury thus commences his *Life of Turner*:—"John Mallord William Turner was born on St. George's day, the 23rd of April, 1775, and was baptised on the 14th of May following, in the parish church of St. Paul's, Covent Garden, where his name may still be seen in the register."]

Replied.

WASHINGTON NOT AN INFIDEL.

(3rd S. viii. 209, 275.)

It was with feelings of the deepest regret that I saw, at the latter reference given above, so good a churchman as LORD LITTLETON quote the Rev.

will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly."—Pp. 27-8.

Dr. Tyng says he could multiply these examples, and quotes from one of his letters:—

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."—P. 28.

Further on Dr. Tyng adds:—

"Well does Mr. Sparks say of him, 'If a man who spoke, wrote, and acted as a Christian through a long life, who gave numerous proofs of his believing himself to be such, and who was never known to say, write, or do anything contrary to his professions—if such a man is not to be ranked among the believers in Christianity, it would be impossible to establish the point by any train of reasoning. He was educated in the Episcopal Church, to which he always adhered; and my conviction is, that he believed in the fundamental doctrines of Christianity according to his understanding of them, but without a particle of intolerance or disrespect for the faith and modes of worship adopted by Christians of other denominations.' Rarely was there ever a more perfect illustration of the great Masonic principle upon this subject—a principle which may well be summed up in the two great commandments of the Divine Author of Christianity: 'Thou shalt love the Lord thy God with all thy heart, and mind, and strength, and thy neighbour as thyself.'"—P. 30.

I have transcribed the above literally and without a single alteration, and am led to hope the majority of readers of "N. & Q." will agree with me, that because a great and good man did not glibly rattle off such a profession of faith as would satisfy the sensational readers of death-bed scenes—such as used to appear in the so-called *Evangelical Magazine*—he, who passed through a long life as a Christian gentleman and a soldier, ought not to be stigmatised as an infidel; for, finite creatures as we are, it is rather too much to expect that the only test of a Christian life is to depend, not on the favour, mercy, and love of a most gracious Saviour, but on the utterances of a man in his last moments.

†. MATTHEW COOKE, 30^c.

I cannot at this moment refer to Jefferson's *Letters*, but believe that the statement is wholly without foundation. During the public career of Washington, but more especially during his Presidency, his conduct, character, and ability were freely canvassed, but I do not remember that in his lifetime he was ever pronounced an infidel. The Governor Morris had, I believe, been employed more than once by Washington on delicate missions, having been sent to England on some matter of private negotiation, the supposed results of which were freely commented upon by many, more especially by men of extreme views. He was sent also to represent the United States in Paris during the government of the French Convention. It was stated at the time that he led a voluptuous life, and was afflicted with an

inordinate avarice. From this or some other cause not reflecting, as it is understood, credit upon him, he was superseded in the French capital by Mr. Munroe. Probably there was nothing more than suspicion of his sincerity and good faith; and the imputations upon him do not rest upon the best evidence. This ought, however, to be ascertained before he can be accepted as an authority in relation to any matter affecting the President of the Government that thus superseded him. The statement of Dr. Miller, given by LORD LYTTLETON (3rd S. viii. 275), is only negative. It would be useful if the Doctor would give us the passage, or give us the title and date of the lecture on which the statement is made.

I have before me "*The Life of George Washington*," by David Ramsay, M.D. of Charleston, South Carolina," published in London, 1807. This Ramsay is the author of several works, a list of which may be seen by referring to Bohn's *Lexicon*. The biography is rather meagre, being little more than a condensation, into one volume 8vo, of the matter contained in the five 4to volumes of Marshall. It is faithful in its facts, but written in a strain of panegyric. It supplies no new matter. The following passage from the summary, at page 420, goes directly in contradiction of the statement made on the authority of Morris:—

"There are few men of any kind, and still fewer of those the world calls great, who have not some of their virtues eclipsed by corresponding vices; but this was not the case with Washington. He had religion without austerity, dignity without pride, modesty without diffidence, courage without rashness, politeness without affectation, affability without familiarity. His private character, as well as his public one, will bear the strictest investigation. He was punctual in all his engagements, upright and honest in all his dealings, temperate in his enjoyments, liberal and hospitable to an eminent degree, a lover of order, systematical and methodical in all his arrangements. The friend of morality and religion, he strictly attended on public worship; encouraged and strengthened the heads of the clergy; and in all his public acts made the most respectful mention of Providence. In a word, he carried from private life into his public administration the spirit of piety, a dependence upon the Supreme Governor of the Universe."

This latter portion might be sustained by references to his public speeches and addresses, and to more satisfactory evidences—his private letters, where he repeatedly acknowledges his dependence upon a Superintending Providence. It is scarcely conceivable that all this was assumed as a necessary part of his public life—that he would make profession of a religious faith without any conviction, or that he could lay down on his death-bed the principles he had avowed in life. There must be a mistake that it is desirable to clear up, and surely it can be no difficult matter to arrive at the truth.

There can be no doubt that, during the struggle in America, many men were mixed up in it, and

united themselves with the popular cause, who had become deeply imbued with the doctrines of the French Encyclopædists. It was common for a certain class of writers to condemn the whole of the democratic party as being infidels in religion. Among the many who had greatly influenced opinion in America, was Thomas Paine, the author of *The Rights of Man*. Washington in his early career had to associate with these men, but there is no evidence whatever to show that he shared their views in relation to Christianity. He was labouring for the independence of his country, and had to work with such material as he found ready. I think, however, that some indirect evidence on the present point may be deduced from the facts before us. William Cobbett, who was then writing under the name of "Peter Porcupine," and who was most unsparing in his attacks upon Dr. Franklin, Thomas Paine, and Dr. Priestley, says that the President of the Democratic Society of Philadelphia, David Rittenhouse, was an atheist; and that the American Philosophical Society "is composed of a nest of such wretches as hardly ever met before: it is impossible to find words to describe their ignorance or their baseness" (*Porcupine Letters*, vol. i. p. 138). It was possibly owing to the circumstance that these Societies, and others, had issued fulsome addresses of welcome to Dr. Priestley, that Washington refused to receive him as a visitor. This is one proof that Washington did not ally himself with the extreme men, either in religion or politics; and he, therefore, became to them an object of dislike and hatred. His temperate and pacific policy was condemned, and he was pronounced an enemy to the constitution that he had done so much to win. The public and private life of Washington must have been known to these men; and if there had been any inconsistency between his openly avowed reverence for Christianity, and his private opinions and practice, they would have eagerly embraced such an argument against the man who stood between them and their anarchical views; and yet, among all the imputations cast upon him, there is none that he was not sincere in his expressed religious opinions.

Again:—A letter was written by Thomas Paine to Washington in 1796. The writer—animated, no doubt, by a restless spirit of propagandism, and probably irritated by some disagreement which had arisen between him and the American government—had gone to Europe; and, in 1792, had been elected a member of the French Convention. After taking part in some of its more stormy scenes, he incurred the suspicion of Robespierre and his associates, and was cast into the prison of the Luxembourg, where he remained eleven months. Some romantic incident is made to account for his escape from the guillotine, but he

attributes that escape to his having been attacked by fever. During his imprisonment, he wrote several times to Governor Morris—then to his successor, Mr. Munroe—asking for the interference of the American government to obtain his release, on the ground that he was an American citizen. Mr. Munroe seems to have favoured the application, but it appears that Washington paid no attention to it. Paine therefore, in a very long letter, assails the President. He calls in question his military skill: ascribes the ultimate triumph to the victories of the other generals, and the protracted struggle to the feebleness of the Commander-in-chief. He accuses him of humiliating the country in the eyes of Europe, by bending to and copying the policy of England. He concludes a letter full of similar assertions in these words:—

"And as to you, Sir, treacherous in private friendship (for so you have been to me in the hour of danger), and a hypocrite in public life, the world will be puzzled to decide whether you are an *apostate* or an *impostor*; whether you have abandoned good principles, or whether you ever had any."

"THOMAS PAINE."

In this long letter the only accusation proved is, that he declined to acknowledge Paine as an American citizen, after Paine had become imprisoned by the Convention of which he had been a member. The morbid vanity and intense egotism of the author of *The Age of Reason* could regard the man only as a traitor who did not rush to save him. The world will take a different estimate. Paine had selected his country: had offended its rulers, and had to suffer the penalty. It was not the act of a prudent ruler of another state to interfere. The one point to which I wish to draw attention is this, however: that, amidst all the invectives and imputations crowding every page of this letter of Paine's, there is no charge upon the purity of Washington's private life, nor upon the sincerity of his professions as a Christian. Is it possible that such a man, familiar with the life of Washington, would not detect any inconsistency of this kind, or be capable of any generosity in not exposing it?

T. B.

THE LAST MOMENTS OF WASHINGTON, taken from Curtis's *Recollections and Private Memoirs of the Life and Character of Washington*:—

"Night approached—the last night of Washington; the weather became severely cold, while the group gathered nearer the couch of the sufferer, watching, with intense anxiety, for the slightest dawning of hope. He spoke but little. To the respectful and affectionate inquiries of an old family servant, as she smoothed down his pillow, how he felt himself, he answered, 'I am very ill.' To Dr. Craik, his earliest companion in arms, longest tried, and bosom friend, he observed, 'I am dying, sir, but am not afraid to die.' To Mrs. Washington, he said, 'Go to my escritoir, and in the private drawer you will find two papers; bring them to me.' They were brought. He continued, 'These are my Wills; preserve this one, and

burn the other; which was immediately done. Calling to Col. Lear, he directed,—‘Let my corpse be kept for the usual period of three days.’ The patient bore his acute sufferings with manly fortitude, and perfect resignation to the Divine Will; while, as the night advanced, it became evident that he was sinking, and he seemed fully aware that his hour was nigh. He inquired the time, and it was answered, a few minutes to twelve. He spake no more; the hand of death was upon him, and he was conscious that ‘his hour was come.’ With surprising self-possession, he prepared to die. Composing his form at length, and folding his hands upon his bosom, without a sigh, without a groan, the father of his country expired, gently as though an infant died. Such were the last hours of Washington.”

GIBSON.

Liverpool.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE.

(3rd S. viii. 252, 298.)

I have seen under the above heading certain inquiries as to how Lord Wellington could justify Soult for having caused that sanguinary engagement.

Having been wounded in that battle, in command of a regiment, by a musket ball which has never been extracted, the facts of the case have made an impression upon my mind not easily to be forgotten; I can therefore supply your readers with some information which few now living can afford. I shall, therefore, in reply to this query, beg leave to observe that, in my humble opinion, Lord Wellington was more to blame than Soult; the former having been the aggressor, and the latter having only defended himself when unnecessarily attacked.

My reasons for considering that attack unnecessary are, in the first place, that this battle was fought on April 10, 1814, and the Allies, under the Emperor of Russia, having entered Paris on the 31st of the preceding month, and proclaimed the restoration of Louis XVIII. and the downfall of Napoleon, it was evident that the war ought to have been considered as virtually at an end. Moreover, as Wellington was during that interval placed between Soult and Paris, he ought to have foreseen what little necessity there was for the loss of so many thousands of lives as were sacrificed on that occasion, which, according to the Duke's own despatches, would have been rendered unnecessary had that attack been postponed for forty-eight hours, as on April 12, two days following, the official account of Napoleon's abdication reached the Duke of Wellington.

Your readers will judge under these circumstances who was most to blame for the blood thus shed in the attack upon a position protected on three sides by the river Garonne and canal of Languedoc, and on the fourth by a range of fortified heights, on which it was discovered (after the

battle had commenced) that the ground did not admit of artillery being brought to bear, owing to the heavy rains, whereby the loss to the assailants was so considerably increased, as no breaches could have been made for the admission of the two divisions, which had been detached to turn the enemy's right, after the attacks on his left under the Duke's immediate command had failed.

JOHN SCOTT LILLIE,

Late Lt.-Col. Grenadier Guards, and

Maj.-Gen. Portuguese Service.

Union Club.

YEOMAN.

(3rd S. viii. 286.)

I wish to add a few additional illustrations of the etymology of this word to those furnished by MR. BUCKTON.

So far as concerns the Teutonic history of the word there is not any great difficulty. The substitution in English of initial *y* for *g*, as MR. BUCKTON remarks, is familiar to all students of our old literature; *e. g.* yet, A.-S. *gīt*; young, A.-S. *geong*; yearn, A.-S. *geornian*, &c. This brings us to *geo* as the first syllable. Now in A.-S. there is no such word, nor do we find it in the Norse tongues. We naturally look then to the congenital Low German dialects, and in the Old Frisian, a dialect closely allied to *own*, and from which many of our familiar terms are derived, we find *gomian* in the West Friesland, and *gamon* in the Eastern dialect, with the same or nearly the same meaning as our English yeoman (*dorfmann*, *dorfbewohner*.)^{*} Pursuing our inquiries, we find the same term in Old Saxon *ga*, Old High German or Theotisc, *gawi* or *gewi*. “In *Selbaz*, *gewi sinaz*.” “Into his own country or region,” Otfried. *Evangel. Johan.* iv. In the Gothic it is *gavi*, “*atfaridedum in gavi Gaddarene*,” they came into the country of the Gadarenes. (Luke viii. 26.)

The word *gauja*, in the passage quoted by MR. BUCKTON, is evidently a mistake of some transcriber, since in the only other passage in which the word occurs it means inhabitants (Luke viii. 37), and in all other cases the Greek *χώρα* is uniformly rendered by *gavi*. The modern German representative of the term *gau* seems to be restricted to a flat, alluvial district bordering on a river, as Rheingau, Ammergau, Aargau.

So far our etymological excursus appears smooth and easy, but when we proceed to inquire what is *gau*, whence is it derived, what is its root, our difficulties commence? It seems so clear and satisfactory to connect *gau* with *गौ* and *गू*, and these again with Sanskrit *गौ*, *go*, that the temptation is almost too great to resist. Our older

^{*} See Richthoven, *Altfrisisches Wörterbuch*, Göttingen, 1840.

as in other places. Though usually visited by great numbers in the fruit season, scarcely any common wasps have been seen since the spring, when quite as many females appeared as usual. But we have been overrun by vast multitudes of earwigs, which at one time threatened much evil to the turnips.

My impression is that the earwigs crept into the nests and devoured the grubs or young wasps; and I am led to this supposition by the following circumstance: Under some books on my study table was a leathern portfolio, which was seldom opened. One day I noticed a mason-wasp fly in at the window, carrying a yellow object which proved to be a living caterpillar; it crept with its burden into the little crevice in the portfolio, and on opening it I found from fifty to one hundred yellow caterpillars, mostly alive, deposited there. The mason wasp was allowed to go on with its work, and every day for some weeks it continued flying in with more caterpillars. It had made its cells, and the young grubs grew to a considerable size; but on opening the portfolio one day, I found a number of earwigs in possession, making havoc of the whole arrangement; and, as I believe, devouring wasp-grubs and caterpillars together. It therefore seems likely that the earwigs, which swarmed everywhere, regaled themselves in a similar way on the fat juicy grubs of other species of wasp.

B. BURGESS.

Latimer Rectory, Bucks.

"WHOM THE GODS LOVE DIE YOUNG" (3rd S. viii. 171.)—I should be glad to know the origin of the following epitaph, which I copy from memory. It is said to be "on a young man of twenty-four," and includes the above sentiment:—

"Scarcely twice twelve years full told, a wearied breath
Have I exchanged for a happy death.
Short was my life; the longer is my rest.
God takes them soonest whom He loveth best,
He that is born to-day, and dies to-morrow,
Loses some hours of joy, but months of sorrow.
Other diseases often come to grieve us,
Death strikes but once, and that stroke doth relieve us."

HERMENTRUDE.

JOHN PYM, THE REFORMER (3rd S. viii. 206.) I have lately seen Mr. J. PYM YEATMAN's letter on this subject in "N. & Q.," and I have no doubt the Hon. P. P. Bouverie, late M.P. for Berks and of Brymore (not Brynina), Somersetshire, can throw some light on the inquiry. Mr. Bouverie is a descendant of the celebrated statesman, and resides at Brymore near Bridgwater, where Pym was born. I may add that a memorial of this great man will at no distant day be set up in the Shire Hall at Taunton, in the company of

the illustrious Blake, admiral and general at sea, and Locke, the celebrated philosopher, both natives of Somersetshire. The first was born at Bridgwater, and the latter at Wrington.

R. ARTHUR KINGLAKE.

Weston-super-Mare.

"THE BOOK OF ENOCH" (3rd S. viii. 267.)—CANON DALTON will find, I think, all that he can desire on the Book of Enoch in Bergier's *Dictionnaire de Théologie*, art. "Enoch," and in the *Bible d'Avignon*, tom. xvi. p. 521, to which Bergier refers. But I own I cannot see what any one can desire on the subject, after the authoritative judgment of the great St. Augustin, which he expresses in these words:—

"Omittamus igitur earum scripturarum fabulas, quæ apocryphæ nuncupantur, eo quod earum occulta origo non claruit patribus, a quibus usque ad nos auctoritas veracium Scripturarum certissima et notissima successione pervenit. In his autem apocryphis etiam invenitur aliqua veritas, tamen propter multa falsa nulla est canonica auctoritas. Scripsisse quidem nonnulla divina Enoch, illam septimum ab Adam, negare non possumus, cum hoc in Epistola canonica Judas Apostolus dicat (v. 14). Sed non frustra non sunt in eo canone Scripturarum, qui servabatur in templo Hebræi populi succedentium diligentia sacerdotum, nisi quia ob antiquitatem suspectæ fidei judicata sunt, nec utrum hæc essent quæ ille scripsisset, poterat inveniri, non talibus proferentibus, qui ea per seriem successionis reperirentur rite servasse. Unde illa, quæ sub ejus nomine proferuntur, et continent istas de gigantibus fabulas, quod non habuerint homines patres, recte a prudentibus judicantur non ipsius esse credenda; sicut multa sub nominibus et aliorum Prophetarum, et recentiora sub nominibus Apostolorum ab hæreticis proferuntur, quæ omnia nomine apocryphorum ab auctoritate canonica diligenti examinatione remota sunt."—*S. Aug. De Civ. Dei*, lib. xv. cap. 23, n. 4.

F. C. H.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH (3rd S. viii. 310.)—I perfectly recollect there being a porcelain manufactory (called a China Work) not at Leith, but near to Stockbridge, then a suburb of Edinburgh, and now by the extension of the city forming a part of it. This refers to the year 1802 or thereabout, and I remember also that it was, after the trial of a year or two, discontinued for want of success. It occupied, if my memory is correct, very nearly the site of the present Malta Terrace. G.
Edinburgh.

BENEDICT (3rd S. viii. 276, 317.)—I sincerely regret that, in attempting to account for the use of the term *benedict* as applied to a newly-married man, I should have so expressed myself as to incur the animadversions of your learned correspondent F. C. H. I had not the least intention of intimating that, in the early Church, the nuptial benediction was "withheld from the bride at the actual nuptials," or was "given to the bridegroom only;" and if my words convey any such meaning, I must bear the blame. Surely, however, it might have occurred to your correspondent, that

so wild a statement could never have found admission into the columns of "N. & Q." In the celebration of matrimony, it was unquestionably the practice of the early Church to impart the nuptial benediction "to both bridegroom and bride," and to impart it to both on the wedding day. But besides this *benedictio nuptialis*, there were various accessories—some observed more generally than others; and among these accessories was the *benedictio sponsarum*, which, as its name implies, was *not* for both bride and bridegroom, but for brides only; which was imparted at the earliest on the day after the wedding ("post primam nuptiarum noctem"); and which could not indeed have been imparted earlier.

If all who speak of these accessories are charged with thereby derogating from, or setting aside, the nuptial benediction, this charge will apply to many hitherto unsuspected authorities. It will apply to Hofmann, who, in addition to the *benedictio nuptialis*, specifies the *benedictio lecti nuptialis*. It will apply to Sidonius, Bishop of Clermont in the fifth century, who intimates that the wedding ceremony was not deemed complete till the bride had gone home to the bridegroom's house. It will apply to Pope Innocent II., who recognises the *benedictio sponsarum*, by making it the subject of a regulation. It will apply to the *Encyclopédie Catholique*, which speaks expressly of a certain blessing *after* the marriage: "Dans plusieurs pays, on bénit après le mariage le lit nuptial." It will apply to the Chevalier Moroni, chamberlain to His Holiness Pius IX.; who, in treating of certain "ceremonies and solemnities" of matrimony, says that "some precede, some accompany, and some follow it." None of these authorities overlook or set aside that essential requisite—the nuptial benediction.

Not doubting, then, that the candour of your correspondent F. C. H. is equal to his learning, I trust he will kindly put on his best spectacles, and satisfy himself by a reperusal of my former article (p. 276) that I had no intention of representing the early Church as marrying the bridegroom on the wedding day, but not marrying the bride till the day after.

SCHIN.

"O DEAR ME!" (3rd S. viii. 251.)—I suggest as the probable origin of this common expression, the frequent and careless repetition of the words, "Lord, hear me!" I think "O dear me!" is generally used when a person has any trouble, or is in difficulty: so that the expression, "Lord, hear me!" as a desire to be relieved, would not be inappropriate. The similarity between the sound of the two expressions will become apparent to the reader, on his pronouncing them.

W. C. B.

This would be more correctly shown in print as

"Oh—Dear me." The "oh" being an ejaculation of surprise, and not of adoration. The "Dear me" is simply the *Deus Meus* of the 22nd and 63rd Psalms, and equivalent to the *Mon Dieu* of the French, the *Mein Gott* of the Germans, the *Mio Dio* of the Italians, and the *My God* of the English.

If you communicate to one of the labouring classes in Scotland a piece of melancholy intelligence, he exclaims "*Dear me!* it canna' be true." Should it, however, affect him powerfully, he at once reverts to his English, as he always will do under strong excitement, and replies, "*My God!* you do not say so." GEORGE VERE IRVING.

BRAOSE FAMILY (3rd S. viii. 197.)—There is a mistake in the Braose pedigree, which should be as follows:—

William de Braose = Maria, dr. of William	
ob. 19 Ed. I.	Lord Ros, 3 rd wife, ob. 19 Ed. II.
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> Richard, Peter. s. p. </div> <div style="text-align: center;"> William = Maria = 1. Ralph de 2nd husband ob. 36 Cobham, ob. of Maria. Ed. III. 19 Ed. II. = 3. Thomas of Brotherton, ob. 12 Ed. III. </div> </div>	
ANON.	

CREAKING SOLES (3rd S. viii. 128, 179, 276.)—In the south-east of Ireland a very absurd notion prevails on this subject, and I have been assured, even by persons whose education should have taught them better, that it is the result of sugar candy, introduced between the inside and external soles. The fact is, however, that it is produced by the flour paste, used by the maker in what is called the "filling up," between the soles.

S. REDMOND.

Liverpool.

THOMAS CREECH (3rd S. viii. 268.)—In addition to the references given him, J. A. G. may be interested by a letter in *Letters from the Bodleian*, vol. i. p. 128, giving a very different and much more probable account of the cause of poor Creech's tragical end.

J. H. S.

FLY LEAVES (3rd S. viii. 225.)—Under this head several epitaphs were given, which were presumed to be unpublished. The second and third, on the "Cobler," seem to have contributed to the formation of the following:—

"Death at a cobbler's door oft made a stand,
And always found him on the mending hand;
At last came Death in very dirty weather,
And ripp'd the sole from off the upper-leather.
Death put a trick upon him, and what was't?
The cobbler call'd for 's awl, Death brought his last."
Elegant Extracts, book iv. p. 854.

No authority is given. Can any one throw any light on the authorship?

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the End of the Reign of Henry VII. By Thomas Duffus Hardy, Deputy Keeper of the Public Records. Vol. II. From A.D. 1066 to A.D. 1200. Published by Authority of the Lords Commissioners of the Treasury, under the Direction of the Master of the Rolls. (Longman & Co.)

In this volume the Deputy-Keeper of the Public Records brings down his description of the MSS. relating to the early history of this country from the date of the Norman Invasion to the close of the twelfth century. How arduous and how important his labours must be, the reader will readily acknowledge, when he remembers that this may really be said to be the first attempt which has been made to place in the hands of historical students a descriptive Catalogue of the Materials of English History in which those materials should not only be arranged in chronological order, but the manuscript authorities for them in all countries in the world be accurately described, their place and age ascertained, and their authenticity and different degrees of credibility determined. This volume, in bringing Mr. Hardy's labours down to the close of the twelfth century, gives them a certain completeness, because, as he well observes, the epoch embraced in the present volume is separated from that which precedes, and from that which follows it, by very clear and distinct landmarks—being in many of its respects as far opposed to the scholastic era which succeeded it, as to the pure Anglo-Saxon period by which it was preceded. Modestly as Mr. Hardy speaks of the present work, it is one which will add to his deservedly high reputation; and we trust for his own sake, as well as for the sake of historical literature, that he will be permitted to bring to a close the good and great work which he has so admirably commenced.

The Works of William Shakespeare. Edited by William George Clarke, M.A., and William Aldis Wright, M.A. Vol. VII. (Macmillan & Co.)

The new volume of the *Cambridge Shakespeare* contains only four plays; namely, *Romeo and Juliet*, *Timon of Athens*, *Julius Cæsar*, and *Macbeth*. But in illustration of the *Romeo and Juliet* we have not only the latest text of this beautiful play; but, as "the text of the First Quarto differs so widely from that of later and more perfect editions, that it is impossible to record the results of a collation in foot-notes," the editors have wisely reprinted it entire. This will be a great boon to those who believe that, in the earliest quarto, we have a fairly accurate version of the play as it was first written. We need not repeat our commendation of the labour and pains which the editors of the *Cambridge Shakespeare* have bestowed upon the work, but we will furnish one small proof of it. Most of our readers know what discussions have been published on the well-known line—

"That runaways eyes may wink."

The note on that line in the book before us enumerates no less than twenty-nine new readings, which have been proposed by as many critics.

Moxon's Miniature Poets. A Selection from the Works of Robert Browning. (Moxon & Co.)

As we learn from a brief Preface to this beautiful selection of Mr. Browning's *Poems*, it owes its origin to a wish on the part of Messrs. Chapman & Hall, "that a little gathering from the lightest of them should be tied together after the pretty device of his old publishers Messrs. Moxon. This is good for all parties; but more especially

for the admirers of Mr. Browning, whose numbers will probably be largely increased by means of this handsome little volume falling into the hands of many readers, to whom Mr. Browning is at present known more by his fame than by that which earned it.

Messrs. Bell & Daldy announce, in a series of twenty photographs from the best engravings of his most celebrated pictures, "The Great Works of Raphael," with the Life by Vasari, translated with Notes and Illustrations by Mrs. Jonathan Foster, and an appendix containing a complete list of the authenticated works of Raphael; "Shadows of the Old Booksellers," by Charles Knight; "The Odyssey of Homer," rendered into English blank verse by George Musgrave; a second volume of "The Decline of the Roman Empire," by George Long; "Common Words with Curious Derivations," by Archdeacon Smith; and many other works of interest.

FRENCH ARMORIAL.—Our genealogical readers will be glad to hear that Messrs. Didot have announced a "reproduction textuelle" of the original edition (1788—1792) of the "Armorial Général, ou Registres de la Noblesse de France, par Louis Pierre d'Hozier et D'Hozier de Serigny, Juges d'Armes de France." Prospectuses may, we believe, be obtained from Messrs. Williams & Norgate.

PORTRAIT OF TENNYSON.—The admirers of the Poet Laureate will be glad to learn, that a striking and very effective photograph of him has just been issued by Messrs. Marion.

THE EXHIBITION OF MINIATURES, at the South Kensington Museum, will be closed on the 31st of this month.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Numbers, to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

INCORPORATED LONDON NEWS, Nos. 536 to 560, 562, 563, 564, 1065, 1066, 1069, 1146.

Wanted by Mr. J. W. Diboll, 12, Howard Street, Great Yarmouth.

Notices to Correspondents.

Notwithstanding we have enlarged our present Number to thirty-two pages, we have been compelled to postpone until next week many articles of great interest among others—Inedited Letters of William Roscoe, Junius and the Duke of Grafton, Pope's Letters in the British Museum, as well as Replies to several Correspondents.

A. O. V. F. The early Petitions to the House of Commons are not in existence, we can supply further information respecting them be found than is contained in the Journals.

A CENTENARIAN. Would Mr. Hughes kindly procure evidence when and where Sally Clarke, now supposed to be in her 100th or 101st year, was born?

BROWNE, VISCOUNT MONTAGU (anti. p. 223).—Mr. Selby has written to us enclosing evidence of the death of John Browne, the first claimant, in Chesham Road in 1814, and re-visiting certain particulars respecting the sudden death of the second claimant in 1846, and complaining of their omission from his former communication. These particulars had no direct bearing upon the case; they were therefore omitted for reasons which, we are sure, our readers generally will recognize and approve.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPS CONTINUED FOR SIX MONTHS forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 'The WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

ANOTHER CURE OF COUGH BY DR. LEECH'S PULMONARY WAFERS.—"S. Wilson Terrace, St. Leonard's Street, Bromley, E.—I can myself testify that they have relieved me of a most severe cough, so bad that I was unable to lie down, and I shall do my best to recommend them.—W. NICHOLLS." They give instant relief to asthma, consumption, coughs, colds, and all disorders of the breath, throat, and lungs. Price 1s. 11d.—2s. 9d., and 4s. 6d. per box. Sold by all Druggists.

LONDON, SATURDAY, OCTOBER 28, 1865.

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PALMERSTON.

ANOTHER gone of those whose name

Has thrilled our ears from early youth;

Another passed of noblest fame,

For honour, energy, and truth;

Another from the stately roll

Of England’s Nestors now has gone;

Another, whose exalted soul

Has swayed the land from cot to throne:

And yet, though fourscore years had pressed

His honour’d brow, he still was young;

Fresh both in head, and kindly breast,

With vivid thought, and ready tongue.

His playful wit, his solid sense,

His cheery word, his open brow;

His wisdom calm, without pretence;

His manly heart—where are they now?

They’re treasured in each loyal breast,

That loves Old England and her weal,

What creed political professed,

Before what altar they may kneel:

They’re treasured in each bosom kind,

Which prays that strife and war may cease;

They’re treasured in each lofty mind,

That yearns for science and for peace.

And beauteous Italy shall weep,

When sad resounds the funeral knell,

And deep in her remembrance keep

The praise of one who loved her well.

And noble France the head shall bend,

And sorrow o’er the statesman’s bier,

And pay the honest generous friend

The graceful tribute of a tear.

And low shall bow each British head,

And every breast with grief shall sigh

As slowly the illustrious dead

To his last home is passing by.

Notes.

NATIONAL PORTRAIT EXHIBITION.

The “arrangements” approved for this Exhibition make “eminence or distinction attained in England” by the subject of any portrait, the test for its admission into the Exhibition. Allow me to inquire what is the precise meaning to be attached in this place to the word “England.” Does it comprise Scotland and Ireland? Does it mean the United Kingdom? I do not suggest this question in any adverse or captious spirit—far from it—or with any nonsensical feeling respecting justice to any country whatever, but merely from a consideration of what portraits would be admitted or excluded by a large or by a narrow construction of the word. The number of additional pictures which a large construction would admit would not be considerable, but it would comprise portraits which every one would like to see at Kensington.

All the rest of these “arrangements” will, we may hope, be construed in a wide and liberal manner. The interests of Art have been rightly considered, so also should be those of Literature; and any portraits which would be useful or interesting in a literary point of view should be admitted. Take, for example, a portrait with which I am acquainted, of Louis Frederick, Duke of Wirtemberg, whose visit to England is one of the subjects dealt with in Mr. Rye’s recent excellent volume, *England as seen by Foreigners*. This duke is also alluded to by Shakespeare, as Mr. Charles Knight pointed out, under the title of “Cousin Garmombles.” The “eminence and distinction” which his Highness attained in England during his few weeks’ visit was not of the kind which seems to be contemplated by the “arrangements,” but many persons would desire to see a portrait of this “Duke de Jarmenie”—why should they not? Surely in a very proper sense it is an illustration of English history.

If it be right to insist upon “eminence or distinction” (by which latter, I suppose is meant an inferior kind of eminence) attained in Great Britain, as a test for the admissibility of portraits of natives, surely such a rule should be relaxed with regard to those of foreigners.

Practically let us hope the Committee will admit portraits of all persons of eminence or distinction who are natives of the United Kingdom, and of all persons born in other countries who ever visited this country, or resided in it, or whose names have figured in our history or literature.

You, Mr. . . . in content
mission of . . .
mitted
exam . . .
agree wi . . .
any part . . .

without them. But when you descend to "English Moll," you will probably find some of the Committee (fearful lest they should vulgarise the Exhibition), not prepared to follow you. Still, a Chamber of Horrors, or collection of low popular celebrities, thrown together in a compartment by themselves, would form a very useful and an extremely popular portion of the Exhibition. And if any one objects to the admission of such a pack of rogues as would thus be gathered together, let them bear in mind that rogues cannot be kept out. It was among the popular jokes at the time of Lord Macclesfield's trial, that Staffordshire had the distinction of having given birth to three of the greatest rogues in England—Jonathan Wild, Jack Sheppard, and Lord Chancellor Macclesfield. The last of these would no doubt be admitted to the Portrait Exhibition with all the honours. When the door is thrown open for his lordship, it would be rather hard not to allow the more vulgar rogues to steal in.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

[Agreeing as we do most heartily in every point contended for by our valued correspondent Mr. BRUCE, and hoping as we do with him to see in the projected Exhibition a portrait of every one who has acquired sufficient eminence or *notoriety* to find a place in any popular History of England, we trust that no fear of vulgarising the Exhibition will induce the Committee to form a separate Collection of the low popular celebrities. Such portraits should be distributed in their proper chronological or historical division of the Series.

Take for instance, the *notorious* personage to whom (having Swift and Butler's allusions in our memory) we referred as an illustration last week. If tradition is to be believed, she might well be placed beside General Fairfax; whose pocket, Granger tells us, she picked on Hounslow Heath. A tradition which we remember to have seen thus commented upon by one of the most profound and original writers of the present day:—

"The authority for her picking Fairfax's pocket at Hounslow?—Fairfax did once rendezvous at Hounslow (3rd Aug. 1647); but it was on horseback, amid kettle-drums and cymbals, with the two runaway Speakers and manifold dignitaries round him,—a bad opportunity for Moll: but one would like to know that she did verily pick his pocket—that all were busy in their vocation then?"

Can we doubt that the writer of this would like to see Moll's portrait?

POPE MANUSCRIPTS.

In the British Museum are several unpublished letters addressed by Pope to his friend Bethel, the Yorkshire squire, commemorated in his poetry. A few extracts may interest literary students and general readers:—

Habit.—"Habit is the mistress of the world, and (what ever is generally said) has more sway than opinion. Yours confines you to the wolds of Yorkshire, mine to the banks of the Thames; and yet I think I have less dependence on others, and others less on me, than most men I have ever known, so that I *should* be free. So should a female friend of ours [Martha Blount, whom Pope wished to

separate from her sister Thea were fond of gaiety and town-dress. I wish I could not say only *obeys* but *suffers* under ship-plead in vain. Out of it no redemption."

Dean Swift.—"I've lately Dean Swift, who says he will small penny story books of [What a pity he did not carry]

Pope confined to the Banks you for your thoughts of me tied down from any distant I must be like a carrier's horse life, as you know, is perpet this place [Twickenham] an horizon my course is confined here, and I shall soon take up or at Westminster, as it happens

Pope's Moral Epistles.—"I in verse upon the nature and social affection, and am subject is the true happiness prove the best men the hap should pull off your hat to happiest man in the universe all diminish that felicity if the King does not go his part and that your too much deprived of the joy his aspect we think the county would be the jesty's gracious countenance I Horace said of his Augustus—

'Instar veris enim,
Affluisit populo, gratia
Et soles melius

I fear the people of your health and spirits this year in waters."

Duty.—"No man can have friends who want it for his Country."

Fourth Book of "The Dunciad" has been writing a *Poe travelling*. You have made it when it was for a good reason tended with a good effect, which I have satirised it for. I little to have drawn the whole picture formerly did the Dunces of a shall whenever I publish the two, medallists, Cicero's schools, universities, even the masons, will encompass me more *Concurrere bellum atque* science, a bold spirit, a zeal peace of pretenders to science literary, moral, or political these will support me."

Lady Mary Wortley Montagu fame of my old acquaintances Italy. Neither you delight in the particulars which acquire wish you had just told me if it *cious* or *amatory*, and which I last."

Strawberries.—"I'm going strawberries, which are to be apples: they say they resemble do our gardeners say to this day

E animato di speranza,
Guida pur con gran costanza,
Signor—"Miserere mei."
Poscia—"Fiat Voluntas Dei."

II.

MASSINGER AND MOLIÈRE.—Between a passage of Massinger's *Emperor of the East* (Act IV. Sc. 4), and of Molière's *Malade Imaginaire* (Act III. Sc. 14), there is a similarity so close that it seems worth noting:—

"*Empiric*. For your own sake I most heartily wish that you had now all the diseases, maladies, and infirmities upon you that were ever remembered by old Galen, Hippocrates, or the later and more admired Paracelsus.

"*Paulinus*. For your good wish, I thank you.

"*Empiric*. Take me with you, I beseech your good lordship. I urged it that your joy in being certainly and suddenly freed from them may be the greater, and my not-to-be-paralleled skill the more remarkable. The cure of the gout—a toy! without boast be it said, my cradle-practice! The cancer, the fistula, the dropsy, consumption of lungs and kidneys, hurts in the brain, heart, or liver, are things worthy of my opposition," &c.—*Emperor of the East*, Act IV. Sc. 4.

"*Toinette*. Je dédaigne de m'amuser à ce menu fatras de maladies ordinaires, à ces bagatelles de rhumatismes, &c. . . . Je veux des maladies d'importance, de bonnes fièvres continues, avec des transports au cerveau, &c. . . . c'est là que je me plais, c'est là que je triomphe; et je voudrais, monsieur, que vous eussiez toutes les maladies que je viens de dire . . . pour vous montrer l'excellence de mes remèdes et l'envie que j'aurais de vous rendre service.

"*Argan*. Je vous suis obligé, monsieur, des bontés que vous avez pour moi."—*Malade Imaginaire*, Act III. Sc. 14.

JOHN ADDIS.

WICKHAM AND BARLOW FAMILIES.—I send the enclosed inscription from the church at Simonburn, in Northumberland, as being possibly of interest to some of your readers. It is given in the *Transactions of the Tyneside Naturalists' Field Club*, vol. iv. p. 81:—

"Here lies the body of ANNABELLA SCOTT,

Who departed this life Jan. 28th, 1779, aged 73 years.

She was mother to James Scott, D.D., Rector of this parish,

And grand-daughter to Thomas Wickham, Dean of York,
The grandson of William Wickham, Bishop of Winchester,

Who married Antonia Barlow, one of the 5 daughters of WILLIAM BARLOW, Bishop of Chichester,

All of whom were married to Bishops, viz.:—

One to Tobias, Archbishop of York;

Another to Wickham, Bishop of Winchester;

A third to Orton, Bishop of Coventry and Lichfield;

A fourth to Westphaling, Bishop of Hereford;

And a fifth to Day, Bishop of Chichester.

It is remarkable that

WILLIAM BARLOW was the first English Bishop that ever married."

P. J.

HEEL-MAKER.—In going over the interesting church of Ledbury the other day, I noticed a gravestone on the floor to the memory of one

William Russell, "heel-n died 1795. The old curiosities of the place—maker; and, in answer that the "heel-maker" high wooden heels formerly added, that he had fetched away from this person's that a small market town have had such a division of trades as this "specialty" Is the word well known together new.

GAWAIN DOUGLAS.—In Douglas, included in the *men*, by the Society of Antiquaries, the following account of him

"He was interred in the side of the remains of Thomas in Ireland, from whose tomb borrowed, to inscribe a short Douglas."

Probably this would prove of last year. As the complete, I should like to have been taken towards reproduction. It would be a pity to let who occupies so prominent a place in our literary history of our country

BY AND BY.—This phrase explanation was given in former days to have been time, and in both cases to any interval." When applied (as in the examples there "close by," "hard by," it certainly signified "at without loss of time."

We use it now-a-days time; but it is worth observation in a sense exactly contrary will go by and by" near go immediately," but three "I will go immediately." have four passages in our New Testament:—

"When persecution ariseth offended."—*Matt.* xiii. 21.

"I will that thou give me head of John the Baptist."—*Mt.*

"Which of you having a seattle will say unto him by an from the field, Go and sit down ing to the punctuation in Bishop ought to be," will say unto him the field, Go and sit down by xvii. 7.

"These things must first not by and by."—*Ib.* xxi. 9.

In all these instances the

"at once," "instantly." Bishop Latimer, in his *Second Sermon on the Lord's Prayer*, uses it in precisely the same sense:—

"There are some, again, who when they are in trouble call upon God; but he comes not *by and by*, intending to prove their patience: they perceiving he comes not at the first call, give over *by and by*—they will no more call upon him."

"By" (whether of time or place) meaning "near." It was simply repeated in order to signify "as near as possible." This, I think, is the history of "by and by." J. E. J.

Queries.

"DILAMGERBENDI."

The Isle of Wight is very generally known to have had anciently the name Vecto or Vectis; can any light be thrown on an indication, much more rarely apprehended, that it once was known by the name *Dilamgerbendi*?

It is recorded of St. David, in the *Lives of the Fathers*, by Alban Butler, that, "being ordained priest, he retired into the Isle of Wight." On comparing this statement with older sources, we find in *Giraldus Cambrensis*, "In Vectam insulam profectus;" in the *Acta Sanctorum* (per Colganum), "in insulam Withland;" but in the larger work, *Acta Sanctorum*, "Inde profectus, Paulinum, S. Gennani discipulam, adiit doctorem, qui in insulâ nomine *Dilamgerbendi* gratam Deo vitam ducebat." In a *Life of St. David* (Capgrave) we have it "in insulâ quâdam;" the difficulty having apparently been encountered and parried.

There is an edition of Butler at the British Museum, which may be consulted, in which he, also, affirms that the island was called *Dilamgerbendi*. I was unable, in a recent search there, to find that edition; but a friend who is still living, found it there in a Butler forty years ago. I did, however, at my own visit, satisfy myself that the same island is intended under all the four designations.

After these few observations, I beg leave to submit the following questions to yourself and readers:—

1. Is there aught which can be adduced from ancient writings which will assist in establishing the fact that the Isle of Wight was ever known by the name *Dilamgerbendi*?

2. Can the degree of probability which the extracts given above bring forward, that the island bore that name, be overborne by any evidence that any other island in Christendom was so named, in which St. David might have, also, for a time resided? If so, let the two opposite statements be compared and balanced.

3. Can any light be obtained in the matter etymologically? Will any Celtic scholar, or one

conversant with British antiquarian researches, suggest to us the probable interpretation of the word *Dilamgerbendi*? If it be any clue to such an explication, I would venture to submit that, as the word, by its length, must most probably be received to be a compound term, the latter part of it appears to afford some corroboration, in connection with the Isle of Wight, in the circumstance that the part of Hampshire opposite the island, and onward to Purbeck, was occupied, at those periods, by the Bindocladii; and that the Bindon Hill at West Lulworth, and Bindon Abbey at Wool appear to have had a similar origin of their names. It is a characteristic part of the word, inasmuch as even so far back as the Sanskrit, the same letters, B N D, were used as we use them to express the idea to bind: *bandana*, a binding, *bondage*, *captivity*.

May the island, possibly, have been a seagirt prison—have had its Parkhurst then?

W. S. J.

PORTRAITS OF DR. BEATTIE: AUTHOR OF "THE MINSTREL."

I have in my possession the following engraved portraits of Dr. Beattie, concerning which I send a few notes in the hope that some of your many readers may be able to answer one or two queries which have baffled me hitherto:—

1. The well-known quarto steel engraving of the allegorical picture by Sir Joshua Reynolds containing the portrait of Beattie in his robes as Doctor of Laws, with the Angel of Truth driving Error and Scepticism to the shades below. A mezzotint of this fine painting was executed by Watson when Sir Joshua had finished it. This I have not seen. The print in my possession is that prefixed to the fourth edition of Sir Wm. Forbes's *Life of Beattie*, published in 1806. I have also a large photograph of the painting as exhibited in Aberdeen at the meeting of the British Association, in 1858, I think. This painting is the original of most of the modern engravings of Beattie, but, strange enough, not till quite recently.

2. A copper-plate bust, octavo size, the face three-quarters front, the fingers of the right-hand resting on an 8vo volume standing on end. The face is longer in proportion to its breadth than in No. 1, and looks to the left, whereas No. 1 looks to the right. The hair is the same in both. The dress is a plain black suit with white neck-cloth. The portrait is surrounded by an oval frame miniature size, and below is engraved in capitals "James Beattie, LL.D." The general effect is spirited and pleasing. It would seem to have been executed about the same time as Sir Joshua's painting, though Beattie seems much more youthful than in it. Beattie was made LL.D. in 1778, and in August of the same year Sir Joshua painted his picture.

Can any of your correspondents inform me as to the painter or engraver of this portrait? Was it published in any magazine, or was it prefixed to any of the editions of *The Essay on Truth*? The print I have is inserted in the first edition of Beattie's *Essays on Poetry and Music*. It is possible it also may have been painted by Sir Joshua. Sir Wm. Forbes says (*Life of Beattie*, vol. i. p. 274, 4to ed.) —

"Sir Joshua Reynolds requested Dr. Beattie to sit for his picture, which that eminent master of painting executed in a manner that did equal credit to himself, and to Dr. Beattie. For, not contented with his portrait merely in the usual form, Sir Joshua, whose classical taste is well known, himself suggested the idea of an allegorical painting, which he actually finished, of admirable design, and exquisite skill in the execution."

It would be interesting to know the history of this engraving, as it seems the only one published book size during Beattie's lifetime. The painting from which No. 1 is engraved was executed when Beattie was thirty-eight years of age; No. 2 represents a man ten years younger. It is probably an engraving made about 1773 from a miniature painted about the time Beattie became professor in 1761.

3. Bust in profile, miniature size, prefixed to Edinburgh editions of his *Poems*, published in 1805 and 1806. Beattie is represented with wig and queue, close buttoned coat, and white necktie. There were rival engravings for rival editions of the poems. Freeman engraved for the fine 4to edition printed by Ballantyne, and dedicated to Sir Wm. Forbes. In Bell and Bradfute's edition, the engraving is "by J. Stewart, from an original in the possession of Dr. Beattie." Who was the painter of this, and when was it executed?

4. A bust, miniature size, and three-fourths front, engraved by James Heath, published Feb. 20, 1805, and prefixed to Chalmers's edition of the poems of 1800. It is without the doctor's robes; the head and figure more massive, and seemingly older than No. 1, though the general attitude is the same in both. Is this a different picture, or is it only Reynolds, altered to suit the fancy of the engraver? Chalmers knew Beattie well. Could Heath have been guided by Chalmers's hints and recollections of Beattie's personal appearance? This engraving forms the groundwork of a good many since. Even the engraving for the Aldine edition of 1831 has Heath's head, though restoring the Doctor's robes. I would be obliged by the early insertion of these notes and queries, and still more if some of your kind correspondents would aid me in resolving my difficulties.

J. S. G.

Dalkeith.

ANCIENT WOOD CARVING. — An ancient panel of wood carving in our possession represents the following: — The foreground is occupied by a patriarchal figure; supporting, with both arms raised aloft, an ark or chest. In the middle distance is the representation of Noah's ark, resting upon a rock. The waters in the distance seem to be subsiding. Trees, rocks, and verdure, a small boat with sail (!), and distant towers, constitute the other materials of the design. When purchased some years ago of a collector, it was said to be Moses rearing the Ark.

May I ask your numerous readers if there is any tradition, or legend, which can account for this curious representation?

The smaller ark which the figure supports, appears to be a model of the larger one in the picture.

W. L. S.

Kington Magna.

ARMS OF THOMAS, EARL OF ARRAN. — Can any of your readers inform me what were the arms and motto used by Thomas Boyd, Earl of Arran, son of Robert Lord Boyd, of Kilmarnock (direct descendant of Simon, founder of the family in the twelfth century)? He married, in 1468, the Princess Mary, sister to King James III., and died in exile at Antwerp. I always understood them to be: A shield azure, a fess chequy, argent, gules. But, as another member of the family uses a different crest, I should like to know which is right.

T. BOYD.

MICHAEL WILLIAM BALFE. — In *The Imperial Dictionary of Universal Biography* (vol. i. p. 357), an interesting sketch of Mr. Balfé has been given. As therein stated, he "was born at Dublin, May 15, 1808." It may have been so; but there is an impression on my mind that this eminent musician was born, not in Dublin, but in the parish of Donnybrook, near that city. Having a particular object in view, I am anxious to be rightly informed.*

ABEBA.

THE CONSTELLATIONS. — The scientific treatises on astronomy are silent as to the origin and true significance of the (evidently cabalistic) figures denoting the constellations on old fashioned celestial maps. A friend of mine has worked out a strange theory respecting those figures, which connects them in a thousand curious ways with the ancient mythologies and the occult lore of the old Chaldean sages, the Egyptian priests, the Persian Magi, and antiquated wizardry generally. Can any of your readers direct me to an accessible book which treats of the mystic meaning of the constellations?

D. BLAIR.

Melbourne.

[* In the biographical notice of M. W. Balfé in the *Dublin University Magazine*, xxxviii. 66, it is stated, that he was born in Dublin in 1808.—Ed.]

GILRAY'S "SALUTE."—Among Gilray's caricatures is one, "The Salute," representing three officers, the youngest bearing a colour, marching past a mounted officer. Can any one inform me who these are intended for? SEBASTIAN.

GLAMORGANSHIRE PEDIGREES.—Rees Meyrick, Clerk of the Peace for Glamorganshire in 1578, was the author of a volume of pedigrees termed the "Cotterell Book." This manuscript was in the possession of the late Earl of Clarendon (note in *Stradling Correspondence*, edited by the Rev. John Montgomery Traherne, M.A., F.R.S., F.S.A., 1840, p. 108-9). Can, and will any correspondent of "N. & Q." oblige by stating, has such "Cotterell Book" been printed, or where is it at present? And if it may be inspected, and through what means? GLWYSIG.

SIR THOMAS GRAVENER, KNT. (1st S. iii. 75, 122.)—Who was this "worthy knight," whose epitaph was inserted in 1st S. iii. 57? Was he a member of the Staffordshire and Shropshire family of that name, or should we read *Grosvenor*? H. S. G.

HOLLAND'S "HOLIE HISTORIE."—None of your correspondents upon the subject of "Biblical Versifications" have, I think, noticed *The Holie Historie of Our Lord and Saviour, Jesus Christ, in Meter*, by Robert Holland, 1594. If this work, as a whole, resembles the extract given in the Parker Society's *Specimens of Early English Poetry*, it must be a pretty close paraphrase of the New Testament story. I have never yet met with a copy of the book; and should be glad if any of your readers could inform me in what public, or accessible private library, I could see one?† e.

MS. COPIES OF THE ANCIENT ITALIC VERSION OF THE BIBLE.—The Rev. A. Butler mentions, in his *Life of St. Jerome*, (Sept. 30) —

"that four MS. copies of all the Gospels, in the old Italic Version, have been found: one at Corbie, a second at Vercelli (in the handwriting of St. Eusebius, Bishop of that city), a third at Brescia, and a fourth at Verona. They have all been accurately printed together by Blanchini, at Rome, in 1748, in folio. We may hope to see the ancient Vulgate or Italic entirely restored."—Note.

Can any of your correspondents inform me when, and by whom, these MSS. were discovered? J. DALTON.

Norwich.

DAVID HACKSTON.—I am anxious to get further information about David Hackston (or Hackstoun

[* The "Cotterell Book" has not been printed. The MS. is most probably in the library of the present Earl of Clarendon.]

[† This volume is so extremely rare, that it may almost be doubted whether more than one copy is known. For notices of it consult *Brydges's Restituta*, ii. 153; iii. 137; and the *Bibliotheca Anglo-Poetica*, p. 173.—ED.]

as the name is sometimes spelt), one of the Scottish Covenanters, than is to be found either in *The Cloud of Witnesses*, or the *Scots Worthies*. In the former work he says in a letter to N—, a Christian friend, p. 68:—

"He told me that the whole council found I was a man of great parts, and also of good birth; I replied, for my birth I was related to the best in the kingdom."

I am anxious to know whether it is known what this relationship was of which he speaks. In *Scots Worthies*, p. 367, it is stated that he was a brother-in-law to Balfour of Kinloch (whether Hackston had married a sister of Balfour, or *vice versa*, is not apparent). If I mistake not, I have read that this Balfour, or his father, had a title taken from him on account of his taking up arms against the government. Can this be the relationship of which he speaks in his letter? His letters show him to have been a good man, and respected even by his enemies, and a braver never breathed, as shown by the part he took in the battles of Drumclog, Airmoss, and Bothwell Bridge, at the latter of which he was severely wounded and taken prisoner. If further proof is required it is furnished in the way he met his trial and execution at the Cross of Edinburgh, on June 30, 1680. If you or any of your numerous correspondents can answer these queries, and give any information not generally known about this remarkable man I will be very glad. DAVID WALKER.

Prospect Villa, Tranmere Park, Birkenhead.

THOMAS LEDIARD, FATHER AND SON.—These persons were successively agents and surveyors of Westminster Bridge. The father, who was F.R.S., wrote the *Naval History of England*, the *Life of John, Duke of Marlborough*, and other works; and died in June 1743, *æt.* fifty-eight. The son published, in 1754, a "Charge to the Grand Jury of the City and Liberty of Westminster;" and died at Hamburg, Dec. 15, 1759. Watt confounds the two. The Rev. Charles Hore, in his recently published *Brief Biographical Dictionary*, makes an astounding mistake respecting the father (whom he calls Ledyard), placing his birth in 1482, and his death in Sept. 13, 1544. S. Y. R.

BRASS OF SIR JOHN LOWE.—A brass of extraordinary beauty is to be seen in Battle church, Sussex—a knight in armour, with helmet and sword, his feet standing on a lion. By the inscription underneath, which contains a premonitory address to the visitor who gazes on the tomb, we learn his name was *John Lowe*, and that he died in 1426.

I was unable to copy the quaint language of the original, and an imperfect translation is alone found in the guide books. Nor can I at this place refer to the valuable publications of the Sussex Archaeological Society, or I might probably find

out some real, or at least conjectural history of this knight.

Last week I saw the tomb of Bishop Lowe in Rochester Cathedral. He came from my own county of Worcester, where a great and distinguished family, now extinct, once bore that name. May I inquire if the Sussex antiquaries enrol that name also among their extinct families? and if this John Lowe, whose tomb has survived the destruction that has overwhelmed the glories of Battle, and its Norman Abbey, is known in history otherwise than by the graceful figure that adorns his monument?

THOMAS E. WINNINGTON.

St. Leonard's.

NOTTINGHAMSHIRE WILLS.—In what office are the wills of persons who resided at Blythe, in the county of Nottingham, during the seventeenth and eighteenth centuries, to be found?

K. P. D. E.

OLD PAINTINGS AND DRAWINGS IN SCOTLAND. After a residence of twelve years in London, enjoying all the pleasures of art in its various phases (drawings by the old masters predominating), may I ask you whether there is any museum, or like institution, in Edinburgh, Glasgow, or Aberdeen? I am going to reside finally in Edinburgh, but do not mind a jaunt to Glasgow or Aberdeen, to see and study such, similar to what I do at our British Museum, the Taylor Museum, Oxford, and sometimes at Paris. I have met with many fine old drawings in all the places; and many very inferior, of course. Indeed I may say I have pretty well seen the treasures of all that interested me as far the old masters are concerned, and of course largely of the modern school, as well as fine old engravings. As "N. & Q." is the only channel, I appeal to it, I hope not in vain.

A LOVER OF ANCIENT ART.

PATRICK PANTER, D.D., Professor of Divinity, and Principal of the New College at Aberdeen, left Scotland when the Presbyterian party became dominant, and became Rector of Holdgate, in Shropshire, where it is said he died. He was an able Latin poet, and published a work in defence of the rights of the Church in 1650. The object of this communication is to ascertain when his death took place.

S. Y. R.

PHILOLOGICAL SOCIETY'S ENGLISH DICTIONARY.—I am anxious to complete my set, if deficient, of the prospectuses—bases of comparison, word lists, &c.—issued to readers for, and sub-editors of, the different Parts of the Dictionary of the English Language, now preparing for the Philological Society. Will some one who has taken part in the scheme, from the commencement, kindly furnish me with a complete list?

AIKEN IRVINE.

Kilbride Bray.

PAPERS OF DR. RICHARD POCOCKE.—Can you or any of your readers give me any information as to the papers, and more especially the epigraphic collections, of Dr. Richard Pococke, the well-known Eastern traveller, who died Bishop of Meath in 1765? Have they been preserved; and if so, where? The MSS. of his gift in the British Museum do not seem to include his own epigraphic collections.

W. P. D.
Glasgow.

POPULATION OF LONDON IN EARLY TIMES.—Where can I find any fairly accurate statement of the amount of the population of London in the several centuries from Edward I. to the Revolution of 1688? If there are no fairly accurate statements in existence, what would be the probable amount of the population during the great plague years 1348, 1563, 1593, 1603, 1625, and 1665?

JUXTA TURBEM.

QUOTATIONS.—I should be glad to be helped to the source of any of the following quotations, which I have long had in a common-place book with "Anon" appended to each:—

"As having clasp'd a rose
Within my palm, the rose being ta'en away,
My hand retains a little breath of sweet;
So may man's trunk, his spirit slipp'd away,
Hold still a faint perfume of his sweet guest."

"Aspidē quid pejus?—tigris. Quid tigris?—demon.
Dæmonē quid?—mulier. Quid mulier?—nihil."

Epitaph on Sir John Calf, who died young.

"O Deus omnipotens, vituli miserere Johannis,
Quem Mors preveniens noluit esse bovem."

[In Camden's *Remaines*. See "N. & Q." 3rd S. v. 215.]

Epitaph supposed to be addressed by a Young Wife to her surviving Husband.

"Immatura peris, sed tu felicior, amos
Vive tuos, conjux optima, vive meos."

"Quid est aliud de philosophia tractare, nisi veræ religionis, quæ summa principalis causæ Deus, et humiliter colitur, et rationaliter investigatur, regulæ exponere? Conficitur inde veram esse philosophiam veram religionem, conversamque veram religionem esse veram philosophiam."

H. A. KENNEDY.

Gay Street, Bath.

Some years ago I met with this quotation in the columns of a newspaper:—

"And while he was the Trojan eyeing,
He grinn'd to keep himself from crying."

It reads very like a couplet from *Hudibras*, but I do not find it there. Can any of your readers refer me to its source?

JAMES PITT.

Where does the following line occur:—

"And lonely want retires to die."

G. J. COOPER.

What great French astronomer said, and where is the saying.—

"I have found in the heavens eternal laws, but I have not found God."

Where does Lord Bolingbroke say that the belief in revelation has been gradually decaying since the revival of learning? Bishop Warburton attributes the remark to him.

Whence are the lines (quoted in Dr. Newman's *Loss and Gain*)—

"Each in his hidden sphere of bliss or woe,
Our hermit spirits dwell"?

CYRIL.

DR. SMITH, FOUNDER OF BRAZENOSE.—Who was the father of Dr. William Smith, Bishop of Lincoln, the founder of Brazenose College, Oxford? There are various discordant pedigrees of the Smiths of Curdley, co. Lancashire, in the Harl. MS., 6150. In one (the Visitation ped., anno 1567,) he is called son of Robert Smith of the Peele, in the parish of Prescott, Gent.; in another, fourth son of Henry Smith of Curdley; and in a third, son of a John Smith. It is stated, in Burke's *Commoners*, that Dr. Smith had two sons; from one of whom sprang the Smiths of Hough, co. Chester; and from the other, the Smiths of Newcastle-under-Lyme, Staffordshire. But was not the Bishop a Roman Catholic prelate, and, consequently, a bachelor? The pedigree in the Staffordshire Visitation of 1614, which is cited by Burke as his authority, commences thus:—

"Smith, Bishop of Lincoln.

Edmund Smith = of Chester.	John Smith = 2. brother.
↓	↓

It will be observed, that no line of descent is drawn from the Bishop. Are we to infer that his name was merely placed there to indicate some unascertained relationship? or, were Edmund and John his natural sons? H. S. G.

SERMONS ON TWO ARTICLES OF THE CREED.—I respectfully invite your correspondents to supply me with references to printed sermons, emanating from any Christian community, on *Descendit ad inferos*, and the *Vitam eternam*. Darling has been consulted, and Watt. Has any bibliographer treated the subject more at large?

A. CHALLSTETH.

1, Verulam Buildings.

IZAACK WALTON.—What lover of nature, or piscatory brother, has said of *The Compleat Angler*, that it will hold its place in our literature "as long as the white-thorn blossoms in the hedgerows, and the lark carols in the cloud"?

2. To whom are we indebted for an excellent poem on Izaak Walton, printed in Sir Humphrey Davy's *Salmonia*, edit. 1829, p. 4, signed "C. C. 1812"? Sir Humphrey states that it is by "a noble lady, long distinguished at court for

pre-eminent beauty and grace, and whose mind possesses undying charms."

A HERMIT AT BARNSBURY.

WILLS OF THE SEVENTEENTH CENTURY.—Where should I look for a will made in Devon or Somerset in the beginning of the seventeenth century? Are they preserved anywhere in such a state as to give an inquirer a chance of finding the will of a country gentleman of that date without much expense? DEVONIENSIS.

Queries with Answers.

DOG JENNINGS.—I should be obliged if you could give me any account of a well-known collector of works of *virtù* in his day—Dog Jennings; as also why he received the *sobriquet*?

A. B.

[A well-written account of this remarkable and eccentric character would be a literary curiosity in its way. Henry Constantine Jennings was born in 1731, and was the son of a gentleman possessed of a large estate at Shiplake in Oxfordshire. He was educated at Westminster school, and at the age of seventeen became an ensign in the first regiment of Foot-guards. He held the commission but a short time, and on resigning it, went to Italy in company with Lord Monthermer, son of the Duke of Montagu.

While at Rome, our connoisseur commenced his first collection of *virtù*, and ever after obtained the coarse and vulgar name of "Dog Jennings" in consequence of a little anecdote, which shall be given in his own words: "I happened one day to be strolling along the streets of Rome, and perceiving the shop of a statuary in an obscure street, I entered it, and began to look around for any curious production of art. I at length perceived something uncommon at least; but being partly concealed behind a heap of rubbish, I could not contemplate it with any degree of accuracy. After all impediments had been at length removed, the marble statue I had been poking for was dragged into open day, it proved to be a huge but fine dog—and a fine dog it was, and a lucky dog was I to discover and to purchase it. On turning it round, I perceived it was without a tail—this gave me a hint. I also saw that the limbs were finely proportioned; that the figure was noble; that the sculpture, in short, was worthy of the best age of Athens; and that it must be coeval with Alcibiades, whose favourite dog it certainly was. I struck a bargain instantly on the spot for 400 scudi; and as the muzzle alone was somewhat damaged, I paid the artist a trifle more for repairing it. It was carefully packed, and being sent to England after me, by the time it reached my house in Oxfordshire, it had just cost me 80*l*. I wish all my other bargains had been like it, for it was exceedingly admired, as I well knew it must be by the connoisseurs, by more than one of whom I was bid 1000*l*. for my purchase. In truth, by a person sent, I believe, from

Blenheim, I was offered 1400*l*. But I would not part with my dog; I had bought it for myself, and I liked to contemplate his fine proportions, and admire him at my leisure, for he was doubly dear to me, as being my own property, and of my own selection."

On April 3, 1778, at the Literary Club founded by Sir Joshua Reynolds, Jennings's dog was the topic of discussion: "F." "I have been looking at this famous marble dog of Mr. Jennings, valued at a thousand guineas, said to be Alcibiades' dog." *Johnson*. "His tail then must be docked. That was the mark of Alcibiades' dog." E.† "A thousand guineas! The representation of no animal whatever is worth so much. At this rate, a dead dog would, indeed, be better than a living lion." *Johnson*. "Sir, it is not the worth of the thing, but of the skill in forming it, which is so highly estimated. Everything that enlarges the sphere of human powers, that shows man he can do what he thought he could not do, is valuable." (Boswell's *Johnson*, ed. 1853, p. 573.)

Owing to a sudden change of fortune, Mr. Jennings's museum of relics of all kinds came under the hammer of the auctioneer on April 4, 1778, when the dog of Alcibiades was knocked down for a thousand guineas, and became the property of Mr. Duncombe, M.P. (*Annual Register*, vol. xxi. p. 174.) It is now at Duncombe Park, in Yorkshire, the seat of Lord Feversham. It is painful to record that the latter days of Mr. Jennings were spent in the King's Bench, and within the rules of that prison he died on Feb. 17, 1819, at his lodgings in Belvedere Place, St. George's Fields, aged eighty-eight. There is a portrait of him in Wilson's *Wonderful Characters*, ii. 350.]

SHIRLEY'S DIRGE.—In "*The Posthumous Works* by Mr. Samuel Butler, author of *Hudibras* from original MSS., and scarce and valuable pieces formerly printed, with a Key to *Hudibras*, by Sir Roger L'Estrange, in 3 volumes 12mo, the 6th edition with cuts. London: Printed by J. Dalton for Samuel Briscoe, &c. &c., 1720," the dirge generally ascribed to Shirley, and as such alluded to by your correspondent, QUEEN'S GARDENS (*anté*, p. 314), is given in full at p. 158, vol. i. with some verbal differences, as "A Thought upon Death after hearing of the Murder of King Charles I. By Mr. Samuel Butler."

Who was the real author of this fine piece?

ST. E.

[That wretched compilation of contemporary ribaldry, which the ignorance or cupidity of the publisher had dignified with the title of Butler's *Posthumous Works in Prose and Verse* was first issued in 1715, 2 vols. 12mo. Out of fifty pieces which this publication contains, there are only three which have any claim to be considered as the genuine productions of the author of *Hudibras*;† the

‡ Lord Upper Ossory.

† Edmund Burke.

‡ These are, the "Ode on Du Vall," "Case of Charles I.," and "Letters of Audland and Prymne;" they are included in Thyer's publication.

remainder are mere "shadows to fill up the muster-book"—stragglers that have been pressed into the service—as oddly assorted as Sir John Falstaff's army of substitutes. For upwards of fifty years, these volumes continued to circulate unquestioned under "the shadow of a mighty name," and, during that time, went through a variety of editions. Dr. Zachary Grey, whose taste and discernment bore no proportion to his industry, entertained no doubt of their genuineness; and, in his notes on *Hudibras*, frequently alludes to and quotes from them, as the productions of Butler. Tardy justice was, however, done to our author's reputation, by Mr. Thyer's publication of his *Genuine Remains* (Lond. 1759, 8vo, 2 vols.) from the original manuscripts, previously in the possession of Mr. Longueville, the friend and patron of Butler.

As a proof how the writings of James Shirley must have fallen into oblivion at the beginning of the eighteenth century, we find his grand and solemn stanzas on Death (in *The Contention of Ajax and Ulysses*, sc. iii.) attributed to Samuel Butler in the above spurious *Posthumous Remains*. Charles the Second used to have this beautiful dirge sung to him. "In this *Contention*," says Oldys, "is the fine song which old Bowman used to sing to King Charles, and which he has often sung to me—

'The glories of our blood and state
Are shadows, not substantial things,' &c.

And ending with the often quoted lines—

"Only the actions of the just
Smell sweet and blossom in the dust."

The old copy of *The Contention* tells us, that "this Dirge was afterwards sung in parts, the music excellently composed by Mr. Ed. Coleman." Zouch, without citing any authority for the anecdote, observes, "Oliver Cromwell is said on the recital of this dirge to have been seized with great terror and agitation of mind." Note on Walton's *Lives*, ed. 1807, p. 342. Conf. Shirley's *Works*, by Gifford and Dyce, ed. 1833, vol. i. p. lv., vi. 397, and the *Retrospective Review*, ii. 259.]

"THE MERRY BEGGARS."—I see in No. 232 of *The Spectator* mention made of an old song called "The Merry Beggars." Could you inform me of the date of it, its nature, and whether there is a probability that the idea of "The Jolly Beggars" of Burns was taken from it? L. E. C.

["The Merry Beggars," we are inclined to think, is the popular "Beggars' Song," the first two lines of which are quoted by Mr. Chappell from *Select Ayres*, 1659, in his charming work, *Popular Music of the Olden Time*, i. 124; and which came originally from Brome's play, *A Jovial Crew*; or, *the Merry Beggars*, 4to, 1652. (Vide Dodsley's *Old Plays*, ed. 1826, x. 289.) This song, as printed in Playford's *Musical Companion*, ed. 1763, book ii. p. 96, is entitled "The Jovial Begger." It reads—

"From hunger and cold who lives more free,
Or who more richly clad than we?
Our bellies are full, our flesh is warm,
And against pride our rage are a charm.

Enough is our feast, and for to-morrow,
 Let rich men care, we feel no sorrow,
 No sorrow, no sorrow, no sorrow, no sorrow,
 Let rich men care, we feel no sorrow.

"Each city, each town, and every village,
 Affords us either an alms or pillage;
 And if the weather be cold and raw.
 Then in a barn we tumble in straw.
 If warm and fair, by yea-cock and nay-cock,
 The fields will afford us a hedge or a hay-cock
 A hay-cock, a hay-cock, a hay-cock, a hay-cock."

Burns's poem of "The Jolly Beggars" is understood to have been founded on the poet's observation of an actual scene, when one night he dropped accidentally into the humble hostelry of Mrs. Gibson, more familiarly named Poosie Nansie. There was, after all, a kind of pattern or model for Burns's singular composition, in a song entitled *The Merry Beggars*, which appeared in *The Charmer*, 2 vols. 1751, and also reproduced by Robert Chambers in his *Life and Works of Robert Burns*, ed. 1856, i. 183. It commences—

1st Beggar. I once was a poet at London,
 I keep my heart still full of glee;
 There's no man can say that I'm undone,
 For begging's no new trade to me," &c.

This song also appeared in *The Vocal Miscellany*, 2 vols. ed. 1734, i. 214.]

EMBASSIES.—Who first instituted permanent embassies at the different courts of Europe?

C. A. W.

[The practice of keeping ambassadors ordinary in foreign courts is but of modern invention. It is generally ascribed to the Cardinal de Richelieu. Raymond de Beccaria, Baron de Forquevaux de Pavie, Knight of the order of St. Michael, was one of the first public ministers who resided permanently at a foreign court. He was sent to Spain in 1565, as ambassador ordinary of Charles IX. of France at the court of Philip II., probably on account of the misunderstanding which prevailed between the Spanish monarch and his consort Elizabeth, who was a French princess. Rees's *Cyclopædia*, art. "Ambassador."]

PROVERB.—Whence comes the sentence, "More know Tom Fool than Tom Fool knows?" It is, I believe, spoken by Sancho Panza, but I have been unable to find it on searching *Don Quixote* through.

JOHN REID.

[The sentence is given in Bohn's *Handbook of Proverbs*, p. 450, and if we rightly apprehend its meaning, may possibly have originated in that "Eastern Proverb" which occurs at p. 271 of the same useful work: "The wise man knows the fool, but the fool does not know the wise man." In other words, the man of penetration sees through the simpleton; but is not seen through by him." Thus "Poor Tom" is thoroughly known by those of whom he himself knows nothing. Other explanations might be given; but till we see a reference we forbear.]

Replies.

JUNIUS v. DUKE OF GRAFTON'S GRANT.

(3rd S. viii. 182, 230, 269.)

The enrolment in the Public Record Office would be equally an original with the grant in the muniment room of the Duke of Grafton. A deed and its counterpart are both originals, and either is primary evidence. The same of the enrolment and the grant under the Great Seal. It is not, therefore, worth while to hunt up Mr. Phillips.

MR. HART's letter shows that Junius was more intimately acquainted with the secrets of the Treasury than a clerk in the War Office was likely to be. The hiatus in the Book of Searches at the Record Office (from June, 1769, to June, 1776,) proves that Junius had sufficient interest to procure the destruction of a public document in order to conceal his own name. If the government had dared to prosecute him, his examination of that grant had revealed his *incognito*. He more than once threw down the gauntlet, but the cabinet dared not take it up.

I do not think that the death of Mr. Parkes has anything to do with the controversy. His book would have been written upon the old jog-trot plan. He would have set out with the preconceived purpose of proving Sir Philip Francis to be Junius, and the truth would have been burked in favour of his theory.

I cannot see how Mr. Dilke would have "set us right in a few minutes as to the true bearing of MR. HART's new documents." He had for years been engaged in the inquiry, and yet the importance of the clue, which we are now discussing, had never presented itself to his mind.*

In answer to MR. BRUCE, I would suggest that Junius's intimate acquaintance with Treasury secrets was the cause of the prevision that enabled

[* So far from this "clue" never having presented itself to the mind of Mr. Dilke, we have reason to know that as long since as May, 1852, he (through Sir Harris Nicolas) got Mr. Thomas Palmer to have the accounts of business done at the Rolls Office examined; when it appeared that the only searches made within certain years with reference to the Whittlebury Grant, had been in December, 1767, when "Mr. Phillips, of Church Court, Temple," examined the grant; and in 1769, when a "Mr. Chambers" made searches also. None but those who know how thoroughly our late lamented friend exhausted every inquiry he took up, can form an idea of the perseverance and ingenuity with which he pursued such researches. He had no pet theory to maintain. The truth, the whole truth, and nothing but the truth, was the end and object of all his inquiries, and in the search after this he was indefatigable.

Our correspondent, moreover, does scant justice to Mr. Parkes. That gentleman was an avowed "Franciscan;" but the time, labour, and money which he had expended in his investigation of the "Junius" question could not have failed to furnish much useful information to future inquirers.—Ed. "N. & Q."]

him on September to say what course the Commissioners intended to adopt on December 13. The Duke of Grafton's letter was taken into consideration on November 7 (that is, after the recess or Long Vacation), but no doubt it was written long before, and had been previously considered by the Lords of the Treasury unofficially.

The way to treat the question is this. Find out all that Junius says of himself. Illustrate the matter thus found from contemporaneous sources. Then find a person to whom *all* this refers, and one has caught Junius.

I take my stand upon this point—viz. that any "Franciscan investigations" are bosh.

Junius wrote (Private Letter, Nov. 12, 1770), "It (Letter 41, Nov. 14) has been very correctly copied." One of the great arguments towards proving the identity of Francis with Junius has always been the similarity of their handwriting. There is no notice that the handwriting of that letter is different from that of the others; if so, all must be in same handwriting, and *copied* from the original MSS. If Sir Philip was the copyist, he was not the author.

There were evidently three persons in the secret, the author, the copyist, and the gentleman who "did the conveying part." This *triplec nodus* rendered discovery from without impossible unless there was domestic treachery. The only recompense that Junius would accept from Woodfall was three copies of the letters. The one bound in vellum was for himself, the other two for his coadjutors.

So far as hints and innuendoes went, Sir Philip Francis arrogated to himself the very dubious honour of being the author of these letters. He had, however, the grace never to tell the lie direct. His wedding gift to Lady Francis was a copy of *Junius Identified*—a book which seemed to prove him to be Junius. Why did he not give her the vellum bound copy?

With reference to the claims of Sir Philip, I am inclined to use the form of argument called a dilemma. Thus, if Sir Philip Francis was the author of the letters, he was a scurrilous libeller; if he was not, he was *splendide mendax*:—*utrum horum maris accipe*.

Again, Junius remembered "the great Walpolean battles" that ceased in 1740, when Francis was in the nursery.

I am satisfied that Junius was an elderly peer (who had in his younger days held an office in the Court of King's Bench), and fancied himself slighted by the government—

"Si natura negat, facit indignatio versum,"

was true in his case. He was evidently not a ready or practised writer, and he admits that his letters cost him much trouble. He stopped writing when government gave him what he wanted.

Bubb Doddington and others hired one Ralph to conduct a paper for them. Amongst the leading subscribers was William Beckford, whose conduct as lord mayor Junius approved of. Ralph put them in the hole, having made his peace with the Treasury, and secured an annuity of 300*l.* through Lord Hartington, to whose favour he had been introduced by David Garrick. The letter of Junius to David Garrick is well known. I am satisfied from this curious coincidence that Junius belonged to the party that Doddington had formed.

Again, Dr. Lee was to have been Chancellor to the Prince of Wales (as Bubb says) if Sir T. Bootle had died. Who was this Dr. Lee? Was it the civilian, afterwards Sir George Lee, and Judge of the Admiralty Court? Was it Dr. Charles Lee, the author of *Junius Americanus*?

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury, Bucks.

The supposition that Junius was the Earl of Chatham seems to be inconsistent with at least one notable fact—Junius everywhere displays a morbid hatred of Scotland and Scotsmen, while Chatham boasted that he had called the Scotch Highlanders from their native glens to the military service of their sovereign, and praised in the highest terms their discipline and bravery.

Junius charged the Scotch with being mercenary. Now not much more than twenty years before he wrote (as he must have been well aware), a reward of 30,000*l.* was offered by Government for production of the person of Prince Charles Edward Stuart, and though his place of concealment was known to at least fifty individuals, many of them of the poorest class, not one of them was so base as to betray him. It occurs naturally to ask, would not Junius himself have taken the reward if he could have got it? G.

THE BED AND STATURE OF OG.

(3rd S. viii. 270, 271.)

The discussion about King Og's bed has naturally led to the question of the giants before the deluge, of whom we read in Genesis vi. 4. Mr. BUCKTON asserts that St. Augustin "was much interested in keeping up the notion of ancient men being of excessively great stature, and seems to have made it a point of religious dogma: he found a molar tooth a hundred times larger than that of ordinary men, which he held as proof positive of the existence of giants, in his sense of that word, big men (*De Civ. Dei*, xv. 9); and his commentator, Vives, is nearly equally absurd. There is no doubt that this saint's tooth was an elephant's."

St. Augustin does not contend for ancient men in general having been of gigantic, much less of

"excessively great stature;" but that there were *many* giants, who were born of the race of Seth before their vigorous frames had become enervated. These are his words:—

"Igitur secundum Scripturas canonicas Hebræas atque Christianas, *multos gigantes ante diluvium fuisse non dubium est, Nec mirandum est, quod etiam de ipsis (filiis Seth) gigantes nasci potuerunt. Neque enim omnes gigantes, sed magis multi utique tunc fuerunt, quam post diluvium temporibus cæteris Quam rem alius Propheta (Baruch, iii. 26) commendans ait: 'Ibi fuerunt gigantes illi nominati, qui ab initio fuerant staturosi, scientes prælium.'*" — *S. Aug. de Civ. Dei*, lib. xv. cap. 23, n. 4.

St. Augustin might well be interested in keeping up "a notion" held by such an authority as the prophet Baruch, who may be presumed to have understood the meaning of the Hebrew text somewhat better than modern scholars, even if we, for argument's sake, waive his title to inspiration, and regard him merely as a respectable ancient writer. Of course St. Augustin considered the belief in the existence of these giants as a point of religious belief, and not as a mere "notion" to be taken up or rejected at pleasure; because such had been the uniform interpretation of the early expositors of Scripture. Indeed if this explanation is denied, profane history must be equally on this point discredited; for many ancient writers speak of giants, and of having seen their remains.

St. Augustin was, no doubt, mistaken in supposing the great tooth, which he and others saw cast up by the sea upon the shore at Utica, to have belonged to any human being; just as Plutarch was deceived when he represented the giant Antis to have measured sixty cubits; and Pliny when he described the skeleton which was found in Crete as measuring forty-six cubits; yet no one can reasonably doubt that these and others mentioned by Solinus and Florus, were the remains of men of gigantic stature.

The question cannot be better summed up than in St. Augustin's own words in another treatise:—

"Sed de gigantibus, id est, nimium grandibus atque fortibus, puto non esse mirandum quod ex hominibus nasci potuerunt; quia et post diluvium quidam tales fuisse reperiuntur; et quædam nostris quoque temporibus extiterunt, non solum virorum, verum etiam feminarum."—*Quæst. in Genesim*, lib. i. qu. 3.

And, as the saint elsewhere observes, why should it appear more wonderful for men to have been of greater stature in those early times than to have then lived so many more years than men have lived since? F. C. H.

"THE CHRISTIAN YEAR."

(3rd S. viii. 249.)

With regard to the MS. of *The Christian Year*, I subjoin two letters which appeared in *The Literary Churchman* in Feb. 1, 1858, vol. iv. No. 3, p. 51:—

"Sir,—The following is the story which has been related to me respecting the loss of the original MS. of the *Christian Year*:—

"Among the friends of the author to whom the MS. was at first lent for perusal was a gentleman, who, in order to read it at leisure, took it with him into Wales where he was about to spend the Long Vacation. By some accident or another, at the end of his journey, the MS. was not forthcoming, and was supposed to have dropped off the coach. A short time afterwards, those who had read the poems, succeeded in persuading the author to publish them. The author had not kept a copy, and we were nearly losing the finest work which has graced Christian literature in our day.

"Fortunately, however, one of those to whom the manuscript had been lent had taken a copy. From this the first edition was printed in 1837.

"J. H. S."

"Sir,—In answer to the inquiry from one of your correspondents respecting the MS. of the *Christian Year*, I beg to state that some twenty years ago I had the opportunity of inspecting a MS. in the possession of the author's intimate friend, the late Rev. G. Cornish, of Corpus, Vicar of Kemoign, Cornwall. I am not prepared to say whether it was an original, or merely a transcript, but it contained many various readings of great interest. It is probably still in the possession of Mr. Cornish's family. The work was completed, or nearly so, many years before publication; some of the pieces being composed as far back as the time of the author's undergraduateship.

"Your obedient Servant, "O."

Dr. Arnold thus speaks of *The Christian Year* in a letter to a friend:—

"I do not know whether you have ever seen John Keble's Hymns I live in hopes that he may be induced to publish them: and it is my firm opinion that nothing equal to them exists in our language: the wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit, I never saw paralleled."—*Life*, p. 74.

What are the best reviews of *The Christian Year*? I have never seen any. I possess a privately-printed copy of a *Hymn for Ember-Tide* by Mr. Keble, and marvel that the venerable author has not introduced it into some of the later editions of *The Christian Year*. I am not aware that it has been ever published.

Dr. Arnold, writing to a friend, Aug. 22, 1834, observes:—

"How pure and beautiful was J. Keble's article on Sacred Poetry in *The Quarterly*, and how glad am I that he was prevailed on to write it. It seems to me to sanctify in a manner the whole number."—*Life*, p. 80.

What is the date of the article here alluded to? * Mr. Keble's *Predications Academicæ*, fraught as

[* See *Quarterly Review* for June, 1835, No. xciii. i. e. vol. xxxii. pp. 211-222.]

they are with high poetic thought and Christian scholarship, would, I am sure, be warmly welcomed by a large number of non-academic readers if well translated.

EIRIONNACH.

THE WORD HOUR.

(3rd S. viii. 289.)

Your correspondent H. has not made any very wonderful discovery respecting the word *hour* not occurring in the *Hebrew* Scriptures. The reason is obvious. The ancient Hebrews, like the Greeks, were unacquainted with any other means of dividing the day than the natural divisions of morning, noon, and evening, mentioned in Psalm liv. 18:—

"Evening, and morning, and at noon, I will speak and declare: and he shall hear my voice." (Douay Version: in the A. V. the Psalm is lv. 17.)

Whether the ancient Egyptians* or Babylonians were the first who invented the distribution of the day into twelve parts, seems to be uncertain. While the Jews were in captivity in Babylon, there it was probably that they learnt the meaning of the word *hour*, such as it is used in the Prophet Daniel (chap. iii. 6),—

"But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire." (Douay Vers.)

In chap. iv. 16, we have the word *hour* mentioned in another way:—

"Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour," &c.

The A. V. is a little different:—

"Then Daniel, whose name was Belteshazzar was astonished for one hour, and his thoughts troubled him," &c. (Chap. iv. 19.)

Now, in the first passage (iii. 6) the expression "the same hour," is evidently a *proverbial* form for *instantly*, or in a *moment*. Indeed, the original meaning of the Chaldaic word, ܠܥܝܢܐ, corresponds with the German word, *Augenblick*, in the twinkling of an eye; hence the expression in Daniel, ܠܥܝܢܐ ܗܝܬ, in the same hour, must mean *instantly*. (See Winer's *Grammatica Chald.*, p. 9; also Newman's *Hebrew and English Lex.*, sub voce ܠܥܝܢܐ, ed. London, 1834.) Another meaning given to the Chaldaic root is to *tell*, to *declare*; hence, the noun might originally have meant some *instrument* by which the length of an hour was *told* or *declared*: afterwards it came to mean *the hour itself*. Thus, in the second passage (chap. iv. 16), the word *hour* may mean the same space of time that

corresponds with *our* h time which was always the year; because the J Captivity, had this in "hours," though alway were unequal in regard as the day was reckoned and consequently the two day was divided, varied the fluctuations of winter

For further information refer H. to the articles of Calmet's *Dict. of the I. Dict. of the Bible*, vol. i. Norwich.

"THE BLACK"

(3rd S. v

This publication was first number having been January 20, of that year weekly at the price of containing eight pages established and conducted Wooler; who afterwards *Man his own Attorney*. remarkable for its fierce was prosecuted, under an article in the tenth number the Present, and the Future before Mr. Justice Abbot June 5th, 1817, which ended but an attempt was made on the ground that the and a new trial was granted second trial ended in a verdict results were hailed as a and much excitement in country. *The Black Dwarf* popularity; and being Cobbett had fled to America the field of politics. It assumed another shape demy 8vo at the price number, and was continued consultation of these vol sight into the state of present time; and will show, the radical leaders held

The early quarto volumes written in doggerel dramatic pieces. They and are not without force coarse and bitter, and a politics. On p. 493 of the

"Translation of the most Drama, lately performed in plause, entitled —

* See a curious but interesting note in G. Rawlinson's *Herodotus* (vol. ii. p. 134, ed. London, 1858), on the word "hour" being found as early as the 5th Dynasty. It seems also certain that the ancient Egyptians divided the day and night into twelve hours each.

"THE ROYAL BIB: OR BERRINUMSKULL'S LOSS.

Dramatis Personæ.

Legitimoso	King of the Dansians.
Berrinumskull	His Nephew.
Humbuggo	The King's Prime Minister.
Pottiana	Governess in Berrinumskull's family.
Catholicon	The King's Confessor.
	Cook, Attendants, &c., &c."

On p. 207 of the same volume, is another dramatic Scene, entitled—

"THE BUGABOO: A Dramatic Poem by R. S.

Dramatis Personæ.

Curseallray.	Sir Wm. Blubber.
Cunning.	Smellplot."
Widemouth.	

The dialogue puts in the mouth of each character language appropriate to the persons indicated by name. I think it of great importance that the class of publications, of which *The Black Dwarf* was one of the most popular, should not be lost sight of. They were the political instructors of the people at a period of great excitement and much suffering. And they constituted a power in the country, of which those who move in more peaceful times have no conception; but, after all, they were the pioneers of a more useful and sober popular literature. They served amidst all their abuses, one good purpose—they led the people to inquire and think. T. B.

Perhaps one or two more facts, connected with the life of Wooler, may be acceptable to your readers.

My father knew him well, and remembers how keenly he felt being refused permission to practise at the bar.

During the latter part of his life, he entered seldom into politics. Meeting him one day in the street, my father said: "Well, Mr. Wooler, how do you get on in the sedition line?" "Ah, Mr. Sturgeon," he replied, "I wish you would tell me what is sedition, in order that I might write a little; for these d—d Whigs have taken it all out of my hands." WENTWORTH STURGEON.

25, Gloucester Place, Portman Square.

The Black Dwarf, in 1824, was published in Gough Square, Fleet Street. I knew the editor, Thomas Jonathan Wooler; and one illustration of his singular quickness and clearness of mind is worth putting on record. As he was both the author and the printer of his own periodical, it was a frequent habit of his to dispense with manuscript, and to compose his articles in type at the moment of publication.

J. EMERSON TENNENT.

BATTLE OF TOULOUSE.

(3rd S. viii. 298.)

The *History of the Wars of the French Revolution*, by Edward Baines, has been compiled with great care, and the facts may generally be depended upon. The account given, and which is supported by other authorities, is conclusive on one point, that neither Soult nor Wellington had knowledge of the abdication of Bonaparte when the battle of Toulouse was fought. This is the one important fact to ascertain. So long as the Emperor held the field, there was the greatest necessity for the French Marshals to contest every inch of ground; and the greater the straits into which the French armies were driven, the more would Wellington push the advantage he had gained. The impression in many quarters is—and it is conveyed in the quotation I have given in my first communication, 3rd S. viii. 252—that Marshal Soult knew of the abdication when he gave orders for the engagement. Such an act would cast lasting infamy upon the character of a brave and heroic soldier; as a contest under such circumstances could do nothing to retrieve the fortunes of his fallen chief.

I see that Alison gives an account of it, which is quite in harmony with that given by Baines. In the 87th chapter of the *History of Europe*, par. 93, he says:—

"Soult, four days before the battle, was aware of the taking of Paris on the 29th March preceding; but, like a good soldier and faithful servant, he was only confirmed by that disaster in his resolution to defend Toulouse to the last, hoping thus to preserve for the Emperor the capital of the south: and at the same time he wrote to Suchet, urging him to combine measures for ulterior operations in Languedoc."

Alison proceeds to narrate the entrance of Wellington into Toulouse, and the events which followed it; and states that, at five o'clock in the afternoon of the 12th of April—the battle having been fought on the 10th—he received dispatches informing him of the abdication of Napoleon. He "lost no time in making Soult acquainted with the changes in Paris; but the French Marshal, faithful to his trust, declined to come to an accommodation till he had received official intelligence that the Emperor had really abdicated the throne." On the 18th he received communications which removed all doubt; and he then concluded a Convention with Wellington. Alison, in the notes to this chapter, quotes from the dispatches of Soult. The first extract is from a dispatch to Suchet, dated April 7th, 1814, as follows:—

"M. Ricard was with me when I received the distressing intelligence of the entry of the Allies into Paris. That great disaster confirms me in my resolution to defend Toulouse, happen what may. The maintenance of that place, which contains establishments of all kinds, is of the last importance."

Those who are but slightly acquainted with the events of that period will see that, so long as any chance remained, the determination of Soult was dictated by prudence as well as duty. There is still another authority on the subject. In the *Life of Field Marshal, the Duke of Wellington*, by J. H. Stoequeler, first volume, p. 329, the author says:—

" Marshal Soult was formally apprised of the abdication of Napoleon on the night of the 13th. Indeed it has been said, that he was aware of the abdication before the battle of Toulouse, and merely risked the engagement in the hope of closing the war with the *prestige* of victory. From this imputation, however, he was fully exonerated by Lord Wellington; who proved to Soult's calumniators the physical impossibility of his acquiring the information at that distance from Paris, and in so short a time."

In the *Quarterly Review* (vol. lxii. p. 162), an article appears on Marshal Soult. The purport of this article is to rebut the claim which had been set up by some French writers—that the victory was really won by Soult. In this article however, which is very severe upon the Marshal, no mention whatever is made of his supposed knowledge of the abdication.

I have collected these particulars, in my search, from books at present within reach since my first note was sent to you; but have not been able to find any account of when, and where, the Duke of Wellington made the exculpation of his rival to which I have referred. I am still anxious to see it in the Duke's own words; and think that I shall be able to do so when I have time to look through Hansard, as my impression is that the statement was made in the House of Lords.

T. B.

INCISED MONUMENTAL SLABS (3rd S. viii. 285.) In the tower of St. Oswald's, Durham, is a flight of stone steps in the thickness of the wall, going up the south side, winding round a newel at the south-west angle, and ascending over the west window into the third stage. The steps are mostly constructed of slabs such as those discovered at Helpston, with crosses, swords, shears, &c., incised upon them; others were discovered imbedded in the walls during the recent restoration of the tower, and have, I believe, been described and figured in the *Transactions of the Durham Archaeological Society*. Isolated examples of slabs of this kind, or portions of them, are not uncommon in the walls of old churches.

J. T. F.

The College, Hurstpierpoint.

HERALDIC PUZZLE (3rd S. viii. 207.)—A's first wife being an heiress, and having female issue only, the daughters are co-heiresses of their mother, though not of their father, he having male issue by his second wife. Should not the husband of his daughter place on an escutcheon of pretence his wife's maternal arms with those of her father, in a canton?

C. J.

MEETING EYEBROWS (3rd S. viii. 285.) CYRIL, a querist in a former issue, asks for some observations on the etymology or phrenological meaning of the expression, which may serve to extend the inquiry, to refer him to the fact that this abnormal feature has been directed, in the case of Alexius Ducas, whose usurped throne forms so remarkable a feature of the fifth crusade, acquired by Murtzuple, Alexius Murtzuple, continuous eyebrows. Given name "Mourzouffle," says vulgar idiom, expressed in black and shaggy eyebrows (c. lx.) Of what language is this idiom? It is difficult to id

Chaucer gives his eyebrows," following I suspect Chaucer seems to have a similarity as a blemish:—

" And save her brow
There was no lack
The

BELLTOPPER (3rd S. viii. 285.) MR. BLAIR, respondent, MR. BLAIR, respondent, this slang term for the top of the period is derived from the fact that it was fashionable about the year 1800 to need not go so far as the case of Australian argot, to do a contribution to slang literature is conversant with the Northumberland and Durham dialect, to use the familiar term for the word "bell-crooner" (the top of "bell-crowner"), i. e. the style of head-ornament worn by the Prince Regent's days, in Pierce Egan's publications of that period.

But of all the terms of abomination, in the shape of a head-ornament, the most commend me to the Arab round hat, viz. *Abou tery* cooking-pots."

MRS. HAY OF LEEDS (3rd S. viii. 207.)—A's first wife being an heiress, and having female issue only, the daughters are co-heiresses of their mother, though not of their father, he having male issue by his second wife. Should not the husband of his daughter place on an escutcheon of pretence his wife's maternal arms with those of her father, in a canton?

Rugeley.

PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. viii. 190, 277.)—I am much obliged to H. for his note, but the uses of "who" in all but Foxe's report of Walter Brute are as a compound relative, not a simple one. "Who," meaning whosoever, or he that, is common enough: *who*=that, rare. Will H. be good enough to state the date of the edition of Spenser from which he quotes? Because, if it be from an early one, it is a genuine instance of the use of *its*. W. I. S. HORTON.
Rugeley.

COCK'S FEATHER: THE ORIGIN OF ITS USE ON THE STAGE (3rd S. vii. 459, 507.)—The following quotation from the induction to Marston's comedy of *The Malecontent*, written in 1600, will, I think, throw some light on the subject:—

"*Sly*. I pray you know this gentleman, my cousin; 'tis Mr. Doomsday's son, the usurer.

"*Condell*. I beseech you, Sir, be covered.

"*Sly*. No, in good faith for mine ease. Look you, my hat's the handle to this fan; God's so, what a beast was I that I did not leave my feather at home! Well, but I take an order with you. [*Puts a feather in his pocket.*]

"*Burbage*. Why do you conceal your feather, Sir.

"*Sly*. Why! do you think I'll have jests broken upon me in the play, to be laughed at? This play hath beaten all young gallants out of the feathers. Blackfriars hath almost spoiled Blackfriars for feathers.

"*Sinklow*. God's so. I thought 'twas for somewhat our gentlewomen at home counselled me to wear my feather to the play; yet I am loath to spoil it."

It is evident from this that an attempt was here made to bring into ridicule the then prevalent custom of wearing feathers in the cap; and it is not improbable that for this purpose (to use your correspondent's words) "the stage representative of evil incarnate wore a cock's feather." A cock's feather in preference to any other feather, because most easily obtained and at the least cost.
H. FISHWICK.

TOPOGRAPHICAL DICTIONARIES (3rd S. viii. 306.) I think your correspondent J. will find all places, those of the least note even, mentioned in Blackie's *Imperial Gazetteer*. I was praising its accuracy to a German friend, who, to test my statement, looked out some insignificant villages in Hesse that he was acquainted with, and was exceedingly astonished to find them all mentioned.

JOHN DAVIDSON.

THE DIVISION OF THE BIBLE INTO VERSES (3rd S. viii. 67, 95, &c.)—May I contribute the following from Torshell's *Exercitation upon Malachi*, written about the year 1640? It is from the notes on the commencement of Chapter IV.:—

"All antiquity was ignorant of the division of the Bible which we now use, which was made about the year 1250,—the work (as Genebrard thinks) of those schoolmen who assisted Hugh the Cardinal in gathering the concordances, and an invention so useful and so much approved, that the Jews themselves often followed it in the Hebrew Bibles. The ancients, indeed, had their titles and chapters, or *versicles* too; but not so as we

divide them, but usually in shorter periods, as appears by that of Casarius: 'We have (saith he) four Gospels, which consist of one thousand one hundred and sixty-two chapters. And Euthymius, quoting Matt. xxvi. 58, calls it the *Sixty-fifth Title*; and quoting Matt. xxvi. 74, calls it the *Sixty-sixth Title*. Their titles were as our chapters, and their chapters much as our verses. St. Matthew, which we divide into 28 chapters, they divided into 68 titles, and 355 chapters. But all distinguished not alike."

He then states that the Jewish and the patristic divisions did not always accord, and that some of the Fathers divided differently from others; and, after stating that Casaubon and Heinsius wished that some great divine would take the pains to restore the ancient division, expresses his own desire for the same thing.

From what sources is it possible to acquire a knowledge of this ancient division?

In the *Exercitationes Sacre*, and the *Aristarchus Sacer* of Heinsius, there are many references to a former better division than that which obtains in modern times.

While upon this subject, permit me to say to your correspondent, MR. GOSBART, the learned editor of the recent reprint of Torshell's valuable commentary, that the book would have been still more valuable had the numerous references to other writers been verified; and, if possible, their statements quoted in the form of foot-notes. Torshell's brief commentary on Malachi, one of the most precious specimens of *arengæ* in English theology, which is not very rich in works of the kind, would then have been still more precious. As it is, the work is most valuable, and well worth the price which is charged for it and for the worthy, but somewhat attenuated, Commentary of Richard Stock, bound up in the same volume.

JUXTA TURBIN.

EPIITAPHES ABROAD (3rd S. viii. 244, 296.)—MR. WOODWARD will find the inscriptions on the tombs of the Douglas family in the church of St. Germain des Prés in the *History of the Upper Ward of Lanarkshire*, compiled by Mr. Alexander Murray of Glasgow and myself (vol. ii. pp. 130, 133). The earliest in point of date is that of William, tenth Earl of Angus, who passed the later years of his life in the adjoining abbey, and died there on the 5th of March, 1611. The other is that of his grandson, Lord James Douglas, second son of the first Marquis of Douglas. He served in the French army with great distinction during the campaigns of Louis XIV., who intended to confer upon him the baton of a marshal on the very day on which he was killed, 31st October, 1645. It is perfectly clear that Lord James could never have been Duke of Douglas. He certainly obtained nothing of the kind in Scotland, while the King of France had no power to create a dukedom with a title derived from lands in a foreign country. All he could do was to raise Lord James to the rank of Duke, in which case his title would

have been *not* Duke of Douglas, but Duke Douglas, in the same way that another branch of the same family became Counts Douglas in Sweden, but not Earls of Douglas.

The inscription on Lord James's tomb at St. Germain des Prés is evidently in the most barbarous Latin: the very first word, *Duglasidum*, is sufficient to show this. It is therefore rather difficult to assign the meaning to the "Gallo-Scotigenum Dux" of the second line, but for my own part I have little doubt, that what was meant was, that he was the *Dux*, leader or commander, of the Scotch troops in the French service.

GEORGE VERE IRVING.

P.S. I think that copies of both these epitaphs will also be found in Hume of Godscroft's *History of the House of Douglas*.

LOCKING THE GATES OF CHURCHYARDS (3rd S. viii. 309.)—Allow me, while joining in JEXTA TURRIM's protest against the above, to remark, that this pernicious custom is not confined to Surrey. During two pedestrian-genealogical excursions through Norfolk, I regret to say, I found about one churchyard in three locked up. (I always got over the wall; but when, as at Buxton, the wall is smooth, and seven feet high, the task is not too easy for one encumbered as I was with a 15 lb. knapsack). I quite agree with JEXTA TURRIM, that the gates are locked to increase the fees of the parish clerks; though the usual excuse given is, that if they were left open the village children would make a playground of the churchyard.

WALTER RYE.

Chelsea.

STRABISM (3rd S. viii. 310.)—As I imagine that DELTA's inquiry under the above heading is one of those which will ever remain unanswered, may I ask what reason he has to believe that squinting ever was cured "by means of galvanism"? In a small minority of cases allied to strabismus, it might be worth trying.

J. F. S.

LIONEL, DUKE OF CLARENCE (3rd S. viii. 248, 298.)—In answer to the question—"Where was Campsey, or Campesse Abbey?" if W. C. B. will turn to 3rd S. vi. 402, he will find that it was in Suffolk. Dugdale, in his *Monasticon Ang.*, p. 61, says that Edward III. granted leave to Maud Countess of Ulster, his kinswoman, to found a chantry in the Chapel of the Annunciation of the Nuns of Campesse, in 1356. In 1330 Edward III. granted the manor of Burgh (Norfolk) to Sir Robert Ufford, Knight, and his heirs. (Blomefield's *Norfolk*, vol. vi. p. 428, 8vo edit.) The church of Burgh was given to Campesse Abbey on condition that it should find some chaplains to celebrate in that church for the soul of Ralph de Ufford. (Taylor's *Index Monasticus*, p. 99, and Tanner's *Noditia Monastica*.) In 1523 Henry VIII. granted

the manor of Burgh to his mercer, William or Buttry, citizen of London. Elizabeth was the last prioress of Campsey: she died 1543.

ALBERT BRY

The question "Where was Campsey Ab" does not yet appear to have been answered. Campsey, or Campsey, was a priory, Austin Nuns, in Suffolk, a noted house for reception of ladies of noble birth.

G.

FERMOE PEDIGREE (3rd S. viii. 309.)—the title of Baron Lempster from the town minster? This name is, I think, commonly pronounced.

CHAS. F. S. WA

ADMIRAL BENBOW (3rd S. viii. 307.)—very interesting notices of the Benbow family be found in a little work entitled, *Some of the Ancient and Present State of Shrewsbury*. P. Sandford, Shrewsbury. New edition, L. 1810, pp. 51, 412.

Liverpool.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Letters of Wolfgang Amadeus Mozart (1763—Translated from the Collection of Ludwig Nohl by Lady Wallace. With a Portrait of Mozart and similar. In Two Volumes. (Longman.)

Every admirer of Mozart—and who that has listened to the divine compositions of this great man not included in the number of his admirers—owes of gratitude to Ludwig Nohl for the labour and as with which he has collected together Mozart's Letters and to Lady Wallace for the care and sprightliness which she has rendered them into English. They are no mere collection of dry business correspondence as the editor says well and truly—"in them is strikingly set forth how Mozart lived and laboured and suffered, and this with a degree of vivid graphic reality which no biography, however complete, could ever succeed in giving." It is long since a book like interest has been given to the musical and literary world—for the letters of the composer are typically characteristic; and besides the glimpses they afford us with regard to the creation and production of his great works, they bring the man himself to us in the most vivid and effectual manner. After having watched his struggles and his triumphs, we turn to the mournful picture of his death-bed and the "rites" on that rough and stormy December day, amidst alternate showers of rain and snow, amidst his friends who had attended the service over his body in the church of St. Sepulchre, dropped away one by one in its progress to its last resting place—till on its way to the churchyard of St. Marx, not a single friend beside the grave of WOLFGANG AMADEUS MOZART. His work must be as popular as it is interesting.

A Catalogue of the Original Works of John Wyclif by Walter Waddington Shirley, B.D., *Regius Professor of Ecclesiastical History, and Canon of Christ Church* (Oxford Clarendon Press.)

The Delegates of the University Press have entertained a plan for publishing a selection from

works of Wyclif, and as a preliminary step, with the view to ascertain what works of this very voluminous, proscribed, and neglected writer are extant, and where the MSS. are to be found, have issued this tentative Catalogue. Few, even of those accustomed to literary research, can have an idea of the difficulty which exists in ascertaining these particulars. For Wyclif was at one time the most popular writer in Europe, whose works were circulated among every rank and order in England, and passed over into all parts of the Continent, and especially into Bohemia, while those for whom his long scholastic treatises were too costly or too tedious, abridged, altered, and sometimes renamed them. Single sermons were docked of their texts, and divided into chapters, after the manner of a regular treatise, and letters divested of their addresses. Sometimes, too, Wyclif wrote a Latin and English tract, with the same title, but which were not the one a translation of the other, but absolutely distinct works. The compilation of this *tentative* Catalogue (we advisedly repeat that definition of it) has cost Mr. Shirley considerable labour, scattered over some ten or twelve years. We hope all who desire to see a satisfactory edition of Wyclif's Select Works, and who know of any MSS. in public or private libraries which might contribute to such edition, will put themselves in possession of the present Catalogue—compare with it such MSS., and contribute the result of their inquiries to the Oxford Regius Professor of Ecclesiastical History.

THE ANATOMICAL DRAWINGS AND WRITINGS OF LEONARDO DA VINCI are amongst the choicest treasures in the Royal Library at Windsor Castle. They are contained in about two hundred detached leaves of note-books, and appear to be the records of studies commenced as his needful training in art. Dr. William Hunter, who saw them in the last century in the Royal Collection, thus expressed his appreciation of them: "When I consider what pains he has taken upon every part of the body, the superiority of his universal genius, his particular excellence in mechanics and hydraulics, and the attention with which such a man would examine and see objects which he was to draw, I am fully persuaded that Leonardo was the best anatomist at that time in the world." These Drawings and Writings it is now proposed to publish in fac-simile, on account of their combined artistic and scientific value. And H.M. the Queen has been graciously pleased to permit their publication in the interest of these studies. The whole work will consist of about 250 plates, in folio, with the text of the MS. printed in full: an English and a French translation, and all needful notes and elucidations. Mr. Panizzi has undertaken to superintend the text, and Dr. Sharpey, Sec., R.S., will assist in the preparation of the scientific commentary. The work will be issued in twenty parts, at the price of one guinea each; and the publication will commence early in the year 1866. Subscribers are requested, for the present, to send their names to the editor, Mr. Woodward, the Queen's Librarian.

PARIS UNIVERSAL EXHIBITION, 1867.—Although the 26th February, 1866, has been fixed as the last day for receiving demands for space, notice has been given that intending Exhibitors would do well not to delay forwarding such demands, but to send them as soon as possible.

"THE GLOBE SHAKESPEARE."—We understand that Messrs. Macmillan have just completed the sale of 50,000 copies of this unrivalled edition of our great Poet, and this large number has been disposed of within twelve months.

Messrs. Chapman and Hall's announcement for the present season, include the completion of "Our Mutual Friend," of which we say unhesitatingly, that Mr. Dickens never wrote anything finer than are some passages in the closing chapters of this work, which has interested us all for the last eighteen months. "The World before the Deluge," by Louis Figuier, with 25 Ideal Landscapes of the Ancient World, designed by Riou, and 208 Figures of Animals, Plants, and other Fossil Remains, &c., translated from the Fourth French Edition; "History of the Commonwealth of Florence, from the Earliest Independence of the Commune to the Fall of the Republic in 1581," by Thomas Adolphus Trollope. Volumes III. and IV.; and the completion of Anthony Trollope's "Can You forgive Her?" are among the novelties to be issued.

Messrs. Groombridge & Sons will publish early in November a New Christmas Book, by the authors of *A Bush of Keys*, entitled "Rates and Taxes, and How they were Collected," to be edited by Thomas Hood.

Notices to Correspondents.

QUADRATURE OF THE CIRCLE. Professor De Morgan, perhaps the very best authority on the subject, has stated in the *Journal* (1st S. vii. 306, and elsewhere), that no reward of 50,000*l.* was ever offered by the Government of this country for the solution of this problem. This assurance will, we trust, be satisfactory to our Parisian correspondent.

A. HOLMGREN. The lines beginning—

"Whoe'er like me, with trembling anguish brings,"

were written by Henry Viscount Palmerston, on the death of his wife at Bristol, June, 1799. They have been attributed to Dr. Hawksworth and Mason; but Mr. J. Wilson Croker stated in "N. & Q." 1st S. v. 418, that they were Lord Palmerston's from the best authority, which authority we believe to have been the late lamented Francis.

QUEEN'S GARDENS. It is an oversight, which must be rectified.

"NOTES & QUERIES" is registered for transmission abroad.

Just published.

THOS. DE LA RUE & CO.'S INDELIBLE RED LETTER DIARIES FOR 1866, edited by JAMES GLAIBER, ESQ., F.R.S. With an Engraving of Lunar Mountains, and an original Article on the Moon by PROFESSOR PHILLIPS, F.R.S. In various sizes, suitable for the Pocket or Desk, and in a great variety of bindings. May be had of all Booksellers and Stationers.

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LONDON, SATURDAY, NOVEMBER 4, 1865.

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Notes.

WHERE DID SIR THOMAS OVERBURY WRITE "THE WIFE"?

Embodying the only incident throughout the work which is at variance with the accuracy and research distinguishing all its other portions—*Il n'y a pas de bon cheval si bon qu'il ne bronche pas*—Mr. Forster, in his future editions of the *Life of Sir John Eliot*, will probably consider it advisable to revise or reject the following passage as an *erratum*:—

"For Overbury's writings Eliot entertained an honest admiration. The circumstances of his death had attracted much attention to them, and especially to such as were known to have been composed while he lay in the Tower gradually wasting, month by month, under slow, but deadly poison. There were passages in his poem called the 'Wife' alleged to have been sent to Somerset while his crime was actually in progress, as a warning against the false Duessa that enchained him, and these were especial favourites with Eliot. He continued to quote and admire them long after the temporary interest inspired by their writer had passed away. Eliot had also further reason to linger on Overbury's memory. 'He died where now I live.' The writer who had been the youthful associate of the second and more powerful favourite (Buckingham), then himself lay a prisoner in the Tower, and hence this touching addition to the praise. 'As it is of my country I honour it the more, and as it was the production of this place, my admiration is the greater that in such solitude and darkness, where sorrow and distraction mostly dwell, such happy entertainments and such minutes were enjoyed.'"

Eliot's belief, though it has descended through all the principal histories from his day to ours, deceiving even so practised a writer and accomplished an antiquary as Mr. Forster, is simply a fallacy. Overbury never wrote a line of the "Wife" during his imprisonment in the Tower, its composition being of a date long anterior. In the edition of *Ben Jonson's Conversations with Drummond of Hawthornden*, edited by Mr. Laing for the Shakespeare Society, it is stated (p. 16):

"The Countess of Rutland was nothing inferior to her father, Sir Philip Sidney, in poeie. Sir Thomas Overbury was in love with her, and caused Ben Jonson to read his 'Wife' to her, which he with an excellent grace, did, and praised the author. The morning thereafter he discoursed with Overbury, who would have him to intend (undertake) a suit that was unlawful. The lines my lady kept in remembrance, 'He comes too near who comes to be denied.'"

Of this lady—Elizabeth, wife of Roger, fifth Earl of Rutland, and only child of Sir Philip Sidney, by Frances, daughter of Sir Francis Walsingham—it is related in a letter from John Chamberlain to Sir Dudley Carleton, dated August 11, 1612:—

"The widow Countess of Rutland died about ten days since, and is privately buried in Paul's by her father, Sir Philip Sidney. Sir Walter Raleigh is slandered to have given her certain pills that despatched her."—*Court and Times of James I.*, vol. i. p. 198.

The date of the Countess's death preceding that of Overbury's by a twelvemonth—he was committed to the Tower on the 21st April, 1613, and murdered on the 15th September following—it is obviously impossible that Jonson could have read to her his poem, if, as Eliot supposed, Overbury did not begin it till he was in the Tower—nearly a year after her death—a period in which the intensity of his sufferings, mental and physical, utterly incapacitated him for the task of composition. Nor is this the only incident destructive of the great patriot's suggestion. In the folio edition of Ben Jonson's *Works*, 1640, deposited in the British Museum (O. 28 m. 11. New Cat.), the following lines, not contained in any printed edition of his works, appear in the poet's autograph pasted on the inner cover of the volume. They are addressed "To the Most Noble and above his Titles, Robert Carr, Earle of Somerset," and were presented to the earl as an epithalamium on his marriage, in December 1613, with the partner of his guilt, the infamous Countess of Essex:—

"May she whom thou fir spouse to-day dost take,
Out-see that Wife in worth thy friend did make,
And thou to her that Husband may exalt
Hymen's amends to make it worth his fault;
So be there never discontent or sorrow
To rise with either of you on the morrow."

Jonson, having with equal fervour celebrated the former marriage of the lady with Lord Essex, the discovery of Overbury's murder seems to have

put him out of conceit of these verses, more especially as, in the concluding lines, he apostrophises his patron as the "virtuous Somerset," and implores the Deity to give him joy. In the printed edition of his works they are therefore carefully suppressed. Jonson must have appeared but a clumsy flatterer, when unwittingly he conjured from the shades the ghost of Overbury to grace the wedding banquet which the bride but just before had fitly preluded by delivering to his murderers a portion of the wages she had promised for his death. The allusion to his "Wife" would hardly have been made by Jonson if Overbury had addressed it, as Mr. Forster suggests, to Somerset from the Tower, in deprecation of his marriage with the guilty Countess—a circumstance which the Earl would assuredly never have allowed to transpire beyond his own most secret confidants.

Overbury's poem indeed had long been known to the frequenters of the Court and those by connection or correspondence in communication with it. In the first edition of the *Epigrammata* addressed to Henry Prince of Wales by John Owen, the famous epigrammatist, and published in 1612, appears the following:—

"Thomæ Overbury, equitis, poema ingeniosum de uxore perfecta."

"Uxorem Angelico describis carmine talem,
Qualem oratorem Tullius ore potens.
Qualem describis, quamvis tibi nuberet uxor,
Æqualis tali non foret illa viro."

In the earlier publication of his poem Overbury probably confined its circulation merely to manuscript copies amongst his immediate friends at Court and in private. Anthony à Wood, in the *Athenæ Oxonienses*, ii. 135 (Bliss's edition), says that the work was printed several times at London whilst the author lived. But Dr. Rimbauld, in his edition of *Overbury's Works*, says, that the earliest edition which he could discover bears the date of 1614, and from the entry in the Stationers' Registers,—“13 Dec. 1613. To Laurence Lyle, a Poeme called a ‘Wife,’ written by Sir Thomas Overburye,” we may safely conclude it to have been the first. Following so quickly after Overbury's death, the work on its appearance had a most extraordinary run, no less than four editions having been issued in that year alone, when it came forth with the title: “A Wife, now the Widow of Sir Thomas Overburye: Being a most exquisite and singular poem of the Choyse of a Wife.” Rumours being very generally prevalent at the Tower and about London that Overbury had been murdered, it became the policy of his friends and those who envied the success or resisted the domination of Somerset to excite the public feeling in his favour, and with this object they strenuously promoted the

circulation of the poem in which it was current reported the Countess of Somerset was ironical portrayed by the representation of all that *was not*. Villiers' rising fortunes soon after uniting with the public suspicion against Somerset, the new favourite, by the assistance of Bacon, Winwood, and the Queen, eventually managed to displace Somerset, and to consign him to the prison in which he had murdered Overbury—murder in which an exhaustive study of all the materials connected with the case convinces that the King (whose hate of Overbury far exceeded Somerset's) was a passive, *but a perfect cognizant accomplice*. Hence the panic terror which possessed him at the threats made by Somerset that “he would not dare to bring him to trial,” the mental agony which he exhibited during the proceedings, his secret applications to Somerset in the Tower, and the atrocious pardon and the ample pension with which he silenced the disclosures of the guilty favourite and his Countess after their conviction. C. R. H.

NATIONAL PORTRAIT EXHIBITION, 1866.

There exists in England a certain class of historical works of art which, without aspiring to be exactly what is generally understood by the expression “Portraits,” are contemporaneous *personal representations* of “eminent and distinguished” individuals, subjects of the British crown, of whom no other and more studied portraiture can be produced. Would it not be desirable, as well as consistent, to introduce some works of this class into next year's “National Portrait Exhibition”?

A single example will clearly explain my meaning: At Agincourt the left wing of the army of our Henry V. was most ably commanded by Thomas, Lord Camois, K.G. This same gallant nobleman married Elizabeth Mortimer, relict of no less a personage than Henry Percy, the famous “Hotspur.” At Trotton, in Sussex, is preserved a monumental brass, admirably engraved, to the memory of this Lord and Lady Camois, with what I have designated “personal representations” of them both, executed in their own times. I have never seen in any illustrated Shakespeare a reduced engraving from this fine old plate, and possibly the Earl of Derby himself may not be aware that there is in existence any such “personal representation” of Hotspur's “Kate” and her second lord: still, would not a fac-simile of this plate, carefully executed, be a worthy accession to the ranks of the exhibited “Portraits” properly so called? And, if so, might not the “counterfeit presentment” of Lord and Lady Camois be happily associated with a select few “personal representations,” of the same order, of

personages who, long before the days of the painters of Portraits, "attained" to "eminence or distinction in England"? CHARLES BOUTELL.

It is the bounden duty, and will doubtless be the pleasure, of every true born Englishman to support, to the utmost of his power, the grand national undertaking, which you announce as proposed by the Earl of Derby. At the Mote, near Maidstone, the Earl of Romney has charming portraits of Sir Cloudesley Shovel; Sir Henry Wiatt in prison, with the cat that fed him there; his son, Sir Thomas Wiatt, the elder; and his son, Sir Thomas Wiatt, the younger; all historic characters (all most authentic)—Lord Romney representing the families. He has also several fine portraits of Cromwell and other Parliamentary notables. If proper application be made to him, I cannot doubt of his readiness to lend all or any of the above portraits.

I have an admirable one of the learned Sir Roger Twysden, author of the *Decem Scriptores, Defence of the Church, &c. &c.*, a most authentic portrait, which I will with pleasure lend. At Surrenden, Sir Edward Dering has a good picture (authentic) of Speaker Lenthall, and another of Dean Bargrave. CANTIANUS.

THE FIRST SANSKRIT BOOK PRINTED IN EUROPE.

I formerly contributed a somewhat flourishing note on *The seasons of Calidās* (Calcutta, 1792), which was the first book printed in the Sanskrit language, and have now to offer, as a humble companion to it, an account of "the first Sanskrit book ever printed in Europe." It is entitled—

"The HĪTĪPADĒSA in the Sanskrit language. Library, East-India House: Cox, Son, and Baylis, printers, London, 1810." 4to. Preliminaries, pp. viii. Text, (A) to r in fours, and q two leaves.

The preliminaries consist of the title as above, and also in Sanscrit; with an advertisement and list of the contents in English. The volume was produced by order of the Directors of the East-India Company for the use of the students at Haileybury College, and the number of copies printed was five hundred. Four hundred were absorbed by the College; twenty-five were sent to Fort George; some were disposed of as presents; and the small remainder sold.

The editor, who is not named, was the celebrated Charles Wilkins, who had before made a translation of the same work from an ancient manuscript. It was published at Bath in 1787. The text of 1810 is that of the Calcutta edition, with additions and emendations from two manuscripts.

A French translation of the *HĪTĪPADĒSA* forms one of the volumes of the *Bibliothèque Elzevirienne* of M. Jannet—in which M. Edouard Lancereau,

the translator, has given us an admirable specimen of learned and conscientious editorship.

I had not seen the *Bibliotheca Sanskrita* of professor Gildemeister, and perhaps was not aware of its existence, when I wrote my note on the *Seasons* of 1792. He thus describes the precious volume: "Liber Sanscritus omnium qui typis exscripti sunt primus isque rarissimus." On the *HĪTĪPADĒSA* he is not so fortunate. He says, "in usum Collegii Hertfordensis librum edidit A. Hamilton, cujus nomen tacere voluit Schlegelius." Audiffret, who wrote the account of Hamilton in the *Biographie universelle*, makes no such assertion. He thus concludes: "On doit regretter qu'aucun journal Anglais n'ait consacré à ce savant distingué, dont la vie a été assez ignorée, un article nécrologique d'une certaine étendue."

BOLTON CORNEY.

NOTES FROM THE ISSUE ROLLS—No. V.

1381. Oct. 4. Payment to Philippa Pycard. (*Mick.* 5 R. II.)

Nov. 16. Payment of 6*l.* 13*s.* 4*d.*, and also 6*s.* 8*d.* to Geoffrey Chaucer. (*Ib.*)

Nov. 28. To Nicholas Brembre, and John Philippot, Collectors of Customs and Subsidies of the king in the port of London, and Geoffrey Chaucer, Comptroller of the same in the aforesaid port, &c. 46*l.* 13*s.* 4*d.* (*Ib.*)

Dec. 21. Payments to Geoffrey and Philippa Chaucer. (*Ib.*)

1382. July 22. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 5 R. II.)

Nov. 11. Ditto. (*Ib.*)

Dec. 10. Geoffrey Chaucer, Comptroller of the Customs. (*Ib.*)

1383. Feb. 19. Payment to Philippa Pycard. (*Ib.*)

Feb. 27. To Geoffrey Chaucer, *Esquire*, 6*s.* 8*d.* (*Ib.*)

May 5. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 6 R. II.)

1383. Oct. 24. To Geoffrey Chaucer, to whom the late lord King assigned xx marks per annum for his life, for the good service which he had done and should do to the said King, by letters patent, and in recompense for a "pichere" of the said Geoffrey, which the said Lord King Edward, grandfather of the King, sometime conceded to him in the gate of the City of London, &c., for the whole life of the said Geoffrey, to receive above the xx marks granted by the said grandfather, and confirmed by the present king. 6*l.* 13*s.* 4*d.* (*Mick.* 7 R. II.)

1383. Nov. 23. Payment to Philippa Pycard. (*Ib.*)

To Nicholas Brembre and John Philippot, Collectors of Customs, and Geoffrey Chaucer, Comptroller; money delivered to them this day in

regard of the assiduity, labour, and diligence brought to bear by them on the duties of their office, for the year late elapsed, 40*l.* 13*s.* 4*d.* (*Ib.*)

1384. Apr. 30. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 7 R. II.)

Dec. 3. Payment to Philippa Picard. (*Mich.* 8 R. II.)

Dec. 9. Philip Chaucer, Comptroller of Customs. (*Ib.*)

1385. Apr. 24. Payment to Geoffrey Chaucer, 6*l.* 13*s.* 4*d.*, with another payment of the same amount; and to Philippa Chaucer, 6*l.* 8*s.* (*Pasch.* 8 R. II.)

HERMENTRUDE.

A BIT OF GOSSIP.

The perusal of "N. & Q." from "end to end" has been my pleasant Saturday evening's recreation from the first number to the last; and it has suited my fancy never to look at the signature of any article until I had read it. So I proceeded this evening with the history of Tenison's Library, when at its close appeared the name of my old friend, and a justly valued correspondent of my favourite periodical, MR. LEE. I was tacitly saluting him, when I was struck by the title of the next article on "The Pancake Bell," and, on reading it, I thought how my friend would smile at the notion of its being "peculiar to the city of Lincoln!" I should not be surprised if "our Editor" has not already a letter from him descriptive of the delight with which the apprentices of the good town of Sheffield anticipate and listen to the ringing of the "pancake bell" on Shrove-Tuesday forenoon; ay, and how gratefully he and I, "in days of yore," enjoyed, as boys, some of its culinary concomitants. A few pages onward I was almost startled to find my aid directly invoked by MR. LEE anent the authorship of lines quoted by him, and which I have certainly met with somewhere else, but I cannot say where. With reference to a succeeding query, it seems obvious to remark that the uncomplimentary expression "Hatchet-faced" (p. 331) has no such recondite origin as that suggested by MR. TIMBS. The verse containing the rhyme for "porringer" (p. 330) has often been printed. The only really *unmatchable* English word has been said to be "silver." Can W. C. B. match it with a rhyme? I am pretty sure one occurs *somewhere* in the beautiful volume by Mr. Wise on "The New Forest;" but it is not at this moment within my reach.

While I have the pen in hand, it may acceptable to MR. WHITMORE to be informed that in a List of Workshop Rectors, printed in Holland's history of that town, the name of Henry Spurr does not appear; nor does it seem likely that he either preceded or followed Richard Bernard in

the living. What is the authority on which the query is founded?

As I began with a personal remark, I may be permitted to end with one. Long as it is since I had the pleasure of meeting my friend MR. LEE, except in these pages, how fain would I, although advanced in the last decade of octogenarian longevity, anticipate the gratification of visiting with him, what promises to be one of the most interesting exhibitions of the age, the "National Portrait Gallery," which is to be opened in the spring of next year.

J. H.

Sheffield.

DECEASE OF PREMIERS.—The great loss that the country has recently sustained recalls to mind similar events,—instances, that is to say, of a statesman dying when Premier. Although Sir Robert Walpole is commonly reckoned the first who held that exalted post, as it is now defined, yet the list of parallel events may be commenced with the death of Lord Sunderland, his predecessor, or rather, who intervened between his first and second ministry. He died in 1720 in most painful circumstances, to which Lord Macaulay, in his last and posthumous volume, has, by anticipation, a striking allusion. Mr. Pelham died, after a lingering illness, in 1754. He was succeeded by the Duke of Newcastle; the only instance of two brothers reaching this dignity. The Marquis of Rockingham died in 1782, his death causing a complete dislocation and reconstruction of parties. Mr. Pitt died in 1806 leaving his administration paralysed, and the country in a critical and alarming position, as has been admirably narrated by Lord Stanhope in the best of political biographies. Mr. Perceval, in 1812, fell under the attack of a lunatic. Sixthly, and finally, Mr. Canning died in 1827, a few weeks after his elevation.

K.

ARABIC POETRY CULTIVATED IN SPAIN DURING THE MOORISH RULE.—The following curious passage, from a rare volume in Spanish, entitled *Origenes de la Poesia Castellana*, por Don Luis Joseph Velazquez (Malaga, 1754, pp. 13, 14), shows to what an extent the generality of the Spanish people forgot their own language, as well as the Latin, so that not even one person in a thousand could compose a letter in Latin, though almost every one could write Arabic with purity and elegance, and even compose verses in that language with more grace and vigour than the Moors themselves. These are the author's words:—

"Como regularmente los vencidos reciben en todo las leyes de los vencedores, los Arabes, que dominaron á España cerca de ochocientos años, introduxeron en ella su lengua y su literatura, y con esta tambien su poesia; de suerte que la poesia Arabiga vino á ser tan vulgar en

España como lo era en la Africa misma. Para comprender quan presto se introduxo en España esta poesia, lo mucho que los Españoles se dieron á ella, y el total abandono en que vino á caer la Latina, bastava observar lo que acerca de esto dexò escrito el mismo Alvaro Corduvense.

"Dice, 'que era tanto lo que los Españoles havian olvidado el Latin por el Arabe, que apenas *entre mil se hallaria uno*, que supiese escribir en lengua Latina una carta; que todos se havian dado á la lengua Arabiga, y á los libros caldeos; y que apenas se hallaria quien no supiese escribir el Arabe con delicadeza, y componer versos en la misma lengua con mas primor y gracia que los Arabes mismos. Tambien florecieron *muchas mugeres* doctas en la poesia, aventajandose á las demás las damas Andaluzas; y entre ellas es famosa Maria Alphaisuli, natural de Sevilla, que florecia en el siglo quarto de la Hégira, y fue en su tiempo la Sapho de la poesia Arabe.'"

J. DALTON.

Norwich.

RALPH GOUT AND HIS PEDOMETERS. — I find in Kent's *Directory*, 1781, the name of Ralph Gout, a watchmaker, of No. 6, Norman Street, Old Street, St. Luke's, London. He was the patentee of a watch in which time and measure were united. An engraving now before me gives two representations of this watch. The dial-plate of No. 1 has upon it four small circles of figures, besides the ordinary circle on the outer edge. The divisions on this latter circle, however, indicate every 1000 steps to the amount of 60,000. One long hand points to them. The hours and minutes are shown by two hands on one of the four small circles at the top of the dial-plate. The divisions on the small circle to the right show every step taken to the amount of ten. The divisions on the small circle in the middle, every ten steps to the amount of 100. The divisions on the small circle to the left every 100 steps to the amount of 1000. The dial-plate of No. 2 has upon it three small circles of figures, besides the ordinary circle on the outer edge. The divisions on this circle indicate every 100 steps to the amount of 1000. The hours and minutes are shown as on the other dial. The divisions on the small circle to the right show every step to the amount of ten. The divisions on the small circle to the left, every ten steps to the amount of 100. This engraving appears to have been issued by Gout in his trade. It is headed, "By the King's Royal Patent, Time and Measure United, by Ralph Gout, No. 6, Norman Street, St. Luke's, Old Street, London." My copy is mutilated at the bottom, but I can make out the words "The Hands may be set backward or forward." I find in the South Kensington Museum a gold watch and pedometer combined, in an enamelled and chased case. The diameter of the watch is two inches and a quarter, and the length of the case is eight inches seven eighths. This instrument was made by Ralph Gout. It was purchased by the nation for 20l. 10s. It is described in the Inven-

tory of the Museum as "old English work." Having regard to the ancient date of the horological instruments among which it is placed, and also to the date given above, I think that description is hardly correct. EDWARD J. WOOD.

5, Charles Square, North.

EXTRAORDINARY CHRISTIAN NAMES.—Has any one noticed the frequent recurrence of these in the first column of *The Times* during the last few weeks? I have noted the following unusual names:—

Fairlina, Mackenzie, Hebe, Gracilla, Albina, Iva, Elvina, Palacia. It is perhaps desirable to add that all the above are female names.

HERMONTRODE.

"ON THE BATTER."—In the *Slang Dictionary*, published by John Camden Hotten (ed. 1884), I find the following explanation of this locution:—

"BATTER, wear and tear; 'can't stand the batter,' i. e. not equal to the task; 'on the Batter,' literally 'on the streets,' or given up to roistering and debauchery."

The most obvious explication of "batter," used in this sense, would be that when a man abandons himself up to profligacy and intemperance, both his hat and his constitution are apt to get "battered." But this has always struck me as needlessly far-fetched. Slang does not bring down its game at such a long shot. It usually picks up the first thing in technicals lying close to its hand. It was among working-men that I first heard "on the batter" employed as an equivalent for going "on the spree" (I noted this in an article on "Slang" in *Household Words* ten years ago); and it always struck me as being a piece of *trade slang*. This impression was lately confirmed by turning up "Batter" in the *Builder's Dictionary; or, Gentleman and Architect's Companion*, London, 1735. Here I find:—

"BATTER, a Term used by Bricklayers, Carpenters, &c., to signify that a Wall, Piece of Timber, or the like, doth not stand upright but leans from you-ward, when you stand before it."

In short, to a builder, anything that is askew, or tottering, is "on the batter." Does not this pretty fully bear out the idea of a man falling away from the right path, and lurching and reeling about in dissipation? Compare with this, as a technical term converted into slang, "doing things on the square."

I follow this note by a little query. The iron ring or fetter which English convicts were wont to wear round one ankle was called a "Basil." Can any one tell me why? In joiners' technicals the "basil" is the angle to which the edge of an iron tool is ground. To work on soft wood the basil should be twelve degrees; for hard eighteen. But what has the edge of a tool to do with a fetter? GEORGE AUGUSTUS SELL.

A WORD IN BYRON'S "DON JUAN."—In Byron's *Don Juan*, canto ii. stanza 96, the last word in the last line (in all the English editions which I have seen) must be a misprint. I quote from ed. Murray, London, 1846, 8vo, p. 620:—

"Some swore that they heard breakers, others guns,
And all mistook about the latter ones."

Here *once* must surely be *ones*, which is demanded both by the sense and the rhyme. They often fancied they heard breakers or guns; breakers, indeed, they might occasionally hear, but guns never;

"And all mistook about the latter ones."

Am I right in this? GEORGE STEPHENS.
Cheapinghaven, Denmark.

CHARLES JAMES FOX.—I am not aware whether the great Whig leader has ever been noticed as a candidate for dramatic honours; but if the following letter in my possession was written by him, it affords evidence that he did try his hand upon a "small piece" for the stage. It is addressed to Mr. Sheridan, the proprietor or manager of Drury Lane Theatre, and is subscribed with the letters "C. J. F.;" and judging from the easy familiarity of his address, and the anxiety to conceal his name, together with his known indulgence in literary trifles, I feel inclined to think that he was the writer:—

"Dear Sheridan,—I send you here inclosed a small Piece for your perusal. If you think it has sufficient merit to Entertain the Publick, I beg you will be so good as to Introduce it under your own Direction, and the benefit which may arise from its publication will be at the service of whomsoever you may chuse to Bestow it upon.

"I should have waited upon you myself, but that I would not have my name known to your Learn'd friends until the success of this piece is Determin'd—if you'll be so kind as to Leave y^r opinion of it in a Letter with y^r Servants I will send my Servant for it on thursday morning.
"C. J. F."

The letter has no date. I do not know the character of Mr. Fox's handwriting, but I shall be happy to show the letter to any one better informed, whom you will send to your old correspondent.
D. S.

Queries.

THE DREAM OF THE GERMAN POET.

The following is quoted in *Orbs of Heaven* (p. 195), as "The Dream of the German Poet." As it is rather long, I would not have troubled you with it, had I not for some time searched in vain for the original; and were it not, from its sublimity of thought, a gem in any setting.

I wish very much to learn its author, and to see it undiluted by translation:—

"God called up from dreams a man in the vestibule of Heaven, saying: 'Come thou hither, and see the glory

of my house.' And to the servants that stood around his throne, he said—'Take him, and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done: and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of Heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zarahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in Heaven, light dawned for a time through a sleep film: by unutterable pace the light swept to them; they, by unutterable pace, to the light. In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them. Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty constellations, that, by self-repetitions and answers from afar, that, by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below: above was below, below was above, to the man stripped of gravitating body. Depth was swallowed up in height insurmountable—height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite—suddenly, as thus they tilted over abyssal worlds—a mighty cry arose: that systems more mysterious, that worlds more billowy, other heights, and other depths, were coming, were nearing, were at hand. Then the man sighed and stopped, shuddered and wept. His over-laden heart uttered itself in tears, and he said: 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite: for end, I see, there is none.' And from all the listening stars that shone around issued a choral voice—'The man speaks truly: end there is none that ever yet we heard of!' 'End is there none?' the angel solemnly demanded: 'Is there indeed no end? and is this the sorrow that kills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the Heaven of Heavens, saying: 'End is there none to the universe of God. Lo! also there is no beginning.'

K. R. C.

BORELLI AND RAINSBOROUGH.—Whitelock's *Memorials* contains the following note, under the date of May 28, 1645:—

"The declaration of the transactions with the States' ambassadors was published, wherein the parliament set forth the abusive and ill carriage of the States' ambassadors *Borelli* and *Rainsborough*, both made knights and barons by the King."—Edit. 1853, vol. i. p. 440.

Where shall I find any account of these persons? I am especially anxious to know something of the man whom Whitelock calls (surely miscalls) *Rainsborough*.
A. O. V. P.

FRANCIS CARLETON OF KING'S CO.—Wanted to connect satisfactorily the *Francis Carleton* mentioned in "N. & Q.," 3rd S. iii. 295, 375, with the

pedigree of the Carletons of Oxfordshire, Surrey, and Middlesex, or with that of the Cambridgeshire Carletons. Both these pedigrees are given at length in the Harleian and Additional MSS. at the British Museum. Can any one give me any information upon this point? S.

8, Mornington Crescent,

CHARLES BUTLER, MATHEMATICIAN. — This gentleman published, in 1814, a most admirable treatise entitled *An Easy Introduction to the Mathematics*, in two volumes (Oxford: Parker). In a dedication to the Rev. James Wilding, M.A., Master of Cheam School, he speaks of himself as having laboured in that establishment for nearly thirty years. I should be glad of a reference to any particulars of his life, or to any other work he wrote. D. BLAIR.

Melbourne.

COPES. — In the letter of an eye-witness to the funeral of George II. occurs the following mention of the vestments of the clergy: —

"The Bishop of Rochester, as Dean (of Westminster), and the Prebends, all in their copes (which I thought too gay for the occasion, being of gold stuffs in different patterns), and singing boys and men, went to meet the corpse at the entrance of the Abbey," &c.

Was this the last royal funeral at which copes were worn? They are still used at coronations. Are they the perquisite of the Lord Chamberlain, of the Dean and Chapter of Westminster, or are they kept for use whenever they may be required? If so, are they to be seen by application to the persons appointed to take charge of them?

THUS.

DERMOT, KING OF LEINSTER. — What are the arms ascribed to Dermot, King of Leinster, whose daughter married Richard Strongbow, Earl of Pembroke? FITZCOUNT.

JOHN'S FYSSHWYKE, according to the Valor Ecclesiasticus (reign Hen. VIII.) was rector of Holton, in the diocese of Norwich, county of Suffolk. Can any Suffolk antiquary kindly tell me where I am likely to gain information respecting this man? Has a History of the Parish of Holton ever been printed? If so, when and where?

H. FISHWICK.

Carr Hill, near Rochdale.

MRS. LUCY HUTCHINSON, the wife and biographer of Colonel John Hutchinson, is stated in a recent compilation, to have died Oct. 11, 1659. This is of course absurd, as it is well known she survived her husband, whose death occurred in 1604. The error has doubtless arisen from the colonel's epitaph, part of which is as follows: —

"He married Lucy, the daughter of Sir Allen Apeley, Lieutenant of the Tower of London, by his third wife, the Lady Lucy, daughter of Sir John St. John, of Lidlard Tregos, in the county of Wilts, who dying at Owthorpe, October 11, 1659, lieth buried in the same vault."

It must be admitted that this is so very clumsily expressed that its being misunderstood can occasion no surprise; but in point of fact the person who died at Owthorpe Oct. 11, 1659, was not Lucy, the wife of Col. Hutchinson, but her mother, Lucy, lady Apeley. (See *Memoir of Col. Hutchinson*, 10th edition, p. 18.) Indeed, Lucy Hutchinson was herself the author of the epitaph referred to.

Still the question remains, *when* did Lucy Hutchinson die? This it is hoped may be answered satisfactorily. In Ripley and Dana's *New American Cyclopædia*, it is stated that she survived her husband many years, and died in the latter part of the seventeenth century.

Should the *Memoir of Col. Hutchinson* be again reprinted, I would suggest that the Genealogical Table of the families of Hutchinson and Apeley which appeared in the earlier editions should not be omitted, but the error which appears therein as to the year of the colonel's death should of course be rectified. S. Y. R.

"THE GENIUS OF IRELAND." — I have an octavo MS. of fifty-six pages, entitled "The Genius of Ireland, a Masque," without any name or date, but apparently written about the middle of the last century. Has it appeared in print? If so what may be the date of its publication, and who was the author? The MS. was, I think, in the collection of the Earl of Charlemont. ABHBA.

HIGH AND LOW WATER AT LONDON BRIDGE. — In an article in *Chambers's Journal* (4th series, part XIV. p. 115), the writer observes: —

"We notice that the inhabitants of the country generally appear to be very sensitive on the score of the exact moment at which it is high water and low water at London Bridge. Why this should be, we do not profess wholly to understand."

Can any of your readers explain the mystery of the exact moment at which it is high water? I confess my ignorance, and shall be glad to be enlightened. FRANCIS MEWBURN.

Larchfield, Darlington.

THE REV. JOHN KENNEDY, who was Rector of Bradley, in Derbyshire, published various works between 1752 and 1774. Particulars respecting him are desired, especially the date of his decease. Dr. Johnson wrote the Dedication to the King, which is prefixed to Mr. Kennedy's *Complete System of Astronomical Chronology*, 1762. I do not find that this circumstance is mentioned in Boswell's *Life of Johnson*. S. Y. R.

THE EARL OF KILDARE. — In a collection of epitaphs given in the *Dublin Weekly Journal*, Dec. 9, 1749, the following appears: —

"Who kill'd Kildare? Who dar'd Kildare to kill?

Death kill'd Kildare, who dares kill whom he will."

Of whom and by whom was this written? and where to be found? ABHBA.

COL. JOHN LILBURN.—Who was the author of *Lieut.-Colonel John Lilburn tried and cast, or his Case and Craft discovered* . . . Small 4to. Published by authority in 1653? A. O. V. P.

"MOLITORIS DE LANIIS ET PHITONICIS MULIERIBUS DIALOGUS."—Some months ago I appealed to your readers for descriptions of, or permission to examine, any early copies of this work that might be in their possession.* That appeal was ineffectual, and I now wish to ask whether any modern bibliographer has investigated the *questio verata* of the early editions?

The British Museum, and my own collection, contain seven distinct impressions; and, with the aid of Panzer, Hain, and Crevenna, I have been able to obtain accurate descriptions of sixteen editions, including the later and dated ones. The catalogues at the Museum have not ventured to assign a probable place, date, or typographer to the copy in the Grenville Library, or to that in the King's. The former, I may here remark, contains impressions of the singular woodcuts from the same blocks that were used in the German edition printed at Rutlingen (*s. a. and typ. nom.*) in 4to, also in the Museum, and is apparently from the same press. *Quere*, Whose and when? Mention of this work was made in your columns in 1855 (1st S. xi. 514); and should your Warwick correspondent be still happily among your readers, I would inform him that, although Hain and Panzer were unacquainted with the edition in his possession, it is fully described by Crevenna (vol. vi. p. 29). Does D. M.'s copy, in the imprimatur, read "Stolchgrasse" or "Stolekgrasse"? Perhaps another correspondent, J. M. (1st S. xi. 426), who possesses a copy of the Cologne edition by Grevenbruch, in 1594, 4to, would permit me to communicate with him. A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

MUSIC ON A BELL.—Can any one give me information respecting the music on the 4th bell at St. Mary's, Oxon, A.D. 1612? Part of it is printed in Mr. Lukis's book. It is evidently a series of melodies, but I cannot make them out. I have submitted it to musical scholars, who have been equally unable to do so. J. T. F.

The College, Hurstpierpoint.

LORD PALMERSTON ON HANDWRITING.—A few years ago, a letter was written by the late Lord Palmerston on the propriety of teaching a good serviceable legible hand in schools. The date of this letter, or speech, is much needed for purposes of reference to it in the journals of that date, for the benefit of Evening Schools this winter.

A. B. SUTER.

[* We have an early German edition, Augsburg, 1508, which we will leave at the office of "N. & Q." for our correspondent's examination.—ED. "N. & Q."]

SIR ARCHIBALD PRIMROSE, Clerk of the Council in Scotland, is stated in Keith's *Scottish Bishops*, to have been a kinsman of Aitkin, Bishop of Moray at the time (1650). Can any one kindly help me to the relationship between them? F. M. S. 229, Clarendon Villas, Plumstead.

RALPHSTON FAMILY.—Can any of your readers supply information relative to any English or Scottish family named Ralphston or Ralphson? Ancestors of a family of that name formerly possessed estates in Meath, Ireland. The arms of the latter were—A lion rampant, in chief three bezants. FITZCOURT.

RED FACINGS.—I am obliged to your correspondents for their answers, but I think they have not fully understood my queries on "Facings," &c. (3rd S. viii. 69, 134, 238). The colours *now* worn by English regiments as facings are red, blue, green, white, buff, yellow, black, sky-blue, and purple—nine in all. Although popinjay-green, philomel-yellow, &c., no longer appear in the Army Lists, there are many shades of yellow and green recognised by the army clothing department. Orange was worn by the 35th Foot and 14th Light Dragoons. Light grey by the 70th Foot and Kent Militia.

My query was intended to be—1st, Whether these more exceptional facings (sky-blue, orange, and grey,) were at any time worn by any regiments, Cavalry or Infantry, besides those just referred to? And if so, by what corps?

2nd, Whether the facings I have seen worn by some continental troops—viz. pink, brown, dark grey, &c., were at any time worn as facings by British regiments? And if so, by what corps?

In regard to the query respecting second lieutenants, I find the following corps, disbanded in 1763, had them in place of ensigns, viz. 70th, 85th, 88th, 94th, and 97th. Was there any difference in the equipment of these corps. The rank of second lieutenant was, in after times, always confined to the Ordnance corps and Rifle and Fusileer regiments. MILLS PEDRUS.

OLD SONGS.—Can any of your readers inform me where I may obtain copies of the words and music of an old glee, entitled "The Night was stormy, dark, and chill," and of an old song commencing "Twas night when the farmer, his fire-side near"? S.

"VICTORIAN MAGAZINE."—Can any Australian reader inform me who was the editor, or give me the names of any of the contributors to the *Victorian Magazine*, published at Melbourne, June and July, 1859? R. INGLIS.

J. WALLIS.—Can any of your readers give me any information regarding J. Wallis, author of *Moses in the Ark of Bulrushes*, a sacred drama, 1835, Belper. Is he author of any other works? R. IRELAND.

Queries with Answers.

GARRICK'S PORTRAIT. — Is there any portrait or miniature by an approved master of Garrick, who is said to have entertained a great aversion to his likeness being taken? A. B.

[So far from Garrick "having entertained a great aversion to his likeness being taken," we are inclined to think that he was never tired of sitting for his portrait, and cared not for the trouble so long as it increased his popularity. To whatever oblivion the celebrated actors of the last age have been consigned, the pencil of Hogarth, Dance, Zoffany, and Reynolds, have left our British Roscius not the slightest reason to be apprehensive that his Proteus countenance would ever be forgotten. Garrick's face was wondrously under self-control, and his features had a peculiar flexibility about them, which rendered variety and rapid expression easy matters with him. A story was once current, that he had frightened Hogarth by appearing before him as the ghost of Fielding, having assumed a representation of the great novelist's features.

There was a charming portrait of Garrick, painted in the year 1764, by Pompeo Battoni formerly in the possession of the Rev. Sir Richard Kaye, Dean of Lincoln. This picture (a half-length) represented Garrick in a pleasing attitude, with a most animated countenance. He is drawn holding up the cover of the Vatican Terence, opening the book where the masks are delineated, and clothed in a suit of murrey-coloured velvet.

The following list of Garrick portraits by Joshua Reynolds appears in William Cotton's *Catalogue of Reynolds's Portraits*, 8vo, 1857:—

1. Garrick between Tragedy and Comedy, exhibited in 1762, in the possession of J. Angerstein, Esq.
2. In the character of Kiteley, exhibited at the British Institution, 1827. In the possession of the Queen.
3. Painted for Mr. Thrale. Purchased at Mrs. Piossi's sale by Dr. Burney for 175 guineas. Proprietor, Archdeacon Burney.

We are inclined to think this must be the *chef-d'œuvre*, representing the great actor with his hands clasped, and resting on the manuscript of a Prologue, on the composition of which he is engaged. Archdeacon Burney died on Nov. 1, 1864, and bequeathed his books, pictures, and articles of virtù to his widow and two sons, in whose possession the portrait still remains.

4. The one exhibited at the British Institution, 1826. Proprietor, Earl Amherst.

5. Mr. and Mrs. Garrick sitting on a garden seat, and Garrick reading to her. Painted for the Hon. T. Fitzmaurice, and exhibited in the Royal Academy in 1778.

Zoffany's portrait of Garrick was painted expressly for the elder Colman. It afterwards passed into the possession of Mr. Harris, proprietor of Covent Garden Theatre, and was sold by auction in 1819 with the rest of that gentleman's valuable collection of theatrical portraits. In the auctioneer's catalogue, published at that time, it is stated that "to avoid the different changes of countenance with which Garrick used to amuse himself while sitting

for his portrait, Zoffany took this likeness, concealed in an ante-chamber during the times of Garrick's shaving his head." For the vivacity and intelligence of the countenance this picture is most remarkable.

There are no less than twelve portraits of our Roscius, in different characters, in the dramatic gallery of the Garrick Club, 85, King Street, Covent Garden. Among the portraits in the late George Daniel's collection were the following:—

2116. Miniature of David Garrick as Kiteley, in *Every Man in his Humour*, beautifully executed and engraved.

2119. Original miniature of David Garrick, by Pine, of Bath, of exquisite finish.

2120. Garrick between Tragedy and Comedy, finely executed on ivory in Indian ink, in oval setting.

2123. Whole length portrait of Garrick, in oil, leaning against the bust of Shakspeare, with Temple of Shakspeare in his garden at Hampton. Purchased immediately after the decease of Mrs. Garrick.]

AN UNKNOWN PLAY. — A volume of old quarto plays recently fell under my notice, chiefly of the time of James II., William III., and Anne, as to one of which I am desirous of obtaining information. The address to the reader is singularly curious. The collection appears to have been bound considerably more than a century ago, and the list of contents in MS. is apparently of the same date; but, although the play stands number three, the index-maker has left the name blank; the title-page being torn out, and no clue to the name of the play being otherwise afforded.

In the address to the reader we are informed that—

"This play, since its coming to light, has so cleared itself and me from aspersion, that I am afraid what I shall now [say] will appear vanity, and a flourishing the colours after victory; but I think it not prudent to lay down arms when there is an enemy in the field: several stories that once wounded my reputation, and half smothered this play, still march up and down, and do me private mischief, and every day they get new detachments of additional inventions: 'Tis said I openly confest who I meant by the principal characters in the play, particularly by that of Bartolina. That this is false common sense and the character itself will prove. Is it possible I should be such a Bartholomew-Cokes to pull out my purse in a fair, and as soon as ever a knave tickled my ear with a straw (a little silly flattery) I should let go my discretion and perhaps my fortune? (For libels may prove costly things.) 'Tis known I am too guilty of the other extreme of reserv'dness. I do not often expose my writings, much less my thoughts naked."

On the next page the following passage occurs referring to Bartoline, an old lawyer, who is married to Lucinda, described in the *dramatis personæ* as "an ignorant, wanton, country girl":—

"Nor is any one old man more than another mimicked by Mr. Lee's way of speaking, which all the comedians can witness, was my own invention, and Mr. Lee was taught it by me. To prove this farther, I have printed Bartoline's part in that manner of spelling, by which I taught it to Mr. Lee. They that have no teeth cannot pronounce many letters plain, but perpetually lisp and break their words, and some words they cannot bring out at all."

Specimens are then given which are unnecessary here to insert. For the principal matters as to which I am desirous of being enlightened are — 1. What the name of the play may be? 2 Who was the author? and, 3. Who was Mr. Leo?

Now, was the Lee mentioned in the introductory observations Nathaniel Lee, who was an actor at one time, or was there any performer of that name in existence then? The reference to the taking away the city charter in the prologue, to a certain extent, fixes the date; for, after the revolution, it would not have been very safe to have given even an implied approbation to that arbitrary act.

There is also in the address reference to a worthy, whose rare portraiture brings immense sums at print sales. Talking of the Protestants in the "comedy," the author observes, "they are a sort of men who abuse that honourable name by taking it to themselves: and whilst they cry Protestant religion, Protestant religion means as much another thing as the chimney-sweeper did that cried 'mull'd sack.'"

What is the meaning of "Bartholomew-Cokes"? J. M.

[This comedy is entitled *The City Politics*, 4to, 1683, 1688, 1693. It was the production of John Crowne, whose dramatic pieces both in comedy and tragedy were acted with applause, though comedy seems to have been more peculiarly his talent. Eighteen of his plays are enumerated in the *Biographia Dramatica*, edit. 1812. The Earl of Rochester, to endamage Dryden, requested Charles II. to nominate Crowne to write a masque to be performed at court, which he brought out under the title of *Calisto, or the Chaste Nymph*, 1675. The conclusion of the Epilogue is addressed to the king, and contains a passage remarkable for its profaneness —

"You, Sir, such blessings to the world dispense,
We scarce perceive the use of Providence."

The favours Crowne received from our merry monarch induced him to join the Tory party, and soon after the pretended discovery of the Popish plot he wrote the comedy of *The City Politics*, in order to satirise and expose the Whigs. The scene is said to lie at Naples, but that is mere fudge, as everything is written so as to apply to the Londoners. The principal political characters are Lord Podesta, or chief magistrate; Crafty, his son; Bartoline; Dr. Panchy, and a Bricklayer. "There can scarcely be a doubt," says Genest, "but that three or four of these characters were meant for particular persons. Crowne denies this in his preface; but such denials prove nothing. The Bricklayer was beyond a doubt meant for College, who was called 'the Protestant Joyner.' Dr. Panchy was perhaps meant for Titus Oates. Bartoline was meant for some old Whig lawyer, possibly Serjeant Maynard." (*Account of the English Stage*, i. 399.) Lee, who performed the character of Bartoline, we take to be Anthony Leigh, who was a favourite actor of Charles II., and familiarly called by him *his actor*. Leigh became one

of his Majesty's servants is continued on the stage till 1693; minique in Dryden's *Spanish* he was painted for the Earl; borrowed the conjunctive *and* from the *dramatis personæ* of *Fair*, where Bartholomew Cokes is a very good representative simpleton.]

"LETE MAKE." — Will pose an explanation of the inscription, which is the church of Wellow, near

"For Jesu love and M
Pray for them that t

[*Lete*, in old English, is equivalent to "Wyth me thou."

We therefore think it possible the couplet means "Pray for those that legacy. With *lete* confession. But in order to decide confidently be requisite to know the exact church by the inscription especially to know whether it record of any charitable bequest having omitted to enlighten we can only offer a conjecture

ROMSEY ABBEY.—I shall any correspondent of "favour me with an account of the abbey of Romsey since the

[At the dissolution the lands granted in 1543 to the town of John Bellow and Richard Pi at the time of his death, 1553. It afterwards belonged to the by marriage to that of the St. Palmerston, father of the late lands from the St. Barbe of Hampshire, by Woodward and

POTT'S "SELMANE." — 1782, *Selmane*, a tragedy. Rev. J. H. Pott, afterwards Canon, you, or any of your ther it appears to have led to its representation on the stage. *Biog. Dramatica*, the Florence. Who are the

[It is doubtful whether the stage. The *dramatis personæ* Florence; Phalantus, his son; Alonzo, his brother to Alonzo; Selmane, daughter love with Marcius, and Florence.]

ATLANTIC CABLE TELEGRAPH.

(3rd S. viii. 204, 270.)

Was ever a message conveyed between England and America by the Atlantic Cable? At the time of the last failure I heard an opinion to the contrary expressed by a man eminent for his engineering attainments, which opinion I now find is shared by your correspondent, MR. PINKERTON, who says, that he "with many others have the very best reasons for believing that *there never was one word or signal passed between America and England, or vice versa, by the Atlantic Cable of 1858.*" This matter should be set at rest, and the truth made apparent; but how is that result to be attained, seeing that the information put forward emanated solely from an interested quarter—the Atlantic Telegraph Company itself? Ere we refer to the telegrams, let us make a note of the history of the cable.

In the laying of the first one, the Niagara (American) and Agamemnon were employed. The expedition sailed on Thursday, August 6, 1857, but had scarcely got four miles when the cable broke, and the boats were engaged in underrunning the cable, and repairing the defect till Friday afternoon, when the expedition started again. All went smoothly till four o'clock on the following Tuesday, when the signals suddenly ceased, the cable had broken in deep water about 280 miles from Valentia.

On the second occasion the same vessels, the Agamemnon and Niagara, reached their rendezvous in mid-ocean on the night of July 28, 1858; the ends of the cable were spliced on the 20th, and the two ships parted company—the one steering to the Old, the other to the New, World. On Thursday, August 5, the Agamemnon dropped anchor in Doulus Bay, Valentia, there being, it was stated, good signals between the Agamemnon in Ireland and the Niagara in America. The cable end was landed at three p.m., and taken to the company's station. Now for the telegrams.

1. Message received by the directors of the Atlantic Telegraph Company:—

"Valentia, Tuesday, 5 A.M. Newfoundland has commenced the use and adjustment of their special instruments for speaking. Last night, at 11.15, we received coiled current from them at the rate of forty per minute perfectly. They are now sending the usual letters for adjustment of instruments, and we have received from them the words, 'Repeat, please,' and 'Please send slower for present,' spelt in full. They have also sent the signals for repeat frequently, proving that, though receiving, the instruments are not yet adjusted with sufficient accuracy for them to get distinctly. I forward by this post the slip of signals first transmitted and received across the Atlantic by the company's instrument. The speed at which the letters come out seems faster than at Keyham, and the current are apparently as strong."

2. Message despatched on Monday evening, Aug.

9, from the directors in England to the directors in America:—

"Europe and America are united by telegraph. to God in the Highest; on earth peace, goodwill to men."

This message, including the addresses of senders and receivers, occupied thirty-five minutes in transmission.

3. Next we have messages exchanged between the Queen and the President of the United States that of her Majesty consisting of ninety-words was received at Newfoundland in six and seven minutes.

4. The President's message numbered 143 was received and occupied two hours in transmission.

5. On Tuesday morning, August 10, message received at Valentia from Mr. Cyrus Field:—

"Cyrus W. Field, Newfoundland, to Directors of Atlantic Telegraph Company, London. Newfoundland, 10 day. Entered Trinity Bay, noon of the 5th. Landed cable on the 6th. On Thursday morning, ship at St. John's two miles of shore cable with end ready for splicing. When was cable landed at Valentia? Answer by telegraph, and forward by letters to New York."

6. August 18: complimentary message from the directors of the New York, Newfoundland, London Telegraph Company, in reply to the auguring message from Directors of Atlantic Telegraph Company.

7. August 20: the first business message received, announcing a collision between the steamships Europa and Arabia. A message for further particulars sent from London, and answer received from Newfoundland in two hours and a half.

8. August 21: Daniel G. Tieman, Mayor of New York, sends message to the Lord Mayor, Robert Carden. It reaches London at six o'clock on Sunday, August 22, and his lordship replies the following day.

We hear nothing more of the cable till Monday, September 6, when it was reported from the company's offices that no intelligible signals had been received since one o'clock on Friday morning, September 3.

Not to encroach too much on your space, I have omitted the latter messages themselves. They all be found in the *Illustrated London News* of August 14, 21, and 28. PHILIP S. KIRK

UNCOMMON RHYMES.

(3rd S. viii. 320.)

For a rhyme to chimney, see the *Rejected Addresses* by H. and J. Smith. The rhyme I adopt is "slim knee." For a rhyme to me see Thackeray's *Novels by eminent Hands*, for tale of Phil Fogarty will furnish one; as thus "Search through the works of Thackeray — you'll find rhyme to month; He tells us of Phil Fogarty, of the 'fighting on one's own'!"

As to *orange*, allow me to suggest the following:—

"I gave my darling child a lemon,
That lately grew its fragrant stem on;
And next, to give her pleasure *more range*,
I offered her a juicy orange,
And nuts—she cracked them in the door-hinge!"

Even for "porringer" I fancy another rhyme may be found besides "Orange her," though it is not quite so good a one. I suggest—

"When nations doubt our pow'r to fight,
We smile at ev'ry foreign jeer;
And with untroubled appetite,
Still empty plate and *porringer*."

The only rhymes to *step* appear to be *demi-rep* (*Bon Gaultier Ballads*), or the forms *slep'*, *kep'*, &c.; of which *slep'* is used by Thackeray.

For a rhyme to *babe*, we have *astrolabe* and *Tippoo Saib* (Thackeray).

For a rhyme to *Mephistopheles*, we have *coffee-les*, as in the *Ingoldsby Legends*, which is a very mine of queer rhymes.

As to *pilgrim*, we might write—

"And many an ill, grim,
And travel-worn *pilgrim*, &c."

The subject is curious and almost inexhaustible.

WALTER W. SKRAT.

P.S. I had forgotten the word *window*. By the help of an interjection, we may form several rhymes to it; as *skinned*, *O' sinned*, *O' Scinde*, *O' &c.* But it may be accomplished otherwise, after a fashion, as thus:—

"Bold Robin Hood, that archer good,
Shot down fat buck and *this doe*;
Rough storms withstood i' the thick greenwood,
Nor cared for door or *window*."

Every word, in short, has some one which rhymes to it more or less perfectly. Even *frontier*, may, at a pinch, be paired off with *jauntier*.

The last of the examples given by W. C. B. I have heard differently worded, thus:—

"Our noble king a daughter had,
Too fine to lick a porringer;
He sought her out a noble lad,
And gave the Prince of Orange her."

I am reminded by this of an analogous composition, which I heard thus related many years ago: King Charles II. defied the witty, but profligate Earl of Rochester, to make a rhyme to the word *Libon*; when the favourite produced the following impromptu:—

"Here's a health to Kate,
Our master's mate,
Of the royal house of Libon;
But the devil take Hyde,
And the bishop beside,
That *would* make her bone his bone."

F. C. H.

The impossibility of finding an *English* word rhyming with "month" appeared to have been decided by the discussion in *The Athenaeum*. "Grunth," if correctly pronounced, would probably not meet the difficulty, and besides it is inadmissible as being a purely Indian word. The lisping correspondent of *The Athenaeum*, who suggested "dunth," made at least a bold attempt. Two other words, "step" and "Orange," can be matched with no similar sounds in English. If proper names, however, were permitted, one might say that—

In Essex there is many a Gepp,
Would fit you with a rhyme to *step*;
In Sussex, too, the name of Gorringe
Comes pretty near the sound of *orange*.

JAYDEE.

WASHINGTON NOT AN INFIDEL (3rd S. viii. 336.) With reference to what MR. MATTHEW COOKE says, I beg to say that I did not adduce Dr. Miller as an authority: nor do I say that he is not. All I said was, that he had examined the question, and that if your former correspondent asked him, no doubt he would furnish him with the evidence on which he had gone, *valeat quantum*.

LITTLETON.

NAPOLEON BUONAPARTE AND THE NUMBER 666 (3rd S. viii. 319, &c.)—In the various notices of this curious subject in "N. & Q.," no mention has been made of a pamphlet of which I have a copy. It is called *Proofs of Holy Writ, or England's Triumph over Buonaparte and his Armada; foretold in express Terms Seventeen hundred Years ago*, and dated "London, Jan. 1, 1804" (pp. 19). In this it is shown, first, *Λαρεῶν* (Latinus, or man of Latium), Italian, i. e. Buonaparte: the separate letters, being taken as Greek numerals, is equal to 666. And, secondly, that the name of the "First Consul" being spelt *Bonaparte*, is also equal to 666, according to the same method of interpretation.

Affixed to this pamphlet are the following extracts, cut out of some other work on the subject:—

"The Church of Rome is generally honoured as the beast; thus, number 666, the number of the beast, says the Beehive of the Romish Church. 1580, 'doe agree very well in one with this Greeke worde, ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ (*Ecclesia Italica*), which is to say, the Italian or Romish Church: for each letter in the Greeke makes one number—this maketh together 666. Apoc. xiii. 17.'"

"The Rev. Mr. Faber also prophesied the downfall of Buonaparte, the beast, from the thirteenth chapter of Revelations. These are the words:—'The beast rising out of the sea (Corsica), with 7 heads and 10 horns, and upon his head 10 horns and 10 crowns, is Buonaparte: this beast was to have reigned 42 months as Emperor of France. Buonaparte has nearly reigned this exact number of months; the dragon, i. e. the devil, gave him the power and great authority; and he cannot all, both great

and small, rich and poor, free and bond, to receive a mark in their right hand, i. e. Buonaparte has caused all persons to submit to his tyranny. The beast's number was six hundred, three score and six, which exactly corresponds with the numerical calculation of all the letters in Buonaparte's name, reckoning the letters according to the number affixed to each before the introduction of the figures: thus, N 40, A 1, P 60, O 50, L 20, E 5, A 1, N 40, the letters in his Christian name; B 2, U 110, O 50, N 40, A 1, P 60, A 1, R 80, T 100, E 5, being the letters of his surname, amounting altogether to 666—the identical number of the beast, i. e. Buonaparte. This divine adds: "That without the smallest doubt, as the truth of Revelation can never be questioned, so it follows that the Spanish patriots are destined to put an end to the reign of this beast Buonaparte." Well may Swift observe, that such commentators on the Revelations turn out prophets without understanding a syllable of the text."

And I have added the following from booksellers' Catalogues:—

"Wealth: the Name and Number of the Beast (666)." 18mo. (Bazster.)

"Lateinos . . . : being none other than the Pope of Rome," by Reginald Rabett. 8vo. 1835.

J. F. S.

QUOTATIONS (3rd S. viii. 332, 352).—In Sir W. Hamilton's *Introductory Lecture on Astronomy*, 1832, this verse—

"Darting our being through earth, sea, and air."—

is expressly quoted as Shakspeare's; but, since I made this query, I have discovered that the quotation is from the conclusion of Coleridge's "France; an Ode":—

"Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea, and air,
Possessing all things with intensest love,
O Liberty! my spirit felt thee there."

In my query, "one" was a misprint for "our."
Q. Q.

The lines—

"Our acts our angels are, or good or ill;
The fatal shadows that walk by us still."—

are by John Fletcher. H. FISHWICK.

"And lonely want retires to die."

This line, with one slight variation, occurs in Dr. (Samuel) Johnson's pathetic elegy "on the death of Mr. Robert Levett, a practiser in physick":—

"In mi-ry's darkest cavern known,
His useful care was ever nigh,
Where hopeless anguish poured his groan,
And lonely want retired to die."

SCHIN.

"Each in his hidden sphere of bliss and woe,
Our hermit spirits dwell,"—

is in the *Christian Year*, Twenty-fourth Sunday after Trinity. LYTTLETON.

"And while he was the Trojan eyeing," &c.

These lines are from *Homer Travestie*, book vii., published 1797. LOUISA JULIA NORMAN.

The epitaph, "Immutata peri," &c., about which

MR. KENNEDY makes inquiry, evidently owes its origin to Mart. I. xxxvii. 5, 6:—

"Diceret, infernas et qui prior iacet ad umbras,
Vive tuo frater tempore, vive meo."

J. W. M.

Painswick.

THE CHILDREN OF EDWARD III. (3rd S. viii. 298).—The true number appears to be thirteen, if not fourteen. Three sons died in infancy. My own investigations on this subject compared with the list given by Mrs. Green in her *Princesses of England*, vol. iii. p. 164, lead to the conclusions embodied in the following list:—

1. Edward, born at Woodstock, June 15, 1330; died at Westminster Palace, June 8, 1376; buried at Canterbury.

2. Isabel, born at Woodstock, June 16, 1332; died in England, April, 1379; buried in the Grey Friars' church, London.

3. Joan, born at the Tower of London, 1333; died at Loremo, September 2, 1348; buried at Bayonne [?].

4. William, born at Windsor, June, 1334; died 1335-6; buried at Westminster.

5. William, born at Hatfield, in winter, 1336; died infant; buried at York.

6. Lionel, born at Antwerp, Nov. 29, 1338; died at Alba, Italy, Sept. 1368; buried, first at Pavia, afterwards at Clare, Suffolk.

7. John, born at Ghent, in the winter of 1339-40 (Tyler and Holinshed), or in June, 1340 (Strickland and Green); died at Ely Place, London, Christmas, 1398; buried in St. Paul's Cathedral, London.

8. Edmund, born at King's Langley, June 5, 1341; died 1402; buried at Langley.

9. Blanche, born in the Tower, 1342; died at the same time and place; buried at Westminster.

10. Mary, born at Waltham, Oct. 10, 1344; died 1361; buried at Abingdon.

11. Margaret, born at Windsor, July 20, 1346; died 1361; buried at Abingdon.

12. Thomas, born at Windsor, 1348; died infant.

13. Thomas, born at Woodstock, Jan. 7, 1354; died at Calais, Sept. 8, 1397; buried at Westminster.

I know not whether we should add a fourteenth for the Paschal Issue Roll for 17 Edward III. records the expenses for the queen's uprising in April, 1343. It is possible that this may refer to the birth of the Princess Blanche, but it seems doubtful whether that can be the case. The place indicated is the Tower.

The elder Thomas, who died an infant, appears to have been almost entirely overlooked by genealogists. My authority for including him is Mrs. Green's list, quoted above. I hope to be able to render this list more perfect when I have leisure to examine the Issue Rolls for that period.

HERMENTRUDE.

FOREIGN TERRITORIAL DIVISIONS (3rd S. viii. 227.)—The following lists, collected from various sources, may afford the desired information:—

The Departments of the first French Empire were 86 in number, including Corsica, and were the following:—

Ain, Aisne, Allier, Alpes (Basses), Alpes (Hautes), Ardèche, Ardennes, Ariège, Aube, Aude, Aveyron, Bouches du Rhône, Calvados, Cantal, Charente, Charente (Inférieure), Cher, Corrèze, Corsica, Côte d'Or, Côtes du Nord, Creuse, Dordogne, Doubs, Drome, Eure, Eure et Loire, Finistère, Gard, Garonne (Haute), Gers, Gironde, Hérault, Ille et Villaine, Indre, Indre et Loire, Isère, Jura, Landes, Loire, Loire (Haute), Loire Inférieure, Loir-et-Cher, Lot, Lot-et-Garonne, Lozère, Maine-et-Loire, Marche, Marne, Marne (Haute), Mayenne, Meurthe, Meuse, Morbihan, Moselle, Nièvre, Nord, Oise, Orne, Pas de Calais, Puy de Dôme, Pyrénées (Basses), Pyrénées (Hautes), Rhin (Haut), Rhin (Bas), Rhône, Saône (Haute), Saône et Loire, Sarthe, Seine, Seine et Marne, Seine et Oise, Seine (Inférieure), Sevres (Deux), Somme, Tarn, Tarn et Garonne, Var, Vaucluse, Vendée, Vienne, Vienne (Haute), Vosges, Yonne.

The Belgian Departments were the thirteen following:—

Deux Nethes, Escaut, Forêts, Jemappes, La Dyle, La Lys, La Roër, La Sarre, Meuse (Inférieure), Mont Tonnerre, Ourthe, Rhin et Moselle, Sambre et Meuse.

The Departments of the Batavian Republic were ten in number, and as follows:—

Brabant, Frise, Frise (Est), Frise (Ouest), Groningue, Gueldre, Hollande, Overijssel, Utrecht, Zelande.

Switzerland was divided into nineteen Departments, named as follows:—

Appenzel, Argovie, Basle, Berne, Fribourg, Glaris, Grisons, Lucerne, S. Gall, Soleure, Schaffhouse, Schwitz, Tessin, Thurgovie, Unterwald, Uri, Vaud, Zug, Zurich.

In Savoy and Piedmont, were these eight Departments:—

Alpes Maritimes, Gènes, La Doire, La Stura, La Sesia, Marengo, Montenotte, Po. F. C. H.

Your correspondent M. J. B. will find "the names of all the departments which collectively formed the first French Empire, at the period of its greatest extent," at p. 353 of the *Almanach Impérial* for 1812. M. J. B.'s second query will, I think, be answered by consulting Houzé's "*Atlas Universel Historique et Géographique*, donnant les différentes divisions et modifications territoriales des diverses nations aux principales époques de leur histoire," etc. 4to. Paris, 1854.

J. MACRAY.

Oxford.

BIBLICAL VERSIFICATION IN ENGLISH (3rd S. viii. 201.)—When a schoolboy in Edinburgh, nearly forty years ago, I remember being told of a metrical version of the Old Testament as extant in the Advocates' Library, one distich of which I remember well,—

"And Jacob made for his son Josey
A little coat to keep him cosy."

There can be no difficulty in ascertaining the existence of such a volume. J. Bk.

AUTOGRAPHS IN BOOKS (3rd S. viii. 202, 284.) As an addition to this very interesting catalogue, the following may not be unacceptable. I possess a copy of Dr. Hurd's *Select Works of Mr. A. Cowley*, in two volumes, 1772. On the page preceding the titlepage of the first volume is this inscription:—"E Libris Gul. Cole ex Donis hon: Viri Hor. Walpole apud Strawberry Hill, Apr. 18, 1773. Dr. Hurd sent this Copy as a Present to Mr. Walpole, who before had purchased it: so he gave it to me." The corresponding page of the second volume bears a memorandum to the same effect, and nearly in the same words. Between the Latin and the English is Walpole's bookplate, with the motto "*Fari quæ sentiat*" above, and the name, "Mr. Horatio Walpole," below. These entries I apprehend to be of the handwriting of William Cole, the antiquary, who was the college companion of Walpole, and with whom he visited France in 1765. Of this work Dr. Johnson once expressed his disapprobation, as it was a mutilated edition; but about two years afterwards, referring to his former opinion of it, and the propriety of Dr. Hurd's publishing it, he said,—"Upon better consideration, I think there is no impropriety in a man's publishing as much as he chooses of any author, if he does not put the rest out of the way." W. C. B.

ORKNEY AND ZETLAND (3rd S. viii. 290.)—In reply to the query of A. O. V. P. I have to inform him that the *Deeds* and *Acts* relative to Orkney, were privately printed in 1840, under the editorial care of James Allan Maconochie, advocate, who was for many years sheriff of the county. The *Acts* formed a part of the second volume of the *Maitland Club Miscellany*, but a few copies were printed separately for presents. There was also printed by him another tract, entitled *Rental of the Provestrie of Orkney*, 1684, in quarto. They are each complete of themselves. T. G. S.

Edinburgh.

BAROMETRIC LEECHES (3rd S. viii. 249.)—Most of the readers of "N. & Q." have seen Cowper's report in a letter to Lady Heaketh (*Life and Works*, by Southey, vi. 82), of "a leech in a bottle" that was "worth all the barometers in the world;" and many have read in Jenner's *Lives of British Physicians*, p. 261, that—

"The leech, disturbed, is newly risen
Quite to the summit of his prison."

But much more definite information on the subject may be found in the *Pharmaceutical Journal* for August, 1849. In Dr. Merryweather's "Essay on the Tempest Prognosticator, 1851," there is a drawing and description of a very ingenious and beautiful apparatus contrived to enable the leech, in rising to "the summit of his prison," to announce his arrival by ringing a bell. It was placed in the Great Exhibition of 1851. See *Catalogue*, p. 66, No. 151. "Tempest Prognosticator, for the Protection of Life and Property." D.

BIOGRAPHICAL QUERIES (3rd S. viii. 287.)—George Frederick Meinhard was a Lutheran theologian, born April 5, 1651, at Ohrdruff, in the county of Hohenlohe; was educated at Jena and Wittenberg, at which latter place he took the degree of Doctor Theologiae in 1683. He died April 10, 1718. (Jöcher, *Allg. Gelehrt. Lexicon*.)

John Frederick Mayer, a Lutheran theologian, and highly esteemed preacher, whom not many of his time equalled in eloquence, was son of John Ulrich Mayer, and was born at Leipzig Dec. 6, 1650. At the age of seventeen he graduated Master of Philosophy at the University of his native city, and afterwards studied a year at Strasburg. He was made Licentiate of Theology at Leipzig, 1673, Doctor in 1674, and in 1684 Professor of Divinity in the University of Wittenberg. He died March 30, 1712. (Jöcher.)

Zachariah Benjamin Pocarus was Master of Philosophy, and pastor at Berg-Sultza, in Thuringia, and lived about 1677. (Jöcher.)

David Mill, a German Protestant theologian and orientalist, Professor of Theology and of Oriental Languages at Utrecht; born at Königsberg, April 13, 1692; died at Utrecht, May 22, 1756. (*Nouvelle Biographie Générale*.)

John Henry Mains, a philologist, son of a father of the same name, born at Durlach, March 11, 1688; died unmarried June 13, 1732, and bequeathed his valuable library, with a cabinet of coins to the University of Giessen. (Jöcher.)

Dublin.

'Αλιεύς.

ERASMUS "DE CONTEMPTU MUNDI," 1533 (3rd S. viii. 248.)—MR. HAZLITT points out what he rightly considers an error in the ascription of the English translation to this book, by Mrs. Wood, to *Gentian Heruet* instead of to Thos. Paynel.

In Herbert's *Ames* it is distinctly dedicated to "Queen Mary, Dowager of France, daughter and sister unto the Moste Victorious Kynges of Englande and France, by Thomas Paynel the translator."

Both Paynel and Heruet are distinguished for their laudable endeavours to teach the people by bringing into the *vulgar tongue*, for the benefit of

the unlearned, the works of Erasmus and other early writers; and it may probably rectify a mistake of Mrs. Wood, by saying that there was published the same year (1533) also from Berthelet's press, *De immensa Dei Misericordia*, in which we are informed that—

"This Sermon of the Greatnes of the Mercies of God, made by muste famous Doctour Mayster Erasmus Rotodamus, was translated oute of latine into englyshe, at the requeste of the moste honourable and Vertuous lady Margaret, Countesse of Salisburye by Gentian Heruet the translator."

It would seem, therefore, more probable that the authoress of *Letters of Royal and Illustrious Ladies* had quoted the wrong work, as translated at the instigation of the countess by Heruet.

In my wanderings among the booksellers I have picked up both the books alluded to, and although in fine and clean condition, both want a few folios at the beginning, including titles and introductory matter, which I vainly fancied I could have procured at the Museum, and for which the considerate binder had supplied the deficient leaves by the insertion of blank paper admirably matching that on which Berthelet had impressed his beautiful Gothic type. The books were evidently valued by a former proprietor, but both lettered on the back "Paynel," with the date "1553" in defiance of the colophon "M.D.XXXIII." A. G.

NICHOLAS FACCIO: INVENTION OF WATCH JEWELLING (3rd S. viii. 171, 215.)—With your permission I will add a supplement to my note upon the above. In the *Journal of the Clock-makers' Company* are the following entries:—

"1704, Dec. 11. A Special Court was called upon the occasion of Nicholas Faccio, Peter de Baufre, and Jacob de Baufre, having petitioned the House of Commons for an Act for the sole applying precious and more common stones in clocks and watches, and for the enlarging the term of their patent. Their reasons for such an Act were read, as also reasons of several members of the Court by way of answer; and it was ordered that the Master, Wardens, and Assistants should petition Parliament, and oppose the Bill.

"1705, Jan. 5. The Master reported there had been a constant diligence used in obstructing the Bill in Parliament, brought in on the petition of Nicholas Faccio, Peter de Baufre, and Jacob de Baufre, for the sole applying precious and more common stones in clocks and watches, viz. That the Parliament had been petitioned against the Bill, and that the Petitioners had been heard by Counsel before the Committee on the Bill, who had made such amendments to it that they thought it best to destroy it, and had therefore struck out all parts thereof, save the words 'Be it Enacted,' and reported accordingly. The Master also acquainted the Court, that in the proofs brought against the Bill there was an old watch produced, made by Ignatius Huggesford, that had a stone fixed in the cock and balance work that was of great use to satisfy the Committee; and it was ordered that the Renter Warden do buy the said watch, if he can, to be kept for the members of the Court.

"The same was bought accordingly of Henry Magson for 2l. 10s., he having bought it of Henry Seale, and it was placed in the master's hands."

The watch was exhibited by the company to the Society of Antiquaries of London, June 8, 1848. (*Archæologia*, xxxiii. 99.)

In the South Kensington Museum is a gold watch in a chased and embossed outer case; the gold dial is also chased. The maker's name is Debauffré, London. The diameter is one inch and three quarters. This watch was purchased at the Bernal sale for 11*l.* 10*s.* A. J. B. Beresford Hope, Esq., has a square green enamelled watch with a painted dial, the maker being Debauffer, London. I assume that both of these watches were made by one of Faccio's co-patentees. You will have observed the distinctions in the orthography of the names above-mentioned.

EDWARD J. WOOD.

5, Charles Square, N.

"TREEN," ETC. (3rd S. viii. 310.)—In Welsh—a sister of the Manx—"Tran" means a division, a hamlet, or tithing of a parish. This is peculiarly the case in South Wales. One of the hamlets of Llantrisant, Glamorganshire, is officially so called.

R. & M.

MARSHALL (3rd S. viii. 190, 258, 312.)—I observe that your correspondent J. A. P. dissents from my statement that the word *mareschalus* is a Teutonic Latin compound, signifying a shoer of horses. He pronounces it to be Teutonic with a Latin termination only. The word *scal* may very possibly, as he says, be derived from the Teutonic *shah*, a servant. I have always hitherto understood it as originating in the Latin word *calceus*, a shoe; but I will not defend this opinion in the face of the authorities which seem to militate against it; although I think something might be said in its favour, and that it has probability enough to give it at least an air of *vraisemblance*. Your correspondent is inclined to believe that the Teutonic word *mar*, a horse, may be derived from the Sanskrit, *marut*, the wind, which is emblematic of the creature's swiftness. This is a flight of imagination indeed! With about equal reason, surely, we might attempt to extract *mar* from the Hindostani verb, *marna*, to strike, inasmuch as it is a prominent characteristic of the animal in question to strike the ground with his resounding hoofs.

"Quadrupedante putrem sonitu quatit ungula campum."

H. A. KENNEDY.

Gay Street, Bath.

THE IMPERIAL EAGLE (3rd S. viii. 291.)—I have been in the Kaiser-Saal at Frankfort, but made no notes. One point, however, I wish to mention, which MR. WOODWARD, perhaps intentionally, touches. He says, "The eagle was, I think, single and uncrowned; and on this point also I should be glad of information." I believe there is no doubt that the eagle with two heads, diademate, and crowned, belongs to the Emperor

alone. The eagle single headed, and not diademate, belongs to the designated successor to the empire, the king of the Romans. The eagle on a chief, constantly appearing in coats "rewarded" by the Emperor, is also, as far as my experience and notes serve me, usually single-headed; but not always, as for instance, in the coat of William Knight, Fellow of New College, Apostolic Prothonotary, and afterwards, in 1541, made Bishop of Bath and Wells by Henry VIII. His coat, still in perfect preservation, carved on stone over the entrance doorway of the house built by him at Horton, near Sodbury, in Gloucestershire, and repeated, also in stone, on the mantelpiece of one of the rooms, shows an eagle double-tête dimidiated, in chief, united to a sun in splendour, dimidiated, in base. This coat, slightly differing in detail, is in the Hall at New College, and is blazoned on p. 58, vol. ix., of the *Archæological Journal*, in a paper on the New College Windows, by the late Mr. Winston. That accomplished writer was deceived, as so often happens to Englishmen, by the strings of the hat which surmounted this shield. He says,—

"It was originally surmounted by a cardinal's hat, of which only the strings remain."

Then, having mentioned the gift of arms by the Emperor Maximilian, and the fact of his being made bishop in 1541, he goes on to say,—

"It is difficult to reconcile the existence of the cardinal's hat with this statement, except on the supposition that it formed part of the original grant of arms."

Knight, the recipient of the imperial augmentation, never was a cardinal; and the hat had nothing to do with the arms. It was merely the prothonotary's hat, which, like the bishop's hat also, is of exactly the same shape as the cardinal's, but differs signally in colour. There is a very good example of a prothonotary's hat in the window No. 2038, in the South Kensington Museum.

D. P.

Stuarts Lodge, Malvern Wells.

SIR JOHN MASON (3rd S. viii. 309.)—MR. TUCKER will find no less than six and twenty references to Sir John Mason's name in the *Calendar of State Papers*, 1547—1580 (Lemon). The first notice is in 1554, when he was Treasurer of the Chamber under Queen Mary. In 1558 that Queen made him in addition Master of the Ports; the salary for both offices being 240*l.* a year, and 12*d.* a day. He continued to be employed by Queen Elizabeth in various ways till 1563, when his death is noticed on April 23. It would appear also that he was one of the clerks of the parliament.

D. S.

SEALS OF THE EMPEROR OF GERMANY (3rd S. viii. 291.)—MR. J. Bertrand Payne, in a recent tour in Central Europe, catalogued the series of imperial seals to be seen in the Kaiser-Saal at

Frankfort-on-the-Main. A set, at his instigation, was purchased by that great seal collector, Dr. Kendrick, of Warrington, and a duplicate set by the Trustees of the British Museum. The courtesy of the former, which is proverbial, would no doubt furnish Mr. Woodward with information, or with casts of any seals he might desire.

PUG'S PUGSTILES.

Miscellaneous.

NOTES ON BOOKS, ETC.

Epigrams, Ancient and Modern: Humorous, Witty, Satirical, Moral, and Panegyric. Edited by Rev. John Booth, B.A. (Second Thousand.) (Longman.)

If we differed from several of our influential contemporaries when we expressed a very favourable opinion of the first edition of the present Collection of Epigrams, the public have shown by the rapidity with which that edition has been exhausted, that they were on our side. Mr. Booth has altered and improved the collection—made some judicious omissions, and as many judicious additions, so that he may well expect a continuance of that success with which his first attempt was crowned.

Report on the Cheap Wines from France, Italy, Austria, Greece, and Hungary; their Quality, Wholesomeness, and Price, and their Use in Diet and Medicine. With short Notes of a Lecture on Wine, &c. By Robert Druitt, Member of the Royal College of Physicians of London, &c. (Kenshaw.)

There are thousands of educated men amongst us, who, unable to drink beer and unwilling to drink spirits, would gladly take a little wine, if they could get it pure and good at a reasonable price. This being impossible with our old-fashioned Port and Sherry, Dr. Druitt's volume will be a great boon to this large class of persons. His name and position is a guarantee for the honesty of his reports; and as we can confirm his judgment upon one class of wine—the Austrian wines of M. Schlumberger's growth—we feel confidence in the opinion which he has given of the wines of other countries; those, therefore, who desire to know what will best suit them among the cheap wines now coming into favour, will do wisely to invest a few shillings in Dr. Druitt's Report.

De La Rue's Improved Red Letter Diaries, Calendars, and Memorandum Books for 1866.

We have so often praised, and that most deservedly, the beauty and taste exhibited in the getting up of the MESSRS. DE LA RUE'S YEAR BOOKS, that we may perhaps have given an impression that in those graces lay their chief excellence. This is by no means the case. The amount of available and practical information for daily use, which is judiciously compressed within their moderate dimensions, those only can appreciate who have been, like ourselves, in the daily habit of referring to them—

"Those best can prize them, who have used them most."

The name of Mr. Glaisher is a guarantee for the accuracy of the scientific division of these works; and the miscellaneous tables have obviously been prepared by equally competent hands. Our notice would be incomplete if we passed over unobserved the marvellous Photograph of the Moon by which they are illustrated.

Messrs. Longman & Co. misuses to be of considerable Diary of the Right Hon. W. 1783 to 1809." A new edition of the British Empire," national History of the Reformation; and a "S. Fliedner of Kaiserwerth" (Kaiserwerth, it will be a useful attempt yet made in a sisterhood for charitable the same publishers.

Messrs. Sampson Low which, as the result of man interesting subject, is likely to "A History of the Gipsies Language, by Walter Sim introduction, Notes, and a sent, and Future of Gipsy

Notices to C BOOKS AND WANTED

Particulars of price, &c., of the gentleman by whom it is required given for that purpose.

CHALICE (JOURN.), A DEMONSTRATION WHICH CANNOT BE FURNISHED OF HIS CHURCH, IN ALL TIMES WORLD, 12mo.

Wanted by G. W. Naylor, Esq.

In consequence of the great number waiting for insertion, next week's pages.

A. D. A. The arms, gales, thr of Disney; while gales, three feet and ermine, a chevron sable before to the family of Fermanor. Perhaps more information respecting the Anna is not Crooked Staff the print for of?

R. I. The Revolt of Flanders 8vo, 1848, is by Joseph Robinson, J. W. The Dialogue between noticed in "N. & Q." 3rd S. vi. 11

T. H. Brillon will find the or fully in our First Series. We see article by Sir Emerson Tennent is ASCHAM BROWN. Mr. Rycroft

R. G. S. (Edgmond.) We do Herald's College similar to Mr. i Mr. Sims would no doubt satisfy iitations are included in his book G. C. The line—

"Thoughts that breathe from Gray's Progress of Poesy

T. B. We have already had j one especially in our 1st S. vii. 507

C. H. (Ripon.) It is impossible the papers. Our impression is th

P. T. DANA. Queen Square, Queen Anne, in compliment to Anne Square. The statue was no

F. La Philosophie de l'Histoire parolonym. This work is by Tuli of Allen's Modern Judaism, 1816,

H. Fawcett. For the origin see "N. & Q." 1st S. ix. 384.

G. P. Only one volume was j The large paper copies with all th

S. L. For the phrase "Wha 3rd S. i. 171, 279.—See Dry

"Where sold he bargains, whip-st

"NOTES & QUERIES" is reg

CURE OF ASTHMA BY DR. L. Chester Villas, Clarendon Road asthma, with tightness of breast almost all kinds of medicine and Loock's Wafers gave me immu T. C. FIELD, 6, Talbot Terrace, I stant relief to asthma, consuming the breath, throat, and lungs. E box. Sold by all Druggists.

LONDON, SATURDAY, NOVEMBER 11, 1865.

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Notes on Books, &c.

Notes.

MR. EDEN'S EDITION OF BISHOP TAYLOR'S WORKS.*

Coleridge observes:—

"I have not seen the late Bishop Heber's edition of Jeremy Taylor's Works; but I have been informed that he did little more than contribute the Life, and that in all else it is a mere London bookseller's job."

This so-called "Heber's edition" is admirably superseded by that of the Rev. C. Eden and the Rev. A. Taylor. I have lately become possessed of a copy of this last, and even a cursory glance at the references to quotations, collations of text, and indexes with which it is amply furnished, produces a strong impression of immense erudition as well as immense industry. One thing however struck me very much, and that is, the extraordinary *arrangement*, or rather *want* of arrangement exhibited in this edition. As the short advertisement (for there is no preface) prefixed gives no explanation of this, I venture to make it the subject of a query, especially as MR. EDEN is a correspondent of "N. & Q.," and has lately referred to his edition in this present volume, p. 163.

* "The Whole Works of Bishop Taylor, with a Life of the Author by Bishop Heber. Revised and corrected by the Rev. C. P. Eden, M.A., Fellow of Oriel College, Oxford. In Ten Volumes. London, 1851."

In the first place, vol. iii. instead of commencing with the author's *Life*, begins with the *Clerus Domini* and other treatises, while the *Life* comes in at the end of the volume. Then the *Clerus Domini* is followed by a *Dedication of Grammar*, and is separated by three pieces from what ought immediately to follow it—viz. the *Rules and Ad-vices to the Clergy*: these two pieces we should naturally expect to find placed after *The Whole Duty of the Clergy*, which is given in vol. viii. After the *Rules* comes a *single sermon* separated from all the rest of the bishop's sermons. Here, however, I can readily conjecture that this single sermon was not discovered by the editor till the other volumes had been printed; but this is left to conjecture.

In vol. iv. we have the 'Ενιαυτός, or Course of Sermons for the Year: the *Supplement* to this appears in the middle of vol. viii., following the *Worthy Communicant*!

In vol. v. is given the *Apology for Set Forms of Liturgy*, and in vol. viii. we have the *Collection of Offices or Forms of Prayer*, which ought to follow the former, more especially as the preface to these two pieces is the same, excepting three additional sections prefixed to the *Collection of Offices*, which are given by themselves in this edition, apart from the rest of the preface, to avoid a long reprint.

In the title-page of vol. iii. (at least in my copy) there is a curious printer's error, which states this edition to be "In Twelve volumes" instead of in *ten*.

It would have been well if the charges against Bishop Taylor with reference to *The Liberty of Prophesying* had been more fully entered into and answered, than they are in Bishop Heber's reply to Orme. Coleridge, who heartily admired and loved the good bishop, has yet brought the heaviest charges against him, which he speaks of as proved; and has thrown out painful suspicions which he desires to see disproved. Thus, in speaking of the importance of collating the several editions of Taylor's "most popular" and most remarkable work, "particularly the first, printed before the Restoration, and the last published in Taylor's lifetime, and after his promotion to the Episcopal Bench," he says:—

"Indeed I regard this as so nearly concerning Taylor's character as a man, that if I find that it has not been done in Heber's edition, I will, God permitting, do it myself."

Again, he says:—

"O! had this work been published when Charles I., Alp. Laud, whose chaplain Taylor was, and the other Star-Chamber Inquisitors, were sentencing Prynne, Bastwick, Leighton and others, to punishments that have left a brand-mark on the Church of England, the *sophistry* might have been forgiven for the sake of the motive, which would then have been unquestionable. Or if Jeremy Taylor had not in effect retracted after the Restoration; if he had not, as soon as the Church had gained

broadsheet mentioned, which I have not seen noticed elsewhere, an account of which would be very acceptable; it is entitled:

"Toleration Tolerated; or, Bishop Taylor's Opinion concerning Toleration of Religion, with some Observations thereon. Lond." N. d. folio.

In Heber's *Life*, Taylor's Northern Episcopate is a mere blank, but it is hard to believe that there are no materials extant from which we could get an outline of his actual position, his life and history, while in that "place of torment," the see of Down. The valuable letters supplied by Mr. EDEN from the Carte MSS. throw considerable light on the state of affairs, but make us long for a detailed account of the seven weary years the good bishop spent in his troubled see. However, to speak of what is clearly practicable, the biographer of Taylor ought to give a concise account of the state of ecclesiastical affairs in the north of Ireland during these seven years, as far as our present knowledge goes. Such books as Dr. Reid's valuable *History of the Presbyterian Church in Ireland*,* as well as the historical writings of churchmen, will supply materials for this purpose. Taylor, though the gentlest and most tolerant of men, was placed in a position of much odium. There was a large colony of Scots in the North of Ireland, and they belonged to the most extreme and violent section of the Covenanting party. They had been supplied at their own earnest request† with ministers from Scotland who were chosen vessels of the Covenant. During the troubles, these ministers took possession of the churches and parishes of the ejected ministers of the Established Church. At the Restoration, the old form of church government and worship, never having been abolished by law in Ireland, was immediately set up; consequently, Bishop Taylor, about three months after his consecration, at his

* Edinburgh and London, 1834—1837. This is a work of research, ability, and historical importance. The learned author had made collections for a third and concluding volume, which unfortunately has never appeared. With an eye to a new edition, it may be observed, that an index to the work is much wanted; and that Dr. Reid had only the mutilated edition of Blair's *Memoirs* to refer to, when he was preparing his work.

† See *The Humble Petition of the most part of the Scottish Nation in the North of Ireland to the General Assembly of Scotland, July 1642*, and also that of August 1643, in which they desire "a competent number of Ministers that may erect Christ's Throne of Discipline, and help to bring in others," lest "in the meantime the Prelates and their Faction may step in and invest themselves of their old tyranny over our consciences, who if they once shall see us possessed of our own Inheritance, those Canaanites dare not offer to thrust us out." And in the language of the Canticles, they affectingly declare: "We have chosen you curators to your little young sister that wants breasts; there is none in earth to take her out of your hand." (*Records of the Kirk of Scotland*, edited by Peterkin, Edinb. 1843, pp. 331, 345-6.) Dr. Reid gives the first Petition entire, but omits the choicest parts of the second.

first Visitation, which he held at Lisburn,* was compelled to declare thirty-six churches vacant, after vainly using every means to conciliate the Scotch ministers in possession. This proceeding is thus recorded by W. Row in his *Life of Robert Blair*: †—

"April, 1661. In Ireland, one Taylor, made a bishop, did tyrannise over honest ministers, so that he deposed all the Presbyterian ministers in the north of Ireland, the most part whereof were Scotsmen."—P. 384; cf. p. 418.

It certainly was a hard case for the Presbyterians: their ministers were not only deprived of their livings and livelihood, but "debarred from the exercise of their ministry, and forbidden, under heavy penalties, to preach, baptize, or publicly exhort their suffering people." The only excuse for the intolerance of the Government is to be found in the violent and seditious character of the Presbyterians, and in the fact that toleration, in those unhappy times, was not admitted or allowed by any party. Taylor would never have countenanced the proceedings of the Government had he not been firmly convinced that the Presbyterians would neither give nor receive toleration.‡ He retained his bishopric against his own

* See the account of Bishop Taylor's first Visitation, given by Mr. Adair of Cairncastle in his MS. *Memoirs*, and quoted by Dr. Reid, vol. ii. pp. 344—346.

† "Famous Mr. Blair," or "precious Mr. Blair," as his admirers styled him, was son-in-law to Sir Hugh Montgomery, an Ayrshire laird, who was one of the chief planters of the Scottish Colony in the North of Ireland, and was created Viscount of Ardes by James I. Blair's memoirs are full of curious details respecting the state of ecclesiastical affairs in the diocese of Down. Having been presented to the living of Bangor in 1638, he arrived there from Scotland in time to see and convert his prelate predecessor, that "most naughty man," John Gibson, who was guilty of being Dean of Down. However, "the dying man professed great repentance that ever he was a dean," and made such an edifying end, that "some hearing his speech, and comparing it with his former ways, gave out that it was not he that spake but an angel sent from heaven." Nor less curious is his account of the ingenious, but not very creditable, device by which Bishop Echlin induced him to submit to episcopal ordination. It is to be noted that Stevenson's edition of these *Memoirs*, first published in 1754, contains but a portion of them, and even that greatly curtailed and abridged. In 1846, the learned Dr. M'Crie for the first time printed the whole MS. of Blair's Autobiography with the Supplement and continuation by Row, and edited it with his usual care and ability. I fear that "famous Mr. Blair" is not likely to take his place among "the Apostles of the Covenant" in the National Portrait Exhibition of 1866, as Dr. M'Crie was "not aware that any portrait of him exists."

‡ Taylor says of them in his University Sermon: "They are not content that you permit them, for they will not permit you, but 'rule over your faith,' and say that their way is not only true, but necessary; and therefore the Truth of God is at stake, and all indifference and moderation is carnal wisdom, and want of zeal for God: nay, more than so, they preach for Toleration whom themselves are under the rod, who when they got the rod into their own hands thought Toleration intolerable."

light on the uses of the immense bowls and vessels of metal, which Herodotus so often describes as having been dedicated to the shrines of Delphi and Delos, and other temples? The Samians gave one of brass to the Temple of Juno (L. iv. c. 153), and at a spot between the Borysthenes and the Hypanis was a cauldron six times as large as that dedicated by Pausanias at the mouth of the Pontus (*ib.* c. 81.) Another suggestive incident is mentioned by Herodotus. Pausanias, after the battle of Plataea, discovered amongst the baggage-waggons of Mardonius sacks which concealed *kettles* (ἀβηρες) of silver and gold. Were these only the ordinary equipments, which Homer so often describes (ἀβηθ' αὐμφα-νόεσσα) amongst the paraphernalia of his military heroes? Or did the Persians, in the reign of Xerxes carry the regimental kettles in their van, like the Janizaries of Amurath and Mahomet II.?

J. EMERSON TENNENT.

KNIGHTS AND BANNERETS.

To the volume of Rishanger's *Chronicles and Annals*, recently edited by Mr. Riley (in the Master of the Rolls' Historical Series), is appended a short glossary, of which the following is an item:—

"BANERETTUS (441): a knight banneret. The knights banneret led their vassals to battle under their own flag; they were an intermediate order between the simple knight and the baron."

The passage in p. 441, to which reference is made, is admitted in a foot-note to be "evidently imperfect." It stands thus:—

"Scoti . . . delituerant in quodam passu fortissimo, ut nos explorarent, et irent de banerettis nostri exercitus, cum sometariis, ut moris est guerræ, ut illos et equos suos salvarent."

It seems to me corrupt as well as imperfect, and I think very doubtful whether it has anything at all to do with knights banneret or banners.

Another term, which is unnoticed in the glossary, "*Miles vexillifer*," is really used by the chronicler for a banneret: as when he states that, at the battle of Evesham in 1265, twelve bannerets were slain with the Earl of Leicester:—

"Ceciderunt cum eo, in illa pugna, *Milites vexilliferi* duodecim, videlicet, Henricus filius ejus, Petrus de Monte forti, Hugo de Dispensariis justiciarius Angliæ, Willelmus de Mandevilla, Radulphus Basset, Walterus de Crepingge, Willelmus de Eboraco, Robertus de Tregoz, Thomas de Hostelee, Johannes de Bello Campo, Wido de Balliolo, [et] Rogerus de Rowlee; alii quoque minoris gradus in multitudine magna [*i. e.* with a great number of knights of the lower grade]; scutiferorum et peditum, et maxime Wallensium, numero excessivo."

From not perceiving the reference from the words "*alii minoris gradus*" back to the "*milites vexilliferi*," the editor has misprinted this passage,

placing a comma after *gru magna*.

So in p. 21 it is stated Northampton in 1264, the *lites Vexilliferos quindecim* (1 and moreover about forty and not a few *scutiferos*, or

In regard to the glossary grade of banneret, given by remarked that, whilst it is senting that many banneret yet it is evident from the battle of Evesham, and on the field of battle were is, that one was a distinct other of chivalry only.

baroniam, and also by knight were always made by per were of two grades. A by the accolade, and raised banneret by cutting off t which was thus made to the standard of the sovereign chief. The distinction of be traced through the rol continually in the chronic able how much it has been many authors and editors to be most conversant with

On turning to the Index my eye was attracted by more unaccountable misentry:—

"Opa, Edward I. builds

But the statement of t is, that, during the camp the losses of the royal force that—

"Coactus est Rex intrare he was driven to take refuge being said of his building place indicated as "Opa"!

CHARE TH

In Nares's *Glossary* I find

"*Chare Thursday*. The Th corrupted, according to the full from *Shear Thursday*, being shaving, preparatory to East Thursday:—

"Upon *Chare Thursday* Cl disciples, and bad them eat it, blood."—*Shepherd's Calendar*.

"If a man aske why *Shear* may say that in holy churche our Lordes super day. It is al *Thursday*, for in old faders day shere theyr hedes, and all theyr hedes, and so make them For on Good Fryday they do but suffre penance in mynde

fred his passyon for all mankynde. On Ester even it is time to here theyr service, and after service to make holy daye."

"Then, as Johan Bellet sayth, on *Sher Thursday* a man sholde do poll his here, and clype his berde, and a preest sholde shave his crowne, so that there shold nothinge be between God and hym."—*Festral, quoted by Dr. Wordsworth, in Eccles. Biog. vol. i. p. 297.*

In my edition of Brand's *Popular Antiquities* (revised by Sir Henry Ellis), London, 1841, in the chapter headed, "Shere Thursday, also Maundy Thursday," the same derivation is given; and in one of the notes a passage is quoted from the *Gentleman's Magazine*, in which the writer says:—

"Maundy Thursday, called by Collier *Shier Thursday*, Cotgrave calls by a word of the same sound and import, *Sheere Thursday*. Perhaps—for I can only go upon conjecture—as *sheer* means *purus, mundus*, it may allude to the washing of the disciples' feet (John xiii. 5, *et seq.*), and be tantamount to clean. See ver. 10, and Lye's *Saxon Dictionary*, v. *scip*. If this does not please, the Saxon *scipan*, signifies *dividere*, and the name may come from the distribution of alms upon that day; for which see *Archæol. Soc. Antiq. vol. i. p. 7, seq.*; Spelman, *Gloss. v. Mandatum*; and Du Fresne, vol. iv. p. 400. Please to observe too, that on that day they also washed the altars: so that the term in question may allude to that business. See Collier's *Eccles. Hist. vol. ii. p. 197.*"

Now *Chare Thursday* is the correct expression, and has nothing whatever to do with *shearing* or *sheer*, or *scipan*; and I am quite astonished at Brand's ludicrous derivation of the word, as in one of the chapters immediately preceding that on *Shere Thursday*; viz. in the chapter on *Mid-Lent Sunday*, he tells us that the Sunday before Palm Sunday was formerly called *Care* or *Carr Sunday*, and gives the correct etymology of the name from the German *Char* or *Kar*, without, however, having any idea that *Shere* is only a corruption of *Chare* = *Char*, *Care*, or *Carr*.

In Germany, up to the present day, Passion Week is called *Charwoche*, and Good Friday *Charfreitag*. But in former times *Char* was prefixed to every day of Passion Week, and we find *Char-montag* (*Chare Monday*) *Chardienstag* (*Chare Tuesday*), &c. The origin of *Chare Thursday* is therefore evident. *Char* is an old German word, signifying *luctus, sollicitudo*; Goth. *kar, kara*; Old Sax. *cara*; O. H. G. *chara*; A.-S. *cearu, caru*, allied to Lat. *cara*, &c.

The original signification *Chare* having become obsolete, a word of similar sound was substituted in its place, and hence *Shere Thursday*. In like manner we have the tavern signs, *Goat and Compasses* for "God encompasseth us," *Bell and Savage* for "La Belle Sauvage," *Cat and the Fiddle* for "Le Chat Intidèle," and many other expressions.

This matter has possibly been satisfactorily cleared up in some more recent work than my edition of Brand; but I presume my explanation of *Shere Thursday* will be new to many of your readers.

J. C. HAHN, Ph. D.

Heidelberg.

LORD PALMERSTON'S BIRTH-PLACE.—Not having seen any other allusion to the circumstance mentioned below, I send you a cutting from *The Queen* of Oct. 28, where I have met with it:—

"It is generally said that he was born at Broadlands on the 20th of October, 1784; but this statement has been called in question, so far as the place is concerned, and Dublin has been suggested very confidently. Feeling a little curious, we turned to the *Gentleman's Magazine* for the proper date, but found no record of the illustrious little stranger's advent. We then turned to the *European Magazine*, where we read the nobly simple announcement under the head of October, 'Lady Palmerston of a son.' This is every letter they could spare for one whose exit was to be a memorable event in our history. Not quite satisfied, we pushed our inquiries as far as the old *Scots Magazine*—a serial of good standing at that day. We were startled to read as follows: 'Oct. 20, at Park Street, Westminster, the lady of Lord Viscount Palmerston of a son.' If this is true, Lord Palmerston belongs neither to Hampshire nor to Ireland, but to that Westminster where he was so conspicuous for almost sixty years."

As Park Street is in the parish of St. Margaret's, it might be worth while to institute a search.
B. H. C.

LORD PALMERSTON.—Small and trifling facts (to say nothing of great ones) have often remained unexplained, because they were not inquired into while still fresh in the remembrance of persons acquainted with them. On this ground I offer a personal query about our late Premier. For years past the artists in *Punch* have made us familiar with the typical Lord Palmerston, often representing him with a flower or sprig in his mouth. What is the authority for this? We are accustomed to see ostlers and hangers-on about stable-yards mumbling a bit of straw or a flower-stalk, but gentlemen do not do so; and surely our late Premier was a gentleman *par excellence*. Those in the habit of frequently seeing him, can say whether he ever acquired a trick so strange and ungraceful.
J.

ZADKIEL'S PROPHECY ON LORD PALMERSTON.—In *Zadkiel's Almanack* for the year 1865 (p. 48), there occurs the following paragraph:—

"The Nativity of Lord Palmerston, born 27th October, 1784.—In the month of April, about the seventh day, the evil Saturn will transit the place of the Sun by retrograde motion, which is very threatening for health, and may well denote his resignation or his overthrow. But we find some serious trouble or suffering as early as in December, 1864; and then we find the great eclipse of the Sun on the 19th of October, close on the place of the Sun at his birth. This, if he overcome the earlier evil influence this year, will I expect put an end to his power and endanger his life."

This horoscope and Lord Palmerston's lamented death, the day before the eclipse, present a remarkable coincidence.
G. H. OF S.

SIR FRANCIS DRAKE.—In an old black-letter copy of *Lanquet's Chronicle*, 1559, is the following MS. note:—

"Where Drake first found, there last he lost his name;
And for a Tomb left nothing but his fame.
His body's buried under some great wave:
The sea that was his glory was his grave.
Of whom an Epitaph none can truly make,
For who can say, 'Here lyes Sir Francis Drake'?
Drake whome the encompass world so fully knew,
Whom both y^e Poles of heaven at once did view.
If men are silent, sun and stars will care
To register—then follow Traveller."

HENRY T. WAKE.

Cockermouth.

CONSECRATION OF ARCHBISHOP PARKER.—The following extract from Dr. Pusey's recently published work, noticing a curious circumstance in reference to this affair, seems to deserve a place in the pages of "N. & Q.:"—

"It has indeed escaped observation that the form adopted at the consecration of Archbishop Parker was carefully framed in the old form used in the consecration of Archbishop Chichele a century before (as I found by the collation of the Registers in the Archiepiscopal Library at Lambeth, now many years ago). The form used in Chichele's time I could not trace further back. Its use was exceptional, having been resorted to at a time when the English church did not acknowledge either of the claimants of the papacy. The tradition of that consecration was only a century old. It was of the providence of God that they had that precedent to fall back upon. But the selection of this one precedent (amongst the number of Archbishops, consecrated in obedience to papal bulls, in which case the form was wholly different) shows how careful Parker and his consecrators were to follow the ancient precedents."—P. 232.

E. H. A.

COINCIDENCE.—In *Cupid's Whirligig*, a comedy in five acts, 4to, Lond. 1607, attributed to E. Sharpham, is the following remark on Woman:—

"Since we were made before you, should we not love and admire you as the last and most perfect work of nature. *Man was made when Nature was but an apprentice; but Woman when she was a skilful mistress of her art.*"

This old comedy is rarely to be met with, and is not likely to have fallen in the way of Burns; who, however, in one of his songs has hit upon the same idea, and almost the same words as the passage marked in italics. Speaking of Nature, Burns says:—

"Her 'prentice han' she tried on man,
And then she made the lasses O!"

A HERMIT AT BARNSBURY.

CURIOUS COINCIDENCE.—In the *Times* of Oct. 31, a correspondent of that paper, J. G. Medland, draws attention to a coincidence in the description of two events recorded, one in a review of *Miss Berry's Journals*, and the other in the account of Lord Palmerston's interment. It is perhaps worthy of a place in "N. & Q." The events are singular in their coincidence, but it is singular that both should be described in the *Times* of the same date, that of Saturday the 28th.

In the review of *Miss Berry's Journals* the fol-

lowing passage occurs, funeral of Lord Nelson:

"The only really impressive the coffin touched the ground which but a few minutes before lay down at once a torrent of rain of wind arose, the violence of which was more than the moment at which it occurred."

In the account of Lord Nelson's funeral the following passage occurs

"When he (the Dean) came over the Abbey, enveloped in a dense cloud of incense, the sight of his face was a sight. From out of this the Handel's anthem, 'His body'."

TENNYSON.—It appears to have been published, in America, by Tennyson, containing a list of names. Is there no legitimate copyright in this? It is an international copyright case.

Que

AM BEING, WAS BEING, any of your correspondents authorship, and as to the correctness or incorrectness of English grammar; I mean "to be" is in some of its uses to some other of its own a passive participle? It is evidently gaining favour and speakers, some of whose reasons for the use of some that such introduction between the words "am" and the passive participle "being" differs ("was beaten," is questioned English passive verb is of continued passiveness required; but does the referred to meet the want from awkwardness?

EARLDOM OF CAITHNESS, a full pedigree (showing ascendants) of the descent of the fourth Earl of Caithness, the Sinclairs of Ratter. remote descendants of the family the pedigrees I was

229, Clarendon Villas, Pl

CAMBRIDGE, AUTHOR of your correspondents, M:

chapters on nine pages), written to give "copy-right"? Who wrote this Fifth Part? Who was the man shadowed by "J. S."?

GEORGE STEPHENS.

Cheapinghaven, Denmark.

FITZGERALD PEERAGE.—Is there a pedigree extant of the extinct family Fitzgerald of Dromana, Lords of Decies? I am aware of the notice of the family in Lodge's Peerage.

KILLONGFORD.

HORACE GUILDFORD.—In 1834, and subsequent years, Mr. Effingham Wilson, of the Royal Exchange, published a periodical entitled *The Parterre of Fiction, Poetry, History, and General Literature*. This was a constant source of agreeable reading to me in my school days; and having lately become repossessed of four volumes of the work, I can hardly state the satisfaction with which I have re-read tales and stories which interested me so much thirty years ago. One of the writers, Horace Guildford, was very versatile in his contributions. Poetry and fiction were no strangers to his pen. A series of tales, under the general head of "Manorial Archives," are written with much dramatic power, a deep acquaintance with mediæval manners and customs, and freely enriched with quotations from early literature. I offer no critical opinion of their value further than to say, as a boy, they pleased me greatly; and now, after twenty years' connection with the press, their reperusal has the same effect. Perhaps I am at fault, but I cannot call to mind a writer of the name of Horace Guildford; and should be obliged if any correspondent of "N. & Q." can tell me who and what was Horace Guildford? Was that name his patronymic, or a *nom de plume*, and where can I see any other productions of his?

MATTHEW COOKE.

ELIZABETH HALIBURTON, youngest daughter of Thomas Haliburton of Newmains, by Mary his wife, daughter of John Haliburton of Merton, born *cir.* 1640, is left without notice as to her marriage, &c., in Sir W. Scott's *Memorials of the Haliburons*. Any information respecting her will greatly oblige. Could she be the Eliz. Haliburton, wife of Geo. Pringle in Trouburne, who died 1685, and is buried at Yetholm?

F. M. S.

229, Clarendon Villas, Plumstead.

DIVA JANA.—Can any reader of "N. & Q." explain the following inscriptions?—

1. "D. Janæ quæ mihi summo rerum discrimine cœlorum Dei beneficentia in cœlo effulsit, centrum quo gloria Dei hominumque felicitas coalescunt.—H. F."

2. "O feminarum flos, siderum decus, gratiæ venustas, vivas! In perpetuum vivas! beneficentiæ veritatisque fonte perenni nuncia digna.

Dum memor ipse mei, dum spiritus hos reget artus
Semper honos nomenque tuum laudesque manebunt.

H. F."

3. "Dive Janæ eodem anno in cœlum translata quo hic liber editus (i. e. 1799), quæ per multos annos pro cœlo-

rum domini deique gloriæ viros pessimos et potestates patuit Nuntia coelestia.—H."

The above inscriptions a copy of the Oxford (Clonius Rhodius, 1779. T cut out from the fly-les the title-page.

The book is throughc by H. F. on the margi curate scholarship and m haps assist in identifiir a verse of Pope's [Ad Psalm xix., "written on and from corrections in sition of H. F.:—

"Fornix splendescens cœl
Plena, Dei narrat quai
Artificis famam proclan
Omnibus et terris repet
Usque tuas perhibens q
Obducens terris tenebra
Incipit alma novum tib
Sidereusque chorus noc
Quis fuerit celebrat rati
Hæc tacito gressu circ
Solemnique globum, co
Est divina manus nostr

But the question is, w

WILLIAM KING, D.D.

Can any one supply m scription on the stone (over the remains of A buried in the churchy Dublin (on the north i had directed), May 10 the *Dublin Intelligencer* is an account of the f erect a monument ove have been done; but i can now be found at Do

MORISON'S "SCOTTISH the patronage of the I the well-known printer undertook the serial p the *Scottish Poets* in li engravings by the first ply a *desideratum* and t the productions of our the language of the pr number of the little vol seemed singularly inade of "a Complete Sett (brated Scottish Poets, Ferguson and Bruce;" admired duodecimos, n projectors found that ou limit. Can any reader were the entire doings c upon their original prog

I may as well note, that I have James I., 1786; Gawen Douglas, 1787; Douglas and Dunbar, 1788; *The Gentle Shepherd*, 1788; Ferguson, 2 vols., 1789; Henry's *Wallace*, 1790; *Scottish Ballads*, 4 vols., 1790; and find that Thomson, 2 vols., is announced as published that year.

What I ask is,—Was there no Barbour? No Sir D. Lindsay, Montgomerie, or Drummond? No more Ramsay, or any of the other names which will so readily occur to the reader as indispensable in the formation of such a Series; and for which subscriptions are invited, "that posterity may know who were the supporters of so elegant and useful a work"? A. G.

ANDREW MURRAY.—There was published at Hamburgh, duodecimo, 1718, a very learned treatise with this title: *Andreae Murray Commentatio de Kinæis, qua varia codicis sacri loca illustrantur*.

The dedication is as follows:—

"Viris amplissimis et nobilissimis dulcissimæ Prussie Civitatum mercatoribus inclitis Dn. Edw. Collins, Regionum, Dn. Jo. Murray, Memelæ, Dn. Th. Murray, Gedanii, Patronis, Parenti et Agnato, omni officio, pietate et amore prosequendis opusculum hoc grati devinctique animi tesseram consecrat, vitamque longam et omni modo beatam apprecatur
AND. MURRAY."

This disquisition as to the descendants of Cain evinces great research, and much talent on the part of the writer. The name of Murray is peculiar to Scotland; and it is not unlikely that John, the father of the author (the merchant at Memel), was from that country. The expression "dulcissima," as applied to Prussia, is singular enough.

Perhaps some of your numerous correspondents may be able to give some information as to the ancestry of the author. The family "De Moravia" was peculiarly Scottish; and some of the cadets may have—like the Monros, the Bruces, and the Flemings—sought their fortune in foreign lands. Numerous Scotsmen embarked in the service of the Queen of Bohemia. J. M.

THOMAS SHADWELL, POET LAUREATE.—I am engaged in tracing the pedigree of the above, who was the eldest son of John Shadwell, and is said to have been born at Santon, Norfolk, in 1640. He was admitted to the Middle Temple in 1658, and died at Chelsea, 1692.

Can any of your readers supply any of the following particulars concerning him, viz.: Date and place (1) of his baptism, (2) of his marriage, (3) of the probate of his will or the administration grant, and (4) of his wife's death or burial.

L. S.

SMOLLETT'S CHARACTERS.—I have somewhere seen, in an old magazine, the names of the originals in Smollett's *Roderick Random* and *Peregrine Pickle*; but omitted to make a note of it at the time. Can any of your readers furnish me with these names; and also, with the names of the

originals in Smollett's first publication, *Androcles and Reproof*, two satires, 1746-7?

SMYTH OF LONGFORMACUS.—Any reference in print or MS. to the Rev. Robert Smyth, episcopus incumbent of the above parish in Berwickshire from 1684 to 1714, will oblige me. F. M.
229, Clarendon Villas, Plumstead.

PASSAGE IN SULLY'S MEMOIRS(?).—I inquired some time ago (3rd S. iv. 208) where the following passage, often quoted as if from Froissart, was to be found: "Les Anglais s'amusent tristement selon l'usage de leur pays." I had in vain looked for it in Froissart's work. W. T. (3rd S. iv. 277) informed me that it occurred in the *Memoirs of Sully*, where he is describing some festivities which took place while he was in London. I never attempted to verify W. T.'s quotation till a few days ago, when I searched for it in a copy of the *Mémoires de Maximilien de Bethune, Duc de Sully, &c., en ordre avec des remarques par M. L. D. L. D.* (à Londres, 1747, 8vo, 8 vols.) The passage is to be found in this edition. Is it an improvement? Will W. T. kindly refer me to the editor he consulted? JAYDE

"TRACTATUS TRES," ETC.—Who was the author of an anonymous 8vo pamphlet, entitled, *Tractatus Tres de Locis Quibusdam Difficilioribus Scriptis Sacris*, &c., Francofurti, 1839? I have heard it ascribed to a late eminent divine of the Independent branch of the United Church, but I know not upon what authority. ABHB

COLOURED WAX FOR SEALS.—To whom was the right of sealing with coloured wax formerly confined? Under the title of Barons Von Volckersdorff, Spener says (*Op. Her. p. sp. p. 37*) that in 1458 the Emperor Ferdinand granted this family a certain augmentation of their arms "et jus cerâ rubeâ signandi." Again, under the title of Counts and Barons de Volckrah, a similar concession to the Missendorf family is noted: "Hæc illis areola in scuto quadrifido à Ferdinando I., et jus cerâ ceruleâ utendi, 1525, concessa est." JOHN WOODWARD

New Shoreham.

Queries with Answers.

PORTRAIT BY FLICCHIS.—There is, in the picture gallery at Newbattle Abbey, a portrait which I am anxious to affix a name. I shall be obliged to any of your readers who can assist me.

It is a two-thirds length of a somewhat stout man, with a full round brunette face. He has dark eyes, a moustache, and beard about three or four inches long of dark soft hair. He wears a velvet round cap, something like a Scotch bonnet with a white ostrich feather. He has a slash of black and white doublet, and over his shoulder a rich black velvet cloak. Round his neck is

and to be further imprisoned until such fine be paid, and to find security for his good behaviour for two years, himself in 200*l.*, and two sureties in 100*l.* each. (Cobbett's *State Trials*, xxii. 1019.) After he had been incarcerated for two years, Hodgson printed "His Case," a pamphlet of fourteen pages, and dated "Newgate, Feb. 9, 1796," in which he says, "I am now detained for the fine and the bail, the former of which it is utterly impossible for me to pay, as I am not either worth the money, nor have I any likelihood of being so, at least while my habitation shall be within the stone walls and massive doors of Newgate."

Charles Pigott, commonly called Louse Pigott, was the author of *The Jockey Club*; he died on June 27, 1794, and was buried in the family vault at Chetwynd Aston, Salop. Some notices of him may be found in "N. & Q." 2nd S. ix. 462; 3rd S. iii. 122.]

LIBRARY CATALOGUES.—I shall be much obliged for references to any books, pamphlets, or articles in periodicals, treating on the subject of making Catalogues of libraries. The works I have already seen are:—

"Horne's Introduction to Bibliography: Outlines for the Classification of a Library submitted to the Trustees of the British Museum." 4to. 1825.

Also, by Mr. Horne:—

"The Art of Making Catalogues of Libraries, by a Reader at the British Museum." London, 1856. 8vo, pp. 60.

And—

"Exposé succinct d'un Nouveau Système d'organisation des Bibliothèques publiques, par un Bibliothécaire." Montpellier, 1845.

I may add, that I shall be happy to give a fair price for a copy of any of the three last-mentioned treatises. I should be glad, too, to learn who were the authors of the last two works? G. W.

Croydon.

[Although Bibliography may now rank as a science, we are still without any settled canon for the compilation of a Catalogue of our public libraries—one that will enable the student to find with ease and certainty the book of which he is in want. A library without an available Catalogue is like an unopened mine: the wealth is there, but it cannot be reached. Perhaps the most complete list of authors who have treated on the various methods for making Catalogues of Libraries, will be found in Meyer's *Conversations-Lexicon*, art. "Bibliothekswissenschaft." There is also a valuable article on Library Catalogues in the *Quarterly Review*, vol. lxxii. pp. 1—25; and a series of papers on the same subject in the *Athenæum* of 1848, pp. 1264, 1298, 1329; and in that of 1849, pp. 92, 116, 141, 169, 196, 224, 279, 489, 761, 878. Consult also Edwards's *Memoirs of Libraries*, 2 vols. 8vo, 1859, Book III., "Classification and Catalogues." The celebrated Pierre François Le Courayer, author of *A Dissertation on the Validity of the Ordinations of the English Church*, wrote "A Letter to M. l'Abbé Gerardin con-

cerning a new project of a Library Catalogue." It is dated 1712, in folio, consisting of eight pages in double columns. *The Art of Making Catalogues of Libraries*, 8vo, 1856, is by A. Crestadoro, Ph. D., the Editor of the *Catalogue of the Manchester Free Library*, royal 8vo, 1864.]

RUINED ABBEYS.—Where can I find the best and fullest accounts of the now "ruined abbeys and monasteries" in this country, especially as regards those on the Thames, such as Bisham Abbey, Burnham Abbey, Medmenham, &c., &c.?

A CONSTANT READER.

[*Bisham Abbey.* No remains of the conventual buildings are now extant, except a doorway or entrance to the seat which goes by the name of Bisham Abbey. Dugdale's *Monasticon*, ed. 1830, vi. 527; *Beauties of England and Wales*, with plate, i. 192; Grose's *Antiquities of England*, with plate, vol. i.

Burnham Abbey is now a mere ruin, and only preserves, among its remains, some door cases and window frames of the original building, which, having been cut out of soft chalk, the mouldings remain uninjured by the atmosphere. All that can be traced of the rest of the building, formed apparently part of the monks' lodgings. This is situated about one mile distant from Burnham, a little southward of the Bath road. The principal part of the cloister and chapel, supposed to have been destroyed soon after the dissolution of religious houses, are no longer to be traced. Lipscomb's *Bucks*, iii. 206; Willis's *History of Abbeys*, ii. 15; Grose's *Antiquities*, with two plates, vol. i., and Buck's *Antiquities of Castles, &c.*, vol. i. pl. 8, for a west view.

Of *Medmenham Abbey*, a very small portion of the conventual buildings remains. During the last century a club of wits and humorists, under the assumed name of the Monks of St. Francis, converted its ruins into a convivial retreat. For particulars of the old abbey, consult Langley's *History of Desborough*, 4to, 1797, pp. 340—344; Lipscomb's *Bucks*, iii. 614; Willis's *Mitred Abbeys*, ii. 29; *Beauties of England and Wales*, with plate, i. 375; and Grose's *Antiquities*, with plate, vol. i.]

STERNHOLD AND HOPKINS'S VERSION.—I have lately come across a very old Prayer-Book; printed in the year 1715, by a John Baskett. It contains a great many quaint engravings: one of which is the Gunpowder Plot, with the eye of God looking down upon Guy Fawkes as he is approaching the Houses of Parliament with his lantern. At the end of the book, the "Te Deum," "Magnificat," "Nunc dimittis," "Ten Commandments," and "Athanasian Creed," are put into verse. My query is, by whom were these versified?

T. T. DYER.

[These *divine* poetical pieces are by William Whittingham, "the unworthy puritanical Dean of Durham," notorious for having destroyed or removed many beautiful and harmless monuments of ancient art in his cathedral. To a man, who had so highly spiritualised his religion,

conceptions, as to be convinced, like some modern fanatics, that a field, a street, or a barn, were fully sufficient for all the operations of christian worship, the venerable structures raised by the magnificent piety of our ancestors could convey no ideas of solemnity, and had no other charms than their ample endowments. Heylin says, that from vicinity of situation, he was enabled to lend considerable assistance to his friend Knox in the introduction of the presbyterian hierarchy into Scotland. Beside these hymns he translated sixteen of the psalms in Sternhold and Hopkins's version, all which bear his initials. He died in 1579. Wood's *Athenæ* (Bliss), i. 194, and Warton's *History of English Poetry*, iii. 147, ed. 1840.]

HONORIFICABILITUDINITY.—Can you inform me in what dictionary this word is to be found exclusive of Bailey's published in 1773, and Maunder's, 1840? and by so doing oblige THOS. WRIGHT.

London Docks.

[This word will be found in Blount's *Glossographia*, 1636; Coles's *English Dictionary*, 1685; and in Ash's *Dictionary*, 1785.]

Replies.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

(3rd S. v. 484.)

I have allowed Mr. W. LEE's communication to remain so long unnoticed because, though the question is one about which I have long taken the greatest interest, I have until very lately been unable to meet with a copy of Dr. Wordsworth's reply to the objections to the arguments of his *Who wrote Εικὼν Βασιλική?* and, until I had seen this, I felt insecure in making any remarks on the subject. I am very glad that a query of mine once more revived the *Icon* in the pages of "N. & Q." because I think a step has been gained by Mr. LEE's communication, giving prominence to the fact, that the word "feral" occurs in editions published so lately as 1685. Mr. Hallam's argument was that, immediately on the publication of the book, the public noticed, or it occurred to Gauden that the public would notice, the coincidence of the use of this word in the *Icon*, and in his own writings, and that he altered it to escape the comparison. Mr. Hallam was the first who made the assertion (though the coincidence of the word, and of the rest of the sentence in which it occurs had been pointed out before), for, finding that the word does not occur in some editions, he used this fact with his usual haste to grasp any weapon against the royal party. Though the theory was exposed to serious difficulties, and it is not asserted by any one that Gauden superintended the printing of any other than the first edition (Mrs. Gauden says he was hiding for his life), yet there is no doubt the asser-

tion was a telling one; for was perhaps of small if cowardice and conscious been most suspicious. I factory that MR. LEE has was not consciously at conjecture falls to the ground.

Dr. Wordsworth expects that the truth (on which one day be made clear. fidence. Immense labor internal and circumstantial character, probability, & dence which will always will is opposed to the unless some fortunate discovery fear that every one will choose that side to which his predilections lead him, and question will still be as is at present. One thin bared, there can be no as Gauden's claim is that I can be shown that the kernel part of it (as William opposed the king, said I did), the opponent's case has been acknowledged of the king's claim, that that any papers forming were in the possession time when Gauden says copy, there would be a tion. I venture to ask this end.

Where are the original found at Naseby?

The king's case states as far as then writer among the king's papers Major Huntington; but one complete copy only no loose leaves, rough relating to the same subject found after the battle public depositories, some still be found.

Do any of the Herber the books and papers of distinctly states that as the *Icon* in the king's original

This MS. would not be others, yet Mr. Hallam far to establish the royal

It is a curious fact that publican government of the *Icon* (as described self), was not that the MS. from a friend and affirms, but that he had

do with it, and could have had nothing, having been so closely watched. We are let into many more secrets of what was passing than were known even to the chief actors of the time, and among them into this one—that, while on the one hand the king was so closely watched and guarded from without, that it would have been, and was, a very difficult thing to convey anything (book or anything else) to him; yet he had so warm a friend in Sir Thomas Herbert, and in others set about him by the usurping government, that he had ample opportunities for writing in his room, in which Sir Thomas says he was never disturbed, and the instrument of the government, on whom they trusted to prevent the king from having any opportunities of writing the *Icôn*, is one of the principal witnesses that he did write it. It is further to be remarked that, whereas Mrs. Gauden asserts that the government knew the book was not the king's, and were even in possession of the MS. in Gauden's own handwriting, Milton, writing against the book by the order of, and with every assistance from, the government, says nothing of this, takes it for granted that most of the book is the king's, and only hints at some suspicions and gossip to throw discredit on the work, while he shows over and over again how consistent the book is with the king's known character and studies.

A correspondent has asked what has been written on the internal evidence? He will perhaps be interested in the following passage, which I confess convinces me that the king was writing the book at Holdenby:—

"What they call obstinacy," says the King in the twenty-third chapter, "I know God accounts honest constancy; from which reason and religion, as well as honour, forbid me to recede.

"It is evident now, that it was not *evil counsellors with me*, but a *good conscience in me*, which hath been fought against: nor did they ever intend to bring me to my Parliament, till they had brought my mind to their obedience."

Now in the "Clarendon Papers" is the following, sent from Holdenby for the information of Secretary Nicholas and Sir Edward Hyde:—

"March 1st/₂, 1649. The King perseveres most patiently and magnanimously in his principles, and lately worsted Sir James Harington in his own argument. The Earl of Pembroke and Lord Montague, and other of the Commissioners, blame Harington's rashness in saying, it was not the *evil counsellors*, but his Majesty's *obduracy* the parliament contended against." (*Vide* Wordsworth, *Who wrote Elckón Βασιλική?* pp. 357-8.)

If any further inquiry is to be made in this direction (the internal evidence, which I should not advise), I think something might be made of a comparison of the book, with a characteristic, which I think was one of the leading ones in the king's nature, that of regard to decorum. This ruling principle, which has been well touched

upon by Sir Walter Scott in his *Fortunes of Nigel*, and which exposed him so often to the imputation of hypocrisy (as in Cromwell's reported speech on the *Icôn*), which led him once to refuse to escape, lest he should be discovered and exposed to indignity, and which finally influenced him on the scaffold, would I think be found to have influenced him in writing, as I have no doubt he did write, the *Icôn*. I do not advise this, for I believe that no good will come of a further expenditure of labour and talent on this part of the inquiry. MR. MACKAY (3rd S. vi. 216) would derive great entertainment from reading Dr. Wordsworth's exhaustive treatment of all that has been written on this part of the subject, both for and against the king's claim, but it can scarcely lead to more than entertainment. Each person goes to the inquiry with his own prejudices, as Mr. Hallam did, who contrasts, what he chooses for this occasion to call "the sound taste and practical piety of Charles" with the "puerility" and "senseless cant" which he thinks he finds in the *Icôn*. And, besides this, I do not believe that we can at this distance of time judge with certainty what any man then living, churchman or puritan, would be likely to do or to write.

There is a remarkable instance of this, which is very germane to the subject, though I do not know that its bearing on the internal evidence on the authorship of the *Icôn* has been mentioned. In Milton's tract (which seems to me to be chiefly valuable as showing the affection in which the king's memory was held by the mass of the people) he called attention, as is well known, to the fact that the first of the prayers, printed as composed and used by the king immediately before the execution (he says the king put them into Bishop Juxon's hand on the scaffold) is copied nearly verbatim from a prayer in Sir Philip Sydney's *Arcadia*. With Milton's deductions from this of course I have no sympathy. The prayer is a very beautiful one, as the following extract will show, which has so much of the ring of St. Augustine in it, that I cannot help thinking that Sydney must have been a student of the *Confessions*:—

"Only this much let me crave of Thee (let my craving, O Lord, be accepted of since it even proceeds from Thee), that by Thy goodness, which is Thyself, Thou wilt suffer some beam of Thy Majesty so to shine in my mind that I who acknowledge it my noblest Title to be Thy Creature, may still in my greatest afflictions depend confidently on Thee." (The words in italics are the king's.)

What I deduce from this fact is this—There never was any doubt expressed, that I know of, that these prayers were really drawn up by the king (except the absurd story, invented some forty years after, that Milton and Bradshaw bribed the printer to insert this particular prayer), and there is every reason to suppose that he wished them

to be given to the world; if the king then, at so solemn a moment, in the face of the whole rampant puritan faction, saw nothing to fear or to be ashamed of in so bold an adaptation, what certainty can we have in judging what he would be likely to write in the *Icon*, or what he would not?

MR. LEE wishes to know the reasons for supposing that the "Embleme" was engraved with the first edition; will he kindly give his reasons for supposing that it was *not*? and, in conclusion, if he would, with the permission of the Editor, publish in "N. & Q." as complete a list of the editions of the *Icon* as he can, with any remarks on them which he may think of value, it would be, I think, a very interesting paper, and, not at all impossibly might bring to light some new fact.

J. HENRY SHORTHOUSE.

Edgbaston.

DILAMGERBENDI.

(3rd S. viii. 340.)

Many years have elapsed since I travelled from Ringwood to Southampton by the turnpike road through the New Forest; but I well remember a comfortable-looking house, situated on the elevated table-land about two miles from the former town, which commanded an extensive prospect, including the Isle of Wight and Isle of Purbeck, and which its clerical owner had christened "Dilamgerbendi Villa." The name was a puzzle to most people, I believe: it certainly was to me; though I heard it said that it had some occult signification to the Isle of Wight. Perhaps that gentleman might be found to throw light on the query of W. S. J.

In the mean time, may I be allowed to ask your correspondent on what authority he makes the statement that the Hampshire coast opposite the island, and the Isle of Purbeck, were occupied by a tribe of ancient Britons called "Bindocladii"? It is the first time I have met with the fact or the name; and it would, if substantiated, be of some archaeological interest, as we might then reasonably assume that the Station Vindo- or Bindogladia of Antonine's *Itinerary*, which is to be found some ten or twelve miles to the west from Ringwood on the Via Iceniana, as it traverses the Dorset Downs from Old Sarum to Dorchester, was the principal town or city of the "Bindocladii." With regard to the Romanized name Vindo- or Bindogladia, the prefix is generally considered by etymologists to be derived from the Cymric, Gwyn, or Gwen, *fair, white*; and the affix from gladh, *stream*: so that the Celtic town derived its name from the stream that flows below the hill on which it is situated; afterwards called the

Win- or Wim-bourne. Bindon Hill may have derived its original appellation from its chalky nature, for its *white* entrenchments would be visible from a long distance. W. W. S.

In reference to the very interesting inquiry raised by W. S. J., under this heading—no less important an one than concerning a *new name for the Isle of Wight*—new, indeed, to us moderns, but known, it would seem, to those of yore—may I endeavour to contribute one or two additional considerations?

I have had the pleasure of living for many years on an elevated table-land in the New Forest, from whence the whole of the northern side of the island is on view, from Ryde to the Needles. The house being a newly-built one when I became its tenant, I caused the title to be painted on it—"Dilamgerbendi Villula"; my reason for so doing being to ventilate amongst antiquaries, who might happen to pass along, a matter of no common, but very uncommon recognition in scholarship, and of no easy settlement. The island is known to thousands to have had the name Vecta or Vecti (not Vecto), but not one in a million—not ten, perhaps, in England—have known it by the name Dilamgerbendi. I will venture, then, to assist the inquiry by one or two observations in the present stage of it.

I. It is not made clear in W. S. J.'s article, what is, nevertheless the case, that the same circumstance—the retiring of St. David to be under St. Paulinus, the disciple of St. Germanus—is recorded in one ancient record to have been into Vecta, by other into Dilamgerbendi: the same place, then, receives each of those names.

II. W. S. J. is quite on the right scent in seeking aid from etymological sources. I think, also, it may be capable of proof, or nearly so, that he is in the right track in his remark on the latter part of the name. In Dr. Butler's *Atlas of Ancient Geography*, in the map "Britannia Antiqua," the range of the Vindo or Bindocladii seems to extend from above Poole harbour and Purbeck, along the whole coast opposite the Isle of Wight. Very nearly within that range, then, we have at the western end of it the hill Bindon, the Bindon Liberty, Bindon Abbey; and there was once, it would seem, Bindon a town. (I find in the *Encyclopédie* of Diderot and D'Alembert, 1778, "Bindon, ville d'Angleterre dans la Province de Dorset.") We have at the eastern end of the range, Binsted and Binster Island, and inland, in East Hampshire, another Binsted; and on the northern side of the Isle of Wight, opposite the Bindocladii, we have another Binstead. On this part of the matter I would ask, then—

1. Is not this commencement of the names of places with the syllable *Bis* peculiar to this

the Lord look down upon you, and give you peace, and fill you with every spiritual blessing, to the remission of all your sins, and the possession of everlasting life. Amen."

Then during the mass which followed, and just before the "*Pax Domini*," he pronounced the well-known nuptial benediction, addressed exclusively to the bride.

The same forms were retained in the uses of Sarum, York, and Bangor, though there is a little variation in some parts of the ceremonial, and in the prayers and benedictions following the placing of the ring; and the whole service was much longer than in our present use. The usual nuptial benediction followed before the "*Pax Domini*," but I wish particularly to call attention to the second portion of it, in which occurs this rubrical direction: "*Hic incipit benedictio sacramentalis*," followed by these words: "Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et Ecclesie sacramentum praeignares in fiedere nuptiarum, &c."—precisely the same form which the Catholic ritual has at present.

How, after all this, it could be said that the bride did not receive her full blessing on the bridal day, I might well not understand. For, as to the *Benedictio thalami*, that is directed in the Sarum and the other rites, to be given at the close of the wedding day, "*cum sponsus et sponsa ad lectum pervenerint*": and as to any other blessings given later to the bride, they were much less solemn and important, in use only in some countries, and not found in any of our English rituals.

F. C. II.

REPHAIM: GIANTS.

(3rd S. viii. 271.)

My thanks to Mr. BUCKTON for his remarks on the bed and stature of Og, King of Bashan. No doubt the height of those persons called "giants," both in ancient and modern times, has been greatly exaggerated. But at the same time it is quite evident that the *giants* mentioned in Holy Scripture, under the different names of—Nephilim, Rephaim, Anakim, Emim, Zamzummim, &c., were of an uncommon or extraordinary stature. Your correspondent, however, makes a remark on the word *Rephaim*, which I think is calculated to mislead an ordinary reader. He says: "The word *Rephaim* (rendered giants) means the *dead*, or the *marvellous*," &c. In one sense this assertion is correct, for in several parts of the Old Testament the Hebrew word seems to mean either the *dead*, the state of death, or perhaps in some passages *hell* itself. (See Proverbs ii. 18; ix. 18; and xxi. 16). But it is certain that the word *Rephaim* has also *another* meaning—viz. *giants*, or a race of giants, of whom we have a notice in Genesis

xiv. 5. Besides, Winer, Newman, Buxtorf, Gesenius, &c., in their respective Hebrew Dictionaries, speak of the *Rephaim* as a race of giants, admitting at the same time that the word may also mean the *dead*, or the *marvellous*. This *double* meaning Mr. BUCKTON should have mentioned.

But your correspondent probably had in mind the passage in Job (chap. xxvi. 5), where in the A. V. the word *Rephaim* is rendered by *dead things*. Now, with all due deference to Mr. BUCKTON's biblical learning, I consider the translation to be incorrect; and many others appear to be of the same opinion. The Douay Version, following the Septuagint and other translations, renders the verse thus: "Behold the *giants* groan under the waters, and they that dwell with them." Luther translates the verse almost word for word the same as the preceding: "Die *Riesen* ängsten sich unter den Wassern, und die bey ihnen wohnen."

Again: I do not quite understand what Mr. BUCKTON means by these words: "Augustine (St.) was much interested in keeping up the notion of ancient men being of excessively great stature, and seems to have made it a point of religious doctrine," &c. In what way or in what sense was this great and illustrious saint *interested* in making the matter a point of religious doctrine? What particular passage in his *De Civitate Dei* bears out Mr. BUCKTON's view?

J. DALTON.

Norwich.

P.S. Since the above remarks were written, I have met with a copy of Dr. Samuel Lee's *Translation of the Book of Job* (London, 1837). On referring to chap. xxvi. 5, I find the learned Professor does not adopt the rendering of the A. V., but leaves the word *Rephaim* as it stands in the Hebrew. In his commentary, on chap. xxvi., p. 384, appended to the translation, he considers the *Rephaim* as "a terrific warlike race of people." He will not, however, admit that the word *Rephaim* means either *dead men* generally, or the *manes* of dead men.

BRAOSE.

(3rd S. viii. 86, 197.)

The early parts of the pedigrees of our ancient nobles are unfortunately generally defective. Dugdale, who is considered and constantly quoted as the great authority in these matters, I know by experience, is not at all to be depended upon: his references are often erroneous, and his quotations from chronicles contradictory. It is always necessary to examine the original documents he refers to. I feel some interest in the genealogy of the De Braose family, and shall feel obliged to the compiler of the "brief genealogical table" in p. 197, to state what is the authority for making

William de Braose, who married a daughter of Richard de Clare, the same person that married, 2ndly, Agnes de Moels; and 3rdly, Maria, daughter of William, Lord Ros? According to all the pedigrees that have fallen in my way, the William de Braose who married the daughter of Richard de Clare, whose name was Matilda not Isabella, died in prison about the year 1210 or 1211, and was buried in the Priory of Sele, in Sussex; and by an entry in the Close Roll, 3 Hen. III., 1219, we find his widow, Matilda de Clare, claimed her dower in his lands. The William de Braose who married Mary de Ros was grandson to the former, and died in 1290 or 1291, and was buried at Sele. His eldest son William did homage for his lands in Gower, in the latter year. This could not have been a son of Mary de Ros, for a reason which will presently appear, but of some former wife whose name I have not found.

Now arises another question: What is the authority, other than Dugdale and his copiers, that Maria de Ros, widow of William de Braose, was the same person as the wife of Ralph de Cobham and of Thomas de Brotherton. Notwithstanding the array of names quoted by HERMENTRUE, I believe she was not. The probability is decidedly against the identity of the ladies. That William de Braose died in 1290 is clear, from the fact before mentioned, that his son William did homage for Gower in 1291. By Mary de Ros he left two sons, Richard and Peter. It is by no means clear which was the eldest; nor for our present purpose, does it much matter. Richard died in 1294 without issue; leaving a widow Alice, and his brother Peter, his heir (Inquisitions 24 & 33 Edw. I.): and Alice died 1301 (Originalia 24 & 29 Edw. I.). Peter did homage for his brother's lands, 1295 (Orig., 23 Edw. I.) Here we may remark that, if William, Lord of Gower, had been a son by Mary de Ros, he would have been the heir of Richard instead of Peter. It is clear, therefore, that Mary was not the first wife of William de Braose. As Richard de Braose, who died in 1294, was a married man, we must suppose that he was at least twenty-two; which would place his birth in 1272; and his mother we cannot suppose to have been less than fifteen or sixteen, which would place her birth in 1247 or thereabouts. Thomas of Brotherton was born in 1300, and his first wife Alice, daughter of Roger Haly's, bore him three children: so that he could not have married a second wife before about 1330, when the widow of William de Braose must have attained the mature age of eighty-three, or thereabouts. Truly the statement is ridiculous. But there is positive evidence that she died in 1325 or 1326 (19 Edw. II.); in which year orders were issued to the escheators to seize all the lands of which she died seised in Kent and Wilts, into the king's hands; and it was recited that, in the

latter county, she held one-third of the manor of Manyngford Brewis in dower, and the other two-thirds by gift of (her son) Peter; that Thomas de Brewose (son of Peter) was the heir, and the following year Thomas being of full age did fealty, &c. (Orig., 19 & 20 Edw. II.). In all the above records she is invariably styled "Maria que fuit uxor Wilt. de Brewos, meaning his widow, without the slightest intimation that she had ever had another husband. Be that as it may, she was certainly not the wife of Thomas de Brotherton, nor of Ralph de Cobham. The Inquisition *post mortem* of the Countess, as to her lands in Wales, &c., is dated July 6, 36 Edw. III., 1363; and she is there expressly styled "Maria Comitissa Norfolc, uxor Thome de Brotherton comitis Norfolc, relictæ Rad. de Cobeham militis." Ralph de Cobham died in 1324 or 1325; and as his heir was only one year old, we may assume that the widow was quite a young woman: perhaps not more than twenty at that time, about twenty-five when she married Thomas de Brotherton, and under sixty when she died.

The difficulty HERMENTRUE feels respecting the heirs is easily explained: John de Cobham was the heir of those lands which the Countess held in dower from her first husband, but the heirs of the lands she held in dower from her second husband were his children by his first wife. His only son having died in infancy, these were Margaret, then wife of Sir Walter Manny, and Alice, who married Sir Edward Montague; but as she died young, her representative was their daughter Johanna, who, although returned as only thirteen years old, was the wife of William Ufford.

T. W.

NOTES ON FLY-LEAVES.

(3rd S. viii. 326.)

The lines quoted by HERMENTRUE are part of a prophecy attributed to Merlin—

"Merling sayes in his Booke, who will read right;"

and as such, with more or less variation, to suit the times, have been printed in most collections of such rhapsodical rubbish.

It would be ridiculous to inquire, as suggested by HERMENTRUE, into what is meant by the allusions to arms, persons, and places. One leading rule of the old prophecy writers, was to crowd as many incongruous images as possible into their predictions, trusting to the chapter of accidents, or doctrine of probabilities rather, that some one of them might bear some distant relation to a future event, and thus be accepted as a fulfilled prophecy. It is this simple fact that gives the really startling character to some of the alleged fulfillments of many of the prophecies of Nostradamus.

A curious instance of what I have just mentioned appears in the very lines as quoted by HERMENTRUDE —

"For they shall meet in the morning with moon full bright,

Between Seton and the sea sorrow shall be wrought."

The battle of Preston Pans was fought and won by the Young Pretender's Highland forces; General Cope, with the regular army, being signally defeated in the autumn of 1745. The battle occurred very early in the morning, close to the village of *Seton*, and of course near the sea. Here was a fulfilment of the prophecy at once, not merely the prediction affecting Seton, but the whole prophecy must consequently have alluded to Charles Edward Stuart. He was then the *Cock of the North*, with *Fortune* as his friend, and *Right* was at last to have free entrance. Then *Troy* [London] might tremble for fear of the *dead man* [Charles I.]. The towns of *Kent* shall surrender him their keys: and, with the triumph of the Stuart, *Truth* shall rise, *falsehood* be punished, and *gentle Justice* shall amend all wrongs. I need not specify the many other allusions that the partisan and the prophecy-monger might draw from those lines. When Mr. Cumming interprets the simple English word "bulrushes" to signify "*fast-sailing steam-packets*," I may be excused for referring to those older interpretations of a very similar and much better kind.

HERMENTRUDE will find a complete version of her prophecy in —

"The Whole Prophecies of Scotland, England, France, Ireland, and Denmark; Prophesied by Thomas Rymer, Marvellous Merling, Beid, Berlington, Waldhave, Eltraine, Banester, and Sybilla. In Latin Verse and Scottish Meeter. Edinburgh, London, 1745."

W. PINKERTON.

It may interest HERMENTRUDE to know that, attached to the MS. of *Lancelot of the Laik*, lately re-edited by me for the Early English Text Society, there are some fragments, several of them in the same hand writing as *Lancelot*, and one of which begins,—

"Quhen the koke in the north halows his nest,"

I think this will be found to give a much better text than that which HERMENTRUDE has lighted on. The date of the handwriting is, perhaps, about A.D. 1500, but of this I am not very sure.

WALTER W. SKEAT.

Of the two punning epitaphs upon cobblers contributed to "N. & Q." by MR. W. CAREW HAZLITT and by W. C. B., the first (which MR. HAZLITT found written upon the blank fly-leaf of a copy of Camden's *Remains*) was printed in 1658 in *Wit Restored*. See p. 179 of the reprint, "On the Death of Cut. Cobler" —

"Death and an honest cobbler fell at bats," &c.

The second, transcribed by W. C. B. from *Elegant Extracts*, was probably taken from *Wit's Recreations, selected from the finest fancies of Moderne Muses*, published in 1640, or from the reprint of that work (p. 238). It is entitled "On a Cobler," and begins —

"Death at a cobbler's door oft made a stand."

W. CHAPPEL.

BATTER (3rd S. viii. 309.) — In Ireland, to be "on the batter," is used to signify, to be on the road, to be for some days in a state of drunkenness or debauch. I have always supposed the word to be the Irish *botar*, or *bothar*, which signifies "a road."

J. H. TODD.

Trinity College, Dublin.

In further confirmation of MR. SALA's opinion as to this expression being a piece of trade slang, I beg to make an observation. In Holderness (and I suppose elsewhere) the sloping side or embankment of a ditch is called the "batter." To use MR. SALA's words, "a man falling away from the right path, and lurching and reeling about in dissipation" would not easily be kept "on the square" by the "batter," but would, in all probability, soon find himself in the "ditch."

W. C. B.

CURIOUS CUSTOM IN IRELAND (3rd S. viii. 325.) Surely the reason of the custom mentioned by S. REDMOND is simple enough. The front of the hat is thus comparatively preserved from the rain, and is again presentable when the shower is over. There cannot be any connection between this and the practice of the celebrated "Paddy from Cork." The reason of his buttoning his coat behind is expressly mentioned.

ELIADARROB.

HEAD OF CHARLES I. (3rd S. viii. 263, 313.) — Since sending my note on the Head of Charles I. I have come across some lines in Byron's *Works*, which confirm Sir Henry Hallford's record of the opening the Royal Vault at Windsor, 1813, under the inspection of the Prince Regent: —

"Famed for contemptuous breach of sacred ties,
By headless Charles see heartless Henry lies;
Between them stands another sceptred thing—
It moves, it reigns—in all but name a king:
Charles to his people, Henry to his wife,
In him the double tyrant starts to life:
Justice and Death have mix'd their dust in vain,
Each royal vampire wakes to life again.
Ah, what can tombs avail! since these disgorge
The blood and dust of both to mould a George."

Genus irritabile vatum! That this ultra-cynicism in Byron was simply poetry is clear from his ultra-fulsome "Sonnet to George the Fourth on the Repeal of Lord Edward Fitzgerald's Forfeiture."

QUEEN'S GARDENS.

PARROTS (3rd S. viii. 335.)—In connection with the accomplishments of O'Kelly's parrot I beg to narrate the following extraordinary circumstance, which was related to me eight or nine years ago. A lady giving orders to her servant to prepare the tea, was overheard by the parrot, whose cage hung in the kitchen. Poll thereupon uttered, very slowly, these words, "Polly, put the ket—" Here, feeling drowsy, it suddenly stopped, and went to roost. On the servant coming into the kitchen early the next morning, the first words Poll greeted her with, were the continuation, "—tle on, we'll all have tea." For the truth of this remarkable statement I cannot vouch, nor have I any means of having the tale retold in order to test its veracity.

W. C. B.

BEN JONSON (3rd S. viii. 27.)—In my collection of autographs is one bought in England very many years ago. It is the printed octavo title-leaf of M. Beumler's Latin grammar:—

"Nova Latine Linguae Grammatica. . . . Tiguri Apud Johannem VVolfium. MDLXV (1595)."

At the very top is written, in a very firm old hand, "tanquā Explorer." Near the bottom is inscribed, in the same hand: "Sū Ben Jonsonij." This was bought by me some thirty or thirty-five years ago, when no one thought of forging such trifles, especially a name at that time so little talked of. I have always taken it to be in Ben Jonson's own hand, and think so still. It cost me almost nothing; so that the forger (if forged it be) must have worked gratis.

There is a peculiarity in the *e*, which may be decisive. It is here *e*, as in the Greek stave-row.

If genuine, as I have no doubt, he thus writes his own name, "Ben Jonson."

GEORGE STEPHENS.

Cheapinghaven, Denmark.

JAMES CROPPER (3rd S. viii. 331), of the house of Messrs. Cropper and Benson, members of the Society of Friends, at Liverpool, died in the early part of the year 1840. See *Gentleman's Magazine* for that year.

ΑΛΙΕΙΣ.

CHARTERIS OF AMISFIELD: "SECOND TO NONE" (3rd S. viii. 261.)—The story narrated to J. M. by Gilbert Innes of Stow, is found, with slight variation, in the "Walpoliana" of *The Monthly Magazine* for May, 1790, p. 301. As the variations, though few, are somewhat important, I transcribe it for insertion if you think it necessary. It is headed:—

"STRANGE TALE.

"Lord . . . being out of town, his house was left in charge of a female servant. The plate was lodged at his banker's. A letter came to say that his lordship would be in town on such a day, and desiring that the plate might be got ready the evening before. The servant took the letter to my lord's brother, who said there was no doubt of the handwriting. The banker expressed the

same certainty, and delivered the plate. The servant being apprehensive of thieves, spoke to their butcher, who lent her a stout dog, which was shut up in the room with the plate. Next morning a man was found dead in the room, his throat being torn out by the dog; and upon examination, it proved to be my lord's brother. The matter was carefully hushed, and a report spread that he had gone abroad."

J. S. G.

Dalkeith.

WHITE HATS (3rd S. v. 499; vi. 16, 57.)—

"In our time, a white hat has been regarded as a political distinction. Henry Hunt, the Radical, almost invariably wore a white hat; but the political significance was thought to be lost by the Hon. Mr. Stuart Wortley, an unshrinking Tory, one evening appearing in the House of Commons wearing a white hat. At the Oxford Commemoration, in 1864, we read of the wearer of a white hat being assailed with a storm of hisses. 'The white hat,' says the reporter, 'seems to act on the undergraduate as the red rag upon the Spanish bull—it absolutely infuriates him; and, until it is removed from sight, he yells and raves as if he were downright mad.' Probably this arose from the recollection of the old radical badge, the white hat; towards which, Oxford University is anything but Alma Mater. In the *Poetical Note-book and Epigrammatic Museum*, 1824, appeared the following solution:—

THE WHITE HAT.

On being asked the reason of wearing one.

'You asked me the reason I wear a white hat:
'Tis for lightness I wear it, what think you of that?
So light is its weight that no headache I rue,
So light its expense that it wears me out two;
So light is its colour that it never looks dusty,
So light though I treat it, it never rides rusty;
So light in its fashion, its shape and its air,
So light in its turning, its twisting, and twining,
So light in its beaver, its binding, and lining;
So light to a figure, so light to a letter,
And, if light my excuse, you may light on a better.'

The Queen, Oct. 7, 1865.

W. I. S. HORTON.

THE HOG'S PRAYER (3rd S. vii. 114, 427, 467.) On further inquiry nothing can be discovered as to the *Hog's* prayer, though the *Hag's* prayer, or that against witches and evil spirits, is well known. I believe "the hieroglyphics on their pig-whips, which they use as a sort of a charm," will be found to be neither more nor less than certain nicks or marks showing the number of the herd, which are counted every now and then lest some be lost.

A. A.

EDUCATION OF GEORGE III. (3rd S. vi. 70, &c.) Your correspondent has rightly stated that Earl Harcourt, and Stone, * Bishop of Peterborough, were appointed preceptors to George III., and he has given some account of the way in which they performed their functions; but he has omitted to mention that they were soon dismissed from office, and two other persons substituted in their room. I never heard any reason assigned, in sober prose,

[* Dr. John Thomas was Bishop of Peterborough A.D. 1747-1757.—Ed.]

for the change; but a contemporary bard insinuates that Lord Harcourt, at least, lost his situation because his son did not make himself sufficiently agreeable to the Princess Dowager of Wales, the king's mother. He is speaking of the punishments to be inflicted on the revolted Americans, in case of their subjugation:—

"On the bare earth Charles Lee shall kneel;
Young Harcourt draws the shining steel,
And bids the party—'Fire!'
'Why, my brave friend, that milky heart?
Had you performed Prince Orlow's part,
No frowns had sunk your sire.'"

N. F. H. for Wit, ii. 148.

Prince Orlow was one of the chief favourites of Catharine II. of Russia. (I feel some remorse for copying the above stanza, which contains a cruel calumny on a much-injured lady.) The picture of a military execution shows the hand of a military man, Fitzpatrick. W. D.

HUMAN SKIN TANNED (2nd S. ii. 68, 250, &c.) In a former series of "N. & Q." some very curious facts are recorded relative to the finding of human skin nailed to ancient church doors, and similar places; and believed to be the skins of Danes, or of criminals executed for sacrilege. A precedent for this strange custom may be found in the passage of Herodotus, which describes the manners and mode of warfare of the Scythians (B. iv. c. 64). He there explains the mode in which the scalp was detached, and the skin scraped, dried, and softened, so as to be either kept for wiping the hands (whence the origin of the "Scythian napkin," *χειρόμακτρον*), or to be sewed together till they formed a cloak. But the use most nearly resembling that which at one time existed in England was, when, as Herodotus says, the Scythians stripped off the skin from the hands of a dead enemy, together with the nails, and with them covered their quivers; or else flayed the body entire, and stretched the skin upon a wooden frame, *διατείναντες ἐπὶ ξύλων*, to be exposed as a trophy.

Looking to the close similarity between these savage customs and those still prevailing amongst the Indians of North America, do they not suggest some corroboration of the legends which preserve the memory of an intercourse, in a remote age, between the people of Scandinavia and the tribes inhabiting Greenland, and the territory south of it?

J. EMERSON TENNENT.

CONEY-GARE (3rd S. viii. 48, 78, 119.)—In addition to the places bearing this name, which have been quoted in England, it is worth noting that it occurs also in Ireland at Holywood (the birth place of Johannes à Sacro-bosco), a few miles from Belfast, on the south or county Down side of the bay. A considerable tract of land near the sea at that point is called the "Kinne-gar,"

a corruption of Coney gaer, or Coney gare. Within a short distance is a farm called *Knock-na-gunny*, or *Knock-na-coney*, which may mean the Coney Hill; and on the opposite side of the lough is the Cunny-berry, or coney-burrow.

J. EMERSON TENNENT.

P.S. The etymology of the word was discussed in "N. & Q." some years back. See 1st S. xii. 126, &c.

A portion of the gardens of Lincoln's Inn was so called from the quantity of rabbits found there. Spilsbury (p. 85) says that in the reigns of Edw. IV., Hen. VII. and VIII., penalties were imposed on the students' hunting them with bows and arrows or darts.

P. W. TREPOLFES.

NOLO EPISCOPARI (3rd S. vii. 42, *et seq.*)—The very first instance in the English church is perhaps the most remarkable,—that of Hooper, in 1550, who stoutly objected to the rites and restments of consecration, and petitioned the young king that he might be "excused from the ceremonial orders, or be discharged of his bishoprick." Thereupon Edward gave pledge under the royal seal to Cranmer, that if he yielded to Hooper's scruples he should not be subject to the penalty of *præmunire*. But the bishops would neither consent to release him from his office elect, nor to consecrate him without the prescribed ceremonial. The controversy became public, and even eminent foreign theologians engaged in the *pro* and *con*. Hooper was separated from his family, and confined in the house of Cranmer, who, however, soon gave up his conversion as a hopeless case. He was then sent to the Fleet, on scant fare and close imprisonment for two months, and significant hints were given that his obstinacy would endanger his life. At last he was induced to assent, "for the public profit of the church," and, as Fox remarks, "took it patiently." Hooper was a diligent and zealous bishop, and subsequently atoned for the obstinacy of his *nolo episcopari* by martyrdom. His conscientious scruples foreshadowed the Puritanism which afterwards rent the Church of England. See Fox, Burnet, Fuller, Strype, and Heylin.

J. L.

Dublin.

ROTTENBURG FAMILY (3rd S. viii. 333.)—There are several noble German families who spell their name Rotenberg, Rothenburg, or Rottenberg. In Prussia there are Counts Rothenburg; in both Austria and Prussia Barons Rottenberg. But it is probably about the old Counts Rotenburg (now, I imagine, extinct) that MR. PRIDEAUX desires information. Their arms, which are engraved in Siebmacher's *Wappenbuch* (Nürnberg, ed. 1732), vol. ii. plate 17, are Az. a chev. engoulé or; that is, the point of the chevron is passed into the

mouth of a lion's head caboshed. An imperfect genealogy of this family is given in Henninge's *Theatrum Genealogicum*. (See Spener, *Opus Heraldicum*, pars specialis, p. 413.)

JOHN WOODWARD.

New Shoreham.

The following extract is from the Père Anselme's *Histoire Généalogique et Chronologique de la Maison Royale de France*, &c., tome ix. p. 300, Paris, 1733:—

"Conrad-Alexandre, Comte de Rottembourg, Seigneur de Moissevaux, de Rougemont, de Keivenheim, de Seintin et d'Oberbruck, brigadier des Armées du Roi, son Ambassadeur Extraordinaire en Espagne, et ci-devant Ambassadeur Extraordinaire et Plenipotentiaire au Congrès de Cambray et auprès du Roi de Prusse, est né le 26 Février 1684. Il est fils de Nicolas-Frédéric, Comte de Rottembourg, Maréchal des Camps et Armées du Roi, et d'Anne-Jeanne de Rosen, et a épousé par contrat du 10 Avril 1721 Jeanne-Madelene d'Helmstat, fille de Blaicart, Comte de Helmstat, Seigneur de Hingsange et de Bichohaine, Baron du S. Empire et de Marie-Josephe de Poitiers."

J. MACRAY.

Oxford.

THE LEICESTER BADGE (3rd S. viii. 332.)—I beg to assure E. K. that there is just as little foundation for the tradition he mentions, as there is for the idea (still common in country places), that the badge of Ulster, in the arms of a baronet, is borne by way of expiating some murderous deed of an ancestor. A good instance of this Warwickshire idea is recorded in "N. & Q." 2nd S. i. 226.

JOHN WOODWARD.

MEYERS'S "LETTERS" (3rd S. viii. 107.)—Cuniger probably means Cynægeirus, the brother of Æschylus. According to Herodotus, when the Persians fled at Marathon, Cynægeirus seized one of their ships, but fell with his right hand cut off. The next version says, he then seized the ship with his left hand, which was also cut off. Justin completes the story by—

"Ad postremum morsu navem detinuit. Tantam in eo virtutem fuisse, ut non tot caedibus fatigatus, non duabus manibus amissis victus, truncus ad postremum, veluti et rabida fera, dentibus dimicaverit." (Lib. iii. c. 9, p. 74, ed. Lugd. Bat. 1701.)

See Smith's *Classical Dictionary*, i. 911.

E. N. H.

LORD NORTH'S "FOREST OF VARIETIES" (3rd S. viii. 284.)—On the title-page of my copy also of this rare and curious book, below the word "Varieties," is written in an irregular contemporary hand, "Or Rather A Wyldernesse." It is singular that these words are to be found in so many copies; and as the work was privately printed, and probably only for distribution to personal friends, it is not improbable that they were written by the author (as also a few corrections throughout), as an apology for the immethodic nature of his performance. My copy has

also the dedication "To her Excellent Majesty of Bohemia," which MR. HAZLITT thinks peculiar to the one which came under his notice; but I do not find the two cancelled leaves at the end. A later issue of the book was entitled *A Forest Promiscuous of Several Seasons' Productions*, in 4 parts, folio, 1659. An account of this work is given in Sir E. Brydges's *British Bibliographer*, vol. ii. p. 299, and a notice, with copious extracts, will be found in Walpole's *Royal and Noble Authors*, ed. by Park. WILLIAM BATES.

ATTORNEY-GENERAL NOY (3rd S. viii. 190.)—As the eldest son of Noy died without issue, and the second son left three daughters, there are no representatives of the Attorney-General in the male line. W. PENDREA would do well to consult Davies Gilbert's *History of Cornwall*, who was descended from one of these daughters.

The family that lived at Pendrea was the only one of the name of Noy in Cornwall: but the estate of Camanton, in Ryder, belonged to them; and Edward Noyes, of that place, is mentioned by Norden.

The name is not nearly so uncommon as PENDREA supposes. There are several Noyes in Penzance, Galval, and St. Just; and probably other parishes. They are all ignorant of any connection with the Attorney-General; and those at Penzance disclaim relationship with each other.

P. W. TREPOLFEN.

JAMES PRICE, M.D., THE LAST OF THE ALCHEMISTS (3rd S. viii. 290.)—There is a history of this gentleman in Brayley's *History of Surrey*, vol. i. pp. 454, 455, which refers to Brande's *Journal of Science*, vol. ix. p. 237. In the former work it is stated that the inscription on his tablet in the church of Stoke-next-Guildford, records that he died on the 31st of July, 1783.

W. J. TILL.
Croydon.

W. C. B. will find a correct account of Dr. James Price in Brayley's *Surrey*, also in Manning and Bray. Gorton's *Biographical Dictionary* and Chambers's *Book of Days* are both in error in regard to the date of his death. He took the name of Price on succeeding to the property of an uncle of that name, and took his degree at Oxford. Accounts of his experiments at Guildford were printed at the Clarendon Press in 1782 and following year. He was buried in Stoke Church, Guildford, where a tablet bears this inscription:—

"Near this place are deposited the remains of James Price, M.D., F.R.S., who died the 31st of July, 1783, aged 25 years. Heu! qualis erat."

His portrait, in crayons, by John Russell, R.A., and the two editions of his *Experiments*, are in the Guildford Institute. The tale in *All the Year Round* is one of the jumbles of truth and fiction too frequently found in modern publications. In Chambers's *Book of Days* (ii. 174) is a memoir of

Abp. Abbot, a native of Guildford, in which is given the copy of a letter written to his wife respecting the sad accident at Lord Zouch's; but it so happens the archbishop never had a wife.

GILBERT.

GUBBINGS AND GIPSIES (3rd S. vi. 128.)—In the month of March, 1804, a man named Gubbins, who had been executed at Winchester for murder, was with his accomplice hanged in chains on Parley Common, near Christchurch, on the confines of Hants and Dorset.

In my youthful days parts of the skeletons were still visible, and the post remained till the winter of 1849-50. In the course of that severe season, some of the wild inhabitants of the district made a fire round it, after the Indian fashion, burnt it off at the bottom, and carried it away for fuel. It had been so secured with iron hoops that it could not be cut down by axe or saw.

This must have been one of the last gibbet posts standing in England. I believe the very last stood at some place with an ugly name in a northern county. Gubbins was a tall man, of swarthy complexion, like a gipsy; and I have seen a brother of his, who was keeper to a Dorsetshire baronet, and who was similarly distinguished. I do not think they were natives of that county, or of Hampshire; and it is not impossible that some adventurous Devonshire Gubbins might wander in quest of employment, or with some other object, through Dorset into Hants.

W. D.

CLEANING OLD SILVER COINS (3rd S. viii. 308.) It is a very difficult matter to clean a silver coin that has a crust of black sulphide of silver on it; it may be done, however, by boiling it in strong caustic potash or soda.

Red spots can be removed by sulphuric acid; but it requires some care, as silver is soluble in sulphuric acid. The temperature must not be raised at all, and the coin subjected to its influence only for a very short time (half a minute) and then immediately put into a large volume of hot water.

Cold concentrated hydrochloric acid can sometimes be used (it does not dissolve silver), but it is apt to leave the coin spotted.

Dilute sulphuric acid (1 of acid to 10 of water), about 80° to 100° F., cleans copper coins admirably, but they must be very well washed in hot water and dried with a warm towel.

Warm water, soap, and a soft brush will make old silver coins as clean as they are generally required to be.

JOHN DAVIDSON.

MAJOR COCKBURN (3rd S. viii. 300.)—The process by which this gentleman made his drawings, as described in Spohr's *Autobiography*, was no doubt by the use of the *camera lucida*, by means of which the landscape and objects can be thrown

in reduced perspective there traced by hand with

SPUR MONEY IN BE viii. 17.)—Further information will be found in C vol. ii. p. 541. The same by those who wore spur Charles Knight's *Passea* vol. i. p. 77, appears to time.

MARSHAL SOULT'S P In reference to CANON I lowing notice of Murill "Conception," from Vi the pictures in the Lo interest:—

"Acquis le 19 Mai 1852, Maréchal-général Soult, d 615,900 fr. (avec les frais). au Louvre en 1886, ainsi q rissant le paralytique, du me aux liens, également de M Ribera, et gravé sous le non Réveil. Ces trois peintures 500,000 fr. par le Roi Louis sur l'inventaire de son rè restèrent pas longtemps au le 13 Avril 1835, entre M. l Maréchal Soult, fut réallié rendit ces trois tableaux : marquis de Dalmatie, agiass

HORSES FRIGHTENED CAMEL (2nd S. viii. 354, v. 378; vii. 440.)—The little general importance to have more than suffice of this, therefore insert following, cut from 77 14, 1865:—

"SINGULAR ACCIDENT. living at Castleton, near Ro turnpike road between Old nesday morning with two The camels and elephant co theatre were making their ham, when one of the horse upon seeing such unusur knocked his driver down. Buckley's body, killing him

JOHN HOKER (3rd S. of Magdalen College, O; in 1535: "being then," "accounted excellently Latin authors, a good much commended for his living," continues Wood 1543, being then B.D. I presume he died shortly; Bliss's edit, i. 138.) Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Round of Days, described in Original Poems by some of our most celebrated Poets, and in Pictures by eminent Artists, engraved by the Brothers Dalziel. (Routledge & Sons.)

Encouraged, we presume, by the success which attended their Christmas book for 1865—*Home Thoughts and Home Scenes*—Messrs. Routledge and the Brothers Dalziel have this year produced a volume of very similar character. The names of Allingham, Buchanan, Dora Greenwell, William and Mary Howitt, Jean Ingelow, Locker, Mrs. Norton, Miss Muloch, Tom Taylor, and other popular writers, figure among the literary contributors to the volume; and their lucubrations, varied in subject as the days of the year, but some of them especially good and appropriate, are ably illustrated by W. P. Burton, A. W. Bays, Warwick Brooks, E. and T. Dalziel, Paul Gray, A. B. Houghton, T. Morten, J. W. North, E. J. Pinwell, F. Walker, and J. D. Watson: and their drawings have been engraved on wood by the Brothers Dalziel with their accustomed success. No attempt at a classification of subjects has been made; for scenes of various and sometimes of very opposite kinds follow close together, as in the cloud and sunshine of man's actual experience. So in some cases the artist has illustrated the author, in others the poet has painted in words the ideas of the artist. The result of the whole being, a volume which must take a deservedly high place among the Christmas Books of the present Season.

Two of the Saxon Chronicles parallel, with Supplementary Extracts from the others. Edited with Introduction, Notes, and a Glossarial Index. By John Earle, M.A. (Macmillan.)

The Anglo-Saxon Professor of Oxford has done credit to his University and to himself by the publication of this critical edition of *The Saxon Chronicle*. Important as is this Chronicle, or rather these Chronicles, for the early history of this country, they have never been subjected to the critical examination, or edited with the care and learning, exhibited in the present volume, which presents to the student the two texts which are most remarkable in themselves, and most worthy of being compared with each other, together with characteristic parts of other texts, so as to supply a comprehensive view of the whole series without the omission of any important feature. In the notes, Mr. Earle has endeavoured to clear away some of the obscurities which still remain; and he has made the Glossarial Index as perfect as possible, in order to open up the Text, and to take the measure of the Saxon historical vocabulary. We need scarcely say a word as to the historical value of the present volume, so may point it out as a good book for any one to take in hand who desires to enter upon the study of Anglo-Saxon.

Essays of Montaigne. Edited, compared, revised, and annotated by the Author of "The Gentle Life." (Sampson Low.)

One is somewhat surprised to find that only two editions of the *Essays of Montaigne* have been published in this country during the present century, namely, one in three volumes published by Miller in 1811, and that edited by Mr. Hazlitt in 1841. We cannot doubt therefore that this handsomely printed volume which—based on the editions of 1759, with corrections, alterations, amendments, and fresh notes, and which includes all the most interesting biographical essays, and all which most come home to men's business and bosoms—will be welcomed by a large body of readers. "Downright Mon-

taigne" is so very plain spoken, that we can well understand his being printed with the omission of an essay or two, and certain passages quite unsuited to the present age: and we are sure that the fact of such omission will, in the eyes of many, be an additional recommendation of this beautifully printed and carefully edited volume.

Histoire de la Caricature Antique, par Champfleury (Paris, Dentu; London, Williams & Norgate.)

In a pleasant dedication to our occasional correspondent, M. Philartète Charles, the author of this interesting little sketch of the Caricaturists of Antiquity tells us it owes its origin to the sympathy which that Professor showed in some of his Lectures for those "humoristes méconnus, qui manquent de respect pour l'humanité et en montrant les grimaces, sont nécessairement exclus des Almanachs de Gotha de la littérature." Be its origin, however, what it may, the book is replete with curious information, pleasantly written, nicely illustrated, and calculated to make us wish for its promised companion on Modern Caricatures.

Wine. The Advantage of Pure Natural Wine, and its Special Qualities for the Promotion of Health and Social Enjoyment. (Denman.)

Our notice of Dr. Druitt's *Report on Cheap Wines* has brought us this brochure from Mr. Denman, who has the merit of having been the original introducer of pure Greek wines into this country. Of course, though this tract is open to the objection of being an *ex parte* eulogy of the class of wines in which Mr. Denman deals, and to which he gives his especial attention, there is so much plain common sense in it, that we think few who desire to make acquaintance with pure though low-priced wines will read it without giving some of these Greek wines a fair trial.

Medical Systems. An Address at the First Meeting of a Medical Association at Birmingham. Delivered by the President, William Sharp, M.D., F.R.S. (Longman.)

A temperate, logical, and well-reasoned Address, which every medical man should read dispassionately. Those—and how large is the daily increase in their number?—who have lost faith in the old system will, we think, be struck with some of the views here enunciated by Dr. Sharp.

Original Notes on Dorchester and the Durotriges. By the Rev. Richard Cutler, M.A. (Dorset County Chronicle Office.)

A series of amusing and graphic Dorchester sketches, originally contributed weekly to the *County Chronicle*, which well deserve to be preserved in the present more convenient form. They exhibit a happy combination of deep reading, with interesting personal recollections.

Our Domestic Fire-Places; a Treatise on the Economical Use of Fuel, and the Prevention of Smoke; with Observations on the Patent Laws. By Frederick Edwards, Jun. Second Edition. (Hardwick.)

A Treatise on Smoky Chimneys; their Cure and Prevention. By F. Edwards, Jun. (Hardwick.)

Though we do not agree with the Neapolitan Ambassador, who declared that in England we got all our sun from Newcastle coals, we are doubtless indebted to those black diamonds for much of our health, comfort, and enjoyment. The first of the volumes whose titles we have just transcribed gives much interesting information as to the economical use of these aids to enjoyment; while the second deserves the especial consideration of those who being spared two of the proverbially great sources of domestic misery—a scolding wife and crying children—are yet vexed with the third great evil, smoky chimneys.

RUBBINGS OF BRASSES.—I am instructed by the churchwardens of St. Helen's, Bishopsgate (Messrs. Rolfe and Richardson), to inform the readers of "N. & Q." that, during the repairs now in progress, any gentleman desirous of taking "rubblings" of the various brasses in the church can do so on application to the architects, Messrs. Wadmore and Baker, 35, Great St. Helen's.

R. H. HILLS.

EXHIBITION OF NATIONAL PORTRAITS, 1866.—We learn, with much gratification, that the Committee have already received many very important promises of assistance, and the offer of interesting contributions. The University of Oxford has, as we should have hoped of such a body, thrown open their treasures to the Committee. The Dean and Chapter of Christ Church have with the same liberality offered the fine portraits in their great hall and library; and other Colleges are, we believe, prepared to act with readiness in promoting the wishes of their Chancellor. We shall probably return to this subject next week.

THE PANTON LETTERS.—It has been generally understood that, at the opening Meeting of the Society of Antiquaries on Thursday next, a paper would be read by Mr. Bruce defending these interesting documents from the doubts cast upon their authenticity by Mr. Merivale. If however it be true, as is reported, that the originals of the Fifth Volume, together with some other old documents of the like nature—and the letters of Sir John Fenn to his publisher have been found by Mr. Philip Frere, the son of Mr. Serjeant Frere, among Sir John Fenn's papers—it is obvious that Mr. Bruce's paper must be postponed; at all events, till such originals have been examined by competent authority. If Mr. Merivale's doubts lead to the discovery of these, and to a successful search after the other long-missing originals, he will have done good service to the cause of historical truth; and will, we are sure, not the less rejoice at the result, although it is not that which he was originally prepared to expect.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

DURANDUS ON SYMBOLISM.

Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 25, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

POULSON'S HISTORY AND ANTIQUITIES OF HOLDERNESS. Part IV.

Wanted by Mr. Frederic Curry, 65, Lincoln's Inn Fields.

TAAFT'S DES BALLETTS, par PÈRE MENESTRIS.

Wanted by Mr. W. Stavenhagen Jones 79, Gracechurch Street.

Notices to Correspondents.

MONUMENTAL BRASSES.—Our Correspondent from Huntly will, we think, find all the information he desires in the Rev. Herbert Haines's valuable Manual of Monumental Brasses, published by Parker in 1861.

T. F. F. (Hurstpierpoint) is thanked. We propose to use his last communication in our Christmas Number.

FIRE. Since the death of our Correspondent, J. B. Davidson, Esq., of Sectors, we know of no Devonshire genealogist except Mr. John Tuckett, of 66, Great Russell Street, Bloomsbury, and Editor of the Devonshire Pedigrees.

ARMED. In the marriage announcement of "Miss Smith on Crooked Staff" the word on should surely be omitted.

J. M. C. Mr. Cooke seems to refer to a plot of ground, not a measure, in his query on "Haul Plock," ante p. 29.

C. D. H. We cannot find any earlier edition of A Collection of Psalms and Hymns of that "Printed in the Year 1738."

JOHN MACLEAN. For notices of the land connected with the London Shrievalty "suit and service," see "N. & Q." 2nd S. viii. 261.

ERRATA.—3rd S. p. 319, col. i. line 29, for "Gennanus" read "Gernanus"; col. ii. line 39, for "fourth edition" read "first edition."

"NOTES & QUERIES" is registered for transmission abroad.

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LONDON, SATURDAY, NOVEMBER 18, 1865.

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REPLIES:—*Marshal Soult and the Battle of Toulouse*, 419—*Yeoman, 1b.*—*Generals commanding the Enemy's Forces*, 420—*The Highwaymen of Stangate Hole*, 421—*The Churchoing of Women*, 422—*The Ostrich Feather Badge*—*Mrs. Mee*—*Curious Names*—*The Ferner Pedigree*—*Wasps, &c.*—"Tree and Quarterlands"—*The Dream of the German Poet*—*Coin of Tiberius*—*Platform*—*Dr. Smith*, *Founder of Brazenose*—*Lowcey Arms*—*Horneak Family*—*Scrase Family*—*Yorkshire Household Riddles*—*St. Augustine's Monsters, &c.*, 423.

Notes on Books, &c.

Notes.

FILIIUS NATURALIS.

Although the term natural son, at the present date, is sufficiently indicative of illegitimacy, at a more distant period it was not so, and questions have arisen as to its exact meaning. *Carnalis filius* was, in the great case between the late Duke of Roxburghe and General Kerr of Littledean, alleged to fix bastardy upon an ancestor of the general; but all the learning and ability of the late John Riddell, the well-known Scottish genealogical and peerage lawyer, could not influence either the Court of Session or the House of Lords, and judgment went against the Duke.

The following abstract of a charter going back as far as 1451, is valuable; for the distinction between children lawfully begotten and natural children is shown plainly, by the substitution, or as it is styled, the remainder, under the entail created by William Earl of Douglas in favour of his counsellor and adviser George Kerr:—

"Charter by William Earl of Douglas, of Wigton, of Annandale Lord of Galloway, and of the Regality of Lauder, to his lovite George Ker for his counsel and service, "nobis multipliciter impensio et impendendo," all and hail the noble Earl's lands of Hutton-hawe,* with the pertinents lying within the county of Berwick. The

* Hutton-hawe, in process of time, is converted into Hutton-hall.

lands are entailed upon George and the heirs male lawfully procreated, or to be procreated, of his body; whom failing, the oldest natural son of the said George and the heirs male of his body lawfully procreated; whom failing, the second natural son of the said George and the heirs male of his body lawfully procreated; whom failing, his third natural son and the heirs male lawfully procreated of his body; whom failing, Andrew Ker of Auldtonburne, and the lawful heirs male procreated or to be procreated of his body; whom failing, Thomas Ker, brother german of the said Andrew Ker and the heirs male procreated or to be procreated of his body; whom failing, James Ker, brother german of the said Andrew and Thomas and his lawful heirs male procreated or to be procreated of his body; whom all failing, 'veris legitimis et propinquis hereditibus masculis dicti Georgii, &c."

This deed, which is written on parchment, is dated at Edinburgh, 11th January, 1451, and is witnessed by Thomas de Cranston de eodem, William Lauder of Halton, and James Rudysforde of that ilk, all described as "armigeri."

The present house of Huttonhall was not erected till a later period. It is now falling to ruin, but at one time must have been a fine baronial residence. Some of the trees which are adjacent are evidently of considerable antiquity, and may rival those at Bemerside, the seat of the family "de Haga," which are celebrated for their beauty. Notwithstanding this careful entail and the number of substitutes, Hutton Hall long since passed from the Kerrs. Some forty or fifty years ago the estate belonged to one of the Johnstones—a well-known border family. Upon this gentleman's death it was sold. Since then, the mansion-house, not being inhabited, has been permitted to go to ruin, and one portion of it has fallen in.

Thomas de Cranston was the ancestor of the Lords Cranston. The Rutherfords were subsequently raised to the peerage, but failed after the Union. A claim was not long since preferred to the title, which did not find favour before a committee of privileges, although, probably in a civil action for recovery of a landed estate, the evidence of pedigree might have met with more countenance.

Lord Campbell, in adjudicating upon Lord Fitzhardinge's claim to be Baron Berkeley by tenure, asserted in positive terms the impossibility of a subject having the power of making a peer—a rash assertion as concerns Scotland, where nominations are well known, such as the Errol and Breadalbane substitutions, and of the inaccuracy of which the Rutherford peerage is a striking instance, for there the patent authorized the Earl of Teviot to name his successor to the barony of Rutherford by any writing even on his death bed. This he did, and by a last will and testament, proved in the Prerogative Court of Canterbury, he named Rutherford of Huttonhall, who was thus made a baron and sat in Parliament, although an

English testament could not have carried a single acre of land across the Tweed. The second Lord Rutherford, under the testament, is understood to have been the hero of Sir Walter Scott's romance of *The Bride of Lammermoor*. J. M.

NATIONAL PORTRAIT EXHIBITION, 1866.

The two following portraits, if thought worthy of admission, will be lent with great pleasure for the National Portrait Exhibition. They were both in the collection of William Boys, Esq., F.S.A. and F.L.S., the historian of Sandwich, who died in 1803. On his death, they passed into the possession of his son Admiral Boys, from whom they were inherited by their present owner.

1. A portrait of King James II. This is a good picture, though not in good preservation. The family tradition is, that it was painted either by Sir Peter Lely or by Sir Godfrey Kneller. Any uncertainty upon this point, however, appears to be removed by a copy of the portrait, namely, Vertue's engraving of James II. for Rapin's *History of England*, fol. edit. This engraving, with the exception of certain allegorical accessories which seem to be Vertue's own, was evidently copied by Vertue (as will be perceived at once on comparison) from the portrait now offered for exhibition; and Vertue's engraving is lettered thus:—

"Drawn and Engrav'd by Geo. Vertue from an Original Painting done for Secretary Pepys, and painted from the life by S^r GODFREY KNELLER, An^o Dnⁱ 1688."

Should it be asked, how a painting "done for Secretary Pepys" found its way to Sandwich, we may remark that Pepys was chosen Burgess for Sandwich in 1683; and that subsequently, when the portrait was executed, it may probably have passed from Pepys's hands into the family of that Sandwich man, whose portrait is next to be spoken of.

2. Sir John Boys, of Bonnington and Sandwich, gentleman of the Privy Chamber. In the civil wars he was a distinguished Cavalier; and he was subsequently engaged confidentially, as may be seen from Pepys's *Diary*, in the negotiations for the return of Charles II. But what most distinguished him was his famous defence of Dennington or Donnington Castle, in Berkshire, against the forces of the Parliament. On this subject the *Archæologia Cantiana* for 1860 (p. 183) says:—

"A few extracts from the *Mercurius Aulicus* (the Court Journal of those days), detailing the history of this glorious affair, cannot but be acceptable to our readers. We shall be much mistaken if they do not feel pride, in the distinguished loyalty and undaunted bravery of this gallant Cavalier, an honour to his name and to our country."

The following is Col. Boys's reply to a threatening summons of Jeremiah Horton, who was in command of the besiegers:—

"Sir,—Neither your high threatening language, nor the rest of these honest men our Sovereign, but do the uttermost of our quarter, yours may expect sooner if you please. I servant,

"Octob. 7, 1644."

(See *Mercur*

The *Archæologia* C

"Sir John Boys, in the Castle, was honoured tation to his family and crown imperial or."

In the corner of this modern achievement appears on the head demi-lion. The pain seems to be a good resemblance to living

Your correspondent might have added to Mote, an admirable ancestor, Sir John Mote to those at Surrender first baronet, the Sir mentary celebrity.

Harry Edmund W Lodge, North Leach, thentic portrait of W ancestor); two exquisite a miniature); and, if one of Hampden.

Mr. Hammond, of Wingham, has an ancestor Colonel Boys, Donnington Castle.

Lord Falmouth has miral Boscawen; and Esq., of Addington magnificent painting Prince of Wales and which, I have under herited from Lord A originally been present

A WELL-W

ILLUMINATIONS OF MI

The illuminations of Antiquaries in December recent publication of vol. xxxix., pp. 337 et an interesting description He attributes them to

and supposing, from his not appearing to be tonsured, that the Chancellor represented is a layman, he fixes the precise date to be between April 2, 1454, and March 7, 1455, the 32nd and 33rd years of the reign; being the only period during which a lay Chancellor, Richard Nevill, Earl of Salisbury, held the seal.

Some confirmation of Mr. Corner's view appears in the representation of the Court of King's Bench, where five judges are on the bench. The former number of four was not increased to five till about 1445 or 1446: so that the pictures must have been taken after that time.

Again, seven judges are represented in the Court of Common Pleas; and that number did not sit on the Bench till 1450, which brings the date nearer to Nevill's Chancellorship in 1454. In 1452, there were for a short time eight judges; but one of them was also Chief-Baron of the Exchequer, and might not usually sit in the Common Pleas.

The representation of the Court of Exchequer, however, does not support Mr. Corner's suggestion, that it was made while Nevill was Chancellor in 1454-5: for, at that time, there were only *four* Barons—the chief, and three others; while the picture exhibits *five*. From 1449, to the end of the reign, the staff of the Court consisted of only four.

It seems probable, therefore, that the date of the illuminations was not in the year in which Nevill was Chancellor. There is no other reason for fixing on him, than that the figure is not represented with a tonsure, but in a cap, which might well conceal that mark of the clerical profession.

I cannot concur in Mr. Corner's opinion, that the centre of the five persons on the bench of the Exchequer was the Lord High Treasurer. He is dressed in scarlet robes, precisely similar to those of the judges in the other pictures; and he seems to me to be evidently the Lord Chief Baron, who held at that time the office of Judge of the Common Pleas also. The reason why the other barons are represented in yellow, or mustard-coloured robes, is, that they were not at that period "men of the law," and had no judicial authority. They were of an inferior grade to the puisne judges of the other benches, and were generally selected from the minor offices of the Exchequer, who were conversant with the details of the Revenue.

It is not known when the party-coloured robes of the sergeants represented in the pictures were discontinued; but it seems that barristers (and probably sergeants) put on mourning gowns on the death of Charles II., and continued to wear them till 1697; when Chief Justice Holt, in Michaelmas Term, made an order that they should appear next term "in their proper gowns and not in mourning ones," and that otherwise he

would not hear them. What were their "proper gowns" is not mentioned; but Luttrell (iv. 300) tells us that the change would cost them 15*l.* a man.

EDWARD FOSS.

PURY PAPERS.

The present possessor of property in this parish, formerly held by the family of Pury—well known as active and influential partisans of the Parliament in the Great Rebellion—has lately placed in my hands some original documents, addressed to Colonel Thomas Pury, by several leaders of the day, which seem to me worthy of a place in your pages.

I select three, not as the most interesting of the number, but chiefly as being the most legible; and if you desire it, you shall have the others, as I may be able to spell them out. I would add that, in some of the letters, the signatures are very "dark."

The three which I now send are: 1st, Colonel Pury's commission under the Commonwealth; 2nd, his commission under Charles II., settling a point not generally known—that, although a zealous Parliament man, he served after the Restoration; and, 3rdly, the proclamation on the escape of Lord Lambert from the Tower—the circumstances of which are fully detailed by Lord Clarendon in his sixteenth book:—

"The Seal of the Councell of State appoynted
by Author. of Parl.

"By virtue of the authority to us committed, we do hereby constitute and appoint you, Thomas Pury the Younger, Esq., to be Captain of a Company of foote, consisting of one hundred souldiers, besides officers, of such well affected persons as shall voluntarily list themselves under you in the City of Gloucester, for the perfect defence and security of the said City and the Commonwealth against any the enemyes thereof; which company you are, with all expedition, to list and muster. And all officers and souldiers of the same are hereby required to be obedient to y^r commands as their Captain by virtue of this commission given unto you. And you are also to observe and obey such orders and directions as you shall from tyme to tyme receive from the Parliament or Councell of State appointed by Parliament.

"Given att the Councell of State att Whitehall this,
20th Day of July, 1659.

"Signed in the name and by the order of the Councell
of State, appointed by Authority of Parliament,
"Housron.
President.

"To Capitaine
Thomas Pury."

The Seal (apparently Monck's private coat of arms).

"George Monck, Cap^t Gen^l and Comander-in-Chief of
all His Ma^{ty} Forces in England, Scotland, and
Ireland, Master of His Ma^{ty} Horse, Knight of the
Most Noble Order of the Garter, and one of His
Ma^{ty} most Hon^{ble} Privy Councill.

"To Thomas Pury the Younger, Coll. and Cap^t.

"By virtue of the power and authority to me given by
his most excellent Ma^{ty}, Charles the Second, by the Grace

of God King of England, Scotland, France, and Ireland, Defender of the Faith, I do hereby constitute and appoint you, Thomas Pury the Younger, to be Coll. of a Regiment of Foote, and Captain of a company of foote in the same regiment of foote, under my Comand, for the Service of his Ma^y. You are, therefore, to take unto your Charge and Care the said Regiment as Coll. thereof, and duly exercise the officers and soldiers of the same in armes; and also to use your best care and endeavour to keep them in good order and discipline, commanding them to obey you as their Collonell. And you are likewise to follow and observe such orders and directions as you shall from time to time receive from His Ma^y, the Parliament, Privy Councill, or myself. And you are also to obey the superior officers of the army according to the discipline of war, in pursuance of the trust reposed in you, and your duty to his Ma^y,

"Given, under my hand and seale, at the Cock-pitt, the xiith day of June, 1660, and the xiith year of his Majesties Reign,

"GEORGE MONCK."

"For Col. Pury, or the Officer-in-Chief with his Regiment, at Hereford.

"Sir,

"The Lord Lambert, having escaped out of the Tower the last night, I desire you will be very carefull of your duty, and not suffer any officers to be away from their charges, and to have an eye that no agitators come amongst your soldiers to withdraw them from their duty; and if they do, to secure them and send them in safe custody to the Martiall Gen^l at the Mewes; and in case that any officer or soldier shall apprehend the Lord Lambert, you may give them notice that they shall have one hundred pounds for their paines. I would have you take care that there be still _____ a Commission officer of your Regiment. I desire you _____ to take.

"Your very loving friend
and servant,

"GEORGE MONCK.

"St. James's,
11 April, 1660."

C. Y. CRAWLEY.

BOOKSELLERS' CATALOGUES.—Thomas Osborne's series of Catalogues appears to have extended from 1729 to 1755. They contained the choicest articles from the libraries of the second Earl of Oxford (the *Harleian* Harley), Hearne, Roger Gale, Philip Duke of Wharton, and others. Payne & Sons' series seems to have had a run of sixty-three years, 1740 to 1803; and we find, in connexion with these, the names of many celebrated scholars, whose collections came into the market in that interval. Third in order stand the Catalogues of the Messrs. White, 1754—*circa* 1850. They traded successively and successfully under the names of John Whiston and Benjamin White; Benjamin White; Benjamin White & Son; Benjamin White & Sons; Benjamin and John White; John White; White & Cochrane; and William White. Fourthly, among bookselling stars of the first magnitude, occurs Thomas Thorpe, 1818—1851. In these lists, we meet with the most extraordinarily curious articles, MSS. and printed books, accompanied by notes, which made

them more than lists of information for such tunity of consulting the

MICHAEL'S DINNER.

"To the Editor.—Sir,—
I insert in your paper of this date verses published in the 'Michael's Dinner,' and the late Mr. Theodore H. that gentleman stated to appearance in his paper—the extraordinary sale of it that he did not know who had received the manuscript Treasury envelope and by any name being attached; his honour, that he did not am, Sir, your obedient servant
Nazing Park, Waltham

"To the Editor.—Sir,—
republished from *The Quaker* he found the song in the and that he never could do it to Sir Alexander Boswell

(From t

The above letters show that there is no evidence that the smart, but vulgar Michael's Dinner." So that he was a gentleman need not care who did. what was the "Treasure" have an impression the sent shape is the great before which each separate letter. The ministry of to use, but were not in *John Bull*; and I can solemn assurance of T. was brought to him at messenger."

Garriok Club.

"MATTHEW, MARK, not aware whether this "N. & Q." A servitor say it by his mother, was somewhere in the west

"Matthew, Mark, Luke
God bless the bed that
Four corners to my bed
Four angels lay aspr
Two to foot, and two
And four to carry me
I go by sea, I go by
The Lord made me
He's the branch and
Pray God send me a
Not only me, but the
And dear to me, this

The College, Hurstpierpoint

* Words quite illegible.

WINTHROP MACKWORTH PRAED.—There has been some speculation in "N. & Q." as to why the first of these names was given to Praed at his baptism, and some of your correspondents have gone as far as America for a solution. I think the following extract from the *Gentleman's Magazine* for April, 1795, will settle the question:—

"April 1. Wm. Mackworth Praed, Esq., of Lincoln's Inn, to Miss Winthrop, of John Street."—*List of Marriages*, p. 346.

W. D.

SACRIFICE OF RED COCKS IN THE EAST AND WEST.—The Buddhists of Ceylon, and the low castes in the south of India, sacrifice red cocks to evil spirits. In Croker's *Researches in the South of Ireland* the author mentions that, in the year A.D. 1305, a woman was charged with having sacrificed nine red cocks to her familiar spirit. H. C.

ALCHYMISTS AND WORKERS IN GOLD.—Bishop Berkeley was of opinion that M. Homburg made gold by introducing light into the pores of mercury. I marvel that the alchemists, among other absurdities, never affirmed that gold was solidified flame. They conceived, from its colour, that sulphur entered largely into the composition of gold. Lord Bacon writes as follows: "The world hath been much abused by the opinion of making of gold; the work itself I judge to be possible." The Mahomedans of India have always practised alchymy, and possess some books on the subject. Some of them consider that mercury is the base of the philosopher's stone; others say that there are certain fakeers who pass their lives in jungles and sequestered places, endeavouring to discover the leaf of a plant which transmutes the baser metals into gold, and solidifies quicksilver. Their experiments are dignified with the name of Kimia, from the Arabic Ilm-al-Kimia, the science of chemistry; from which is probably derived the English word chemistry. Captain — of the 6th Madras Infantry, possessed a bright ball of some white metal, which he asserted was quicksilver fixed by the said leaf. The art of making the Trinchinopoly chains for a considerable time was enveloped in mystery. Europeans have, I believe, discovered the secret. It is an interesting fact that Dr. Joseph Ferlini, of Bologna, discovered in 1834, in an Egyptian tomb, gold chains of precisely the same pattern and style of art. Mr. F——n, when at one of the stations on the west coast of Africa, saw a negro goldsmith, who returned exactly the same quantity of gold, in shape of ornaments, he had received as material for the work, not one grain's weight having disappeared in the course of the work, as wastage for filing, &c. When any part of the article so wrought was submitted to the test, it was discovered to contain no alloy. H. C.

BERNARD SKELTON: BEVIL SKELTON.—Mr. Pepys, in his immortal *Diary*, under date 10 Oct. 1662, records with evident delight his sitting in the Regent House at Cambridge, and giving his vote for Bernard Skelton, an old schoolfellow and acquaintance, as one of the taxors of the University. On the name of Bernard Skelton, the late Lord Braybrooke made the following note:—"Afterwards agent in Holland for James II., who made use of him to inveigle over to England the Duke of Monmouth." This is altogether a mistake. Bernard Skelton, M.A., Fellow of St. Peter's College, sometime taxor of the University, was rector of Cantley, in Norfolk, 1668 to 1690. (Blomefield's *Norfolk*, vii. 230.) The agent of James II. in Holland was Bevil Skelton, a colonel in the army, who also went on embassies to Venice and France, was sometime a prisoner in the Tower, and ultimately lieutenant of that fortress. He left England with James, who raised him to the rank of major-general. His death occurred at Paris, May 14, 1736. He was one of the pages of the body of Charles II. at least seventy-five years previously, so that it is probable he was nearly a hundred years old.

Particulars respecting Bevil Skelton may be collected from MS. Addit. 5756, f. 249; 15,760, f. 72, 74; 15,892, f. 42, 280; Browne's *Cal. Venetian State Pap.* cxlviii; Burnet's *Own Times*; Clarendon *Diary*, ed. Singer; Ellis *Correspondence*; Green's *Cal. Dom. State Pap.* c. ii.; MS. Harl. 1515, f. 143, 144, 209—217; 1518, f. 39, 354, 355, 384; Luttrell's *Diary*; Macanley's *Hist. of England*; Noble's *Contin. of Granger*; Roberts's *Life of Duke of Monmouth*; Salmon's *Chron. Hist.* i. 245, 247, &c.; ii. 320; Hen. Sidney's *Diary*; Thomas's *Hist. Notes*; Strickland's *Queens of England*, ed. 1835, vol. v. 452, 455—458.

Noble and Bromley call him Sir Bevil Skelton, and so does Mr. Geo. Roberts. We can find no evidence that he was knighted.

The instances in which his Christian name is suppressed are numerous, and one usually well-informed historical compiler was thereby so perplexed that he could only suggest that his name might have been *Ralph*.

C. H. & THOMPSON COOPER.

Cambridge.

"OUR ANCIENT BICKERINGS."—Our dictionaries generally suggest that the word *bicker*, to wrangle, is probably derived from the Anglo-Saxon *pycan*, or the German *picken*, "to peck like a bird."

In Italy the term for a wine-cup is *bicchiere*, and for a wine-glass *bicchieretto*. From the former we probably got our name for a drinking-cup, namely, a *bicker*. And is it not likely, that the words *bicker* and *bickering* come from the same source; namely, quarrelling over our cups?

J. E. T.

Queries.

BEN JONSON'S SKULL.

In sending you this cutting, which, I feel, if there be any truth in it, must be investigated through "N. & Q.," I shall abstain from all but a short comment, leaving the learned Editor to treat it at large. What pressure, I ask, can be put, other than an open confession of the parties, that can satisfy any one that this precious relic is that which this blind gentleman avows it to be?

Was it with the intent that this priceless relic, when alive, should be made a market of when dead, that this partial revelation was made by this *visually* blind, but otherwise wide-awake gentleman? I follow these questions by hoping that Dr. R.'s intent was not to enrich (or rather desecrate) the Shakspeare Museum by the spectacle of the remains of him "who loved him this side idolatry": but to compel the restoration of the honoured caput to the skeleton from whence it was so recklessly, if not profanely ravished:—

"THE SKULL OF BEN JONSON.—In the course of a paper read this week by Dr. Kelburne King, president of the Hull Literary and Philosophical Society, before the members of that society, on 'The Recent Visit of the British Association to Birmingham,' the Doctor, in speaking of a visit which he and Dr. Richardson, of London, had made to Shakspeare's birthplace, at Stratford-on-Avon, narrated the following curious incident:—He said that a blind gentleman, who thought that no one but the guide was present, mentioned that a friend of his had a relic which would be a valuable addition to the Shakspearean Museum at that place—the skull of Ben Jonson. This friend had attended the funeral of Dr. —, at Westminster Abbey, where he perceived that the next grave, that of Ben Jonson, had been opened, and he could see the skeleton of the body in the coffin. He could not resist the opportunity of putting in his hand and extracting the skull, which he placed under his cloak, and thus carried it off. From a remark which the blind gentleman dropped, Dr. Richardson thought he could identify the offender, and he asked if the person's initials did not consist of certain letters. The blind gentleman, who was not a little startled at finding that his secret was out, admitted the fact, but prayed that no advantage might be taken of the discovery. This was promised; but as Dr. Richardson is an ardent admirer of the Avonian bard, he is determined that, without going to extremities, he will bring the necessary pressure to bear on the possessor of the skull, so that it shall be placed in a more worthy repository than the cabinet of an obscure individual.—*Manchester Guardian*." (*Times*, 11th Nov. 1865.)

J. A. G.

[Have we not heard a different story about this relic of Rare Ben Jonson? We have a recollection of hearing a very popular writer on Natural History, who had peculiar opportunities of knowing the truth give a very different version.—Ed. "N. & Q."] —

THE BURNING BUSH AS A DEVICE.—Can you tell me when the Established Church of Scotland adopted its striking and admirable device—a *Burning Bush*, with the motto, *Nec tamen consumebatur*? This ancient type of the Church, suf-

fering yet enduring, was naturally a great favourite in the seventeenth century, and constantly occurs in Presbyterian writings. Thus in the *Petition of the General Assembly of the Kirk of Scotland* to Parliament in Feb. 1645, it is said: "The Lord hath not left us in the fiery Furnace, but dwelleth still in the midst of the Burning Bush." There is a Scottish pamphlet, which I have never seen, dated 1717, and entitled *The Burning Bush not Consumed*. In ancient times, the Burning Bush was also taken as a Type of the Incarnation.

ERIBIONACH.

COLLAR OF SS.—On the south side of the choir of Ely Cathedral is a canopied altar-tomb supporting three effigies, one of them represents a man in armour, and the other two are figures of ladies. This is said to be the monument, and these the effigies of John Tiptoft, Earl of Worcester, and his two countesses. The earl, an ardent and distinguished Yorkist, was executed by the Lancastrians, Oct. 15, 1470. This effigy displays the engrailed saltire, the armorial ensign of the Tiptofts; but about the neck of the figure there also appears the *Lancastrian Collar of SS*. Gough (vol. ii. p. 226) describes these effigies with his habitual minuteness, but he takes no notice of the collar. I wish to ask upon what authority these effigies have been assigned to the Earl and Countesses of Worcester? also, how an effigy with the SS. collar could have been sculptured as the monumental portraiture of a Yorkist nobleman? Did Tiptoft, like his father-in-law, the "king-maker," at different times wear both the red and the white rose?

I am endeavouring to form a collection of examples of effigies, &c. with the collars of both York and Lancaster, and I shall be truly grateful for any references and any information.

CHARLES BOUTELL.

"THE CONTRASTING MAGAZINE."—Who was the author of this Magazine, which terminated its existence with its eighteenth number on Michaelmas day, 1827. Published by Hunt & Clarke?

F.

DEATH IN SOUNDINGS.—Is it possible to account for the extraordinary circumstance that in many well authenticated cases, invalids on board ship, who had lingered for many weeks while the vessel was in blue water, died almost immediately after reaching soundings?

H. C.

EGOISM AND EGOTISM.—Is there any appreciable difference of meaning between *egoism* and *egotism*?

K. R. C.

REV. H. ERSKINE: MARGARET HALCRO.—I am anxious to know more of "Margaret Halcro, a native of Orkney," wife of the celebrated Henry Erskine, of Chirnside, founder of the Secession Church in Scotland. Where could he have met

her in those non-locomotive times? Is there any life of Erskine which supplies any particulars regarding her? F. M. S.

229, Clarendon Villas, Plumstead.

MADemoisELLE DE FLEURY.—In the letters of the Princesse des Ursins to Madame de Maintenon, I find mention made of a young girl of the name of Mademoiselle de Fleury (a natural daughter of the eldest son of Louis XIV.), and that she was brought up by the Princesse de Conti, and married to a M. —, by Philip V. of Spain, her half-brother. Can any of your readers or correspondents inform me of the name of Mademoiselle de Fleury's husband? She died soon after her marriage. H. DE H.

MRS. FRAZIER.—That delightful book, Evelyn's *Life of Mr. Godolphin*, edited by the Bishop of Oxford, is doubtless familiar to most of your readers. In the note (p. 256) by Mr. Holmes, of the British Museum, is an account of the celebrated "Play at Court before their Majesties." * Who was "Mrs. Frazier, Maid of Honour to the Queen," who, with other Court ladies, was one of the "Nymphs attending on Diana"? F. M. S.

229, Clarendon Villas, Plumstead.

FYLFOT ON CHURCH BELLS.—At Appleby, in Lincolnshire, is a bell with the inscription *sc̃a maria o p̃ s̃*. In the situation usually occupied by a cross is a fylfot within a Lombardic D standing on its straight side, and at the end a mutilated shield with the Lombardic letters T B and the upper part of a cross between them. At Scotherne the same fylfot in D standing as usual is on a bell with two fleurs-de-lys and *h̃t*, but no trade-mark. At Hathersage, in Derbyshire, is a fylfot within the letter G in the first word of

"GLORIA IN EXCELSIS DEO 1617 *h̃t̃a h̃t̃a*."

The letters here are small ornamental Roman, such as were frequently used by this founder (Henry Oldfield of Nottingham.) I have been informed by Mr. Boutell that the fylfot is supposed to have had a mystical signification. Can he or any of your other correspondents throw any light on this, or on the origin of the name, or on its use on bells in particular?† J. T. F.

The College, Hurstpierpoint.

THE FIRST DUKE OF GLOUCESTER AND STEPHEN PENNY.—A writer in *The Athenæum* of Oct. 28, reviewing Dr. Shirley's *Catalogue of Wyclif's Works*, and correcting an error of Dr. Shirley's as to the first Duke of Gloucester, Thomas of Woodstock, the sixth son of Edward III., says, "that Stephen Penny, not many years since sexton of

[* John Crowne's comedy, *Calisto, or the Chaste Nymph*, 1675: see *ante*, p. 374.]

[† There are seven articles on the Fylfot in heraldry in our 3^d S., vols. v. vi. vii.—Ed.]

St. George's, Hanover Square, was the sole representative of this first Duke of Gloucester." Where can I find evidence of this curious fact? G. P.

"HEGENETII ITINERARIUM."—Can any of your readers afford information about a small, but beautifully printed little volume, with this title?—

"Gotfr. Hegenetii Itinerarium Frisio-Hollandicum, et Abr. Ortelii Itinerarium Gallo-Brabanticum, in quibus quæ visu, quæ lectu digna. Accedit Georgii Loysii C. V. Pervigilium Mercurii, in quo agitur de præstantissimis Peregrinantis virtutibus. Editio ultima, auctior et emendatior. Lugd. Batavor. Apud viduam Henrici Verbiest, cio. ioc. lxxvii [1667]."

The treatise by George Loysius, "De peregrinatione," is interesting. J. M.

HERALDIC QUERIES.—In July, 1792, arms and a crest were granted to A. B., and to the descendants of his grandfather. In October of the same year, licence and authority were granted to A. B. (in prospect of a marriage with C. D., co-heiress apparent of her father then living,) to take the name of D. in addition to B., and to quarter her arms: in the 1st and 4th quarters, D.; in the 2nd and 3rd, B.; "and for the crest of D., on a wreath," &c., as exemplified in the margin. When C. D. became her father's co-heiress, should A. B. have borne her arms on an escutcheon of pretence in the centre of the arms of D. and B. quarterly? Had A. B., or have his descendants, any right to bear two crests: that, namely, of B. in addition to that of D., which last only is mentioned and exemplified in the grant of Oct. 1792?

JOSEPH RIX, M.D.

St. Neot's.

HUNDRED-WEIGHT.—When was this term first generally used to signify 112 lbs.? And was the "hundred-weight" (as the word would seem to imply) ever only 100 lbs.? And what is the origin of *cwt.*, or *€*, which are both used as abbreviations for the word? W. S. J.

"TATTERING A KIP."—What is the meaning of this bit of old slang? It occurs in the *Vicar of Wakefield*, chap. xx., where George is describing his employments in Mr. Thornhill's service. J.

NICHOLAS LINWOOD.—Wanted, information respecting the genealogy of Nicholas Linwood, Esq., M.P. for Aldborough, Suffolk, 1768, whose seat was at Itchell, near Crondell, Hants.

H. W. T.

PASSAGE IN LOCKE.—Locke says:—

"We have that degree of comprehension which is suited to our state. Had we more, the circumstances in which we are placed might become intolerable, and the extension of our intellect produce only an extension of misery."

Where can I find any other illustration of this thought? K. R. C.

PALMERSTON QUERIES: FAMILY OF MEE.—I shall be much obliged for any particulars relating to the family of the late Lord Palmerston's mother, who is simply described as "daughter of Benjamin Mee, Esq."

Where, also, are the verses written by his (the late Premier's) father, on the death of Miss Poole, his first wife, to be seen? S. T.

The wife of the first Lord Palmerston was daughter of A. Houblon. What was her mother's maiden name? And what was A. Houblon's mother's name? D.

LATIN MS. OF P. P. RUBENS.—De Piles, in his *Abregé de la Vie des Peintres*, translates a passage from a MS. by Rubens, written in Latin, respecting Leonardo da Vinci; and adds, "Rubens, after this, enlarges on Leonardo's skill in anatomy, and gives a particular account of all the studies and drawings which he made, and which Rubens had seen amongst the curiosities of Pompeo Leoni of Arezzo."

These are the very drawings and studies now in the Royal Collection at Windsor, of which, as "N. & Q." has most obligingly announced, I am about to publish a fac-simile. I should, therefore, be very grateful for any information respecting this MS. of Rubens. De Piles says it was in his own possession then. Does it exist still, and where? And would it be possible to obtain a correct copy of the whole of what the great painter of Antwerp says of the greater artist of Milan? And, last of all, could not the whole MS. be printed? B. B. WOODWARD.

Royal Library, Windsor Castle.

[As the MS. is probably in France, would our valued contemporary, *L'Intermédiaire*, kindly transfer this query to its columns?—ED. "N. & Q."]]

SHEFFIELD FAMILY.—Can the family of Sheffield of Seton, co. Rutland, be connected with the Sheffields of Butterwick, in the Isle of Axholme, co. Lincoln? If so, at what period did they branch off from the parent tree?

A. O. V. P.

SUICIDE.—Where does the English word suicide, or its Latin equivalent *suicidium*, first occur? They are both words of modern formation.

I should be glad of references to foreign books describing the burial of suicides and the indignities to which their bodies were subjected.

EDWARD PEACOCK.

UNPUBLISHED LETTERS OF VOLTAIRE.—A series of fifty-two letters by Voltaire to the Margravine of Beyreuth, sister of Frederick the Great, and one written to the Marquis d'Adhemar, between the years 1742 and 1758, have just been discovered at Beyreuth, in Bavaria, contained in

* They were first printed in the *Gentleman's Magazine* for 1777, vol. xlvii. p. 240.

a portfolio, the cover of "Lettres de Voltaire," comparison are proved, from Germany, to have graven herself.

Has any of your reading of these letters considered it Voltaire's? Tl Berlin, accompanied by the connection between gravine's well-known communications from Versailles Dale Villa, Bonn

THE DUKE OF WELL any of the distinguished to your pages inform me been stated that the considered "the battle won in the playing fiction has been often mentioning what foundati

Queries &

A WOODEN LEG.— of this invention. Was

[We are disposed to this present day, as usually in public use by Ambroise Paré, the fifth edition of which we have met with, appears p. 905 he pictures a wooden its construction, and in its from such wooden legs as a particularity of Paré's we his engraving, would seem he was presenting to his r known at the time when h that he had obtained his cial arms and legs "d'un rurier demeurant à Paris, l We suppose that to Paré tion, though not the inven present in common use. I pass over the claims of t "born with a wooden leg" ing been similarly furnishe yond what Paré tells us, w

It will appear, however, a wooden leg of some sort w days of Ambroise Paré, and revert to antiquity. We that for the true origin of back upon a primitive myt consciousness that to answ mythology may by some pleading ignorance.

It is clear that the "crus ligneum," or wooden leg, was known to the Romans:—

"Inepte, frustra crure ligneo curres."

When a certain *littérateur* stole Martial's verses and circulated them with his own, the poet, in his epigrammatic way, compared his plagiarist to a man that attempted to run with a wooden leg. (*Epig.* x. c.). This description of wooden leg is occasionally met with still.

Going back from the Romans to the Greeks, we find Hegesistratus referred to, both by Herodotus and by Plutarch, as having—not indeed a wooden leg, but—a wooden foot, ὁ ἔχων ξύλινον πόδα—Πόδα ξύλινον προσεποιήσατο, Herod. *Hist.* IX. xxxvii.; and Plut. in his short Tractate *De Frat. Amore*. Indeed this instance of a wooden foot comes nearer, perhaps, to the case of a wooden leg than may at first be supposed. Hegesistratus, imprisoned by the Lacedemonians, escaped, it is said, from his fetters by cutting off his own *tarsus*—ἀπέταμε τὸν τάρσον αὐτοῦ: and it was this act of self-mutilation which obliged him subsequently to use a wooden foot. Now it is hard to conceive what sort of fetters those could have been, from which a man could escape by amputating only his *tarsus*; and if the Lacedemonians had no better device for securing their prisoners than such fetters as these, they could hardly have been such conjurors as we are disposed to consider them. Hence some learned men have conjectured that the word *tarsus* here includes the *metatarsus*; that is to say, that Hegesistratus, in order to get away, had to sacrifice not only a part of his foot, but pretty well the whole. This accords with the statement that he had a ποὺς ξύλινος, a wooden foot; not merely that part of his foot was wooden. And if we may be permitted to suppose that in executing the dire mutilation he knew what he was about, and was not such a goose as to operate at the articulation, but made the division a little higher up (and that seems to have been the only way in which he could have slipped his shackles), then he would have wanted in after life not only a wooden foot, but something more like a wooden leg.

Now this, be it observed, is a very convenient conjecture for us, as it countenances the idea that we have found traces of the wooden leg among the *Greeks*, as well as among the *Romans*. However that may be, some record of the wooden leg may be found among the *Rabbies*, under the name of *g'loogt'ka*, though not very clearly distinguished either from the crutch, or from the stump used for the support of a leg that is deformed, not amputated. Buxtorf's rendering of *g'loogt'ka* is "*Scipio, vel Contus, Crus ligneum.*"

Having thus investigated ancient records for traces of the wooden leg, but without discovering its origin, whither can we direct our further search but to the pantheon; and to which of its fabled deities, if not to Vulcan? Vulcan (or Hephestus) was lame; and not only that, Vulcan, as the consequence of his lameness, used some kind of mechanical appliance to support his steps. The exact nature of this support, as well as of the lameness itself, is unfortunately undetermined. We might have hoped for some light on this subject from ancient statues. But,

says Montfaucon, (*Antiq. Ex.* I. 96,) "Quoique tous les mythologues disent Vulcain boiteux, ses images que j'ai vues jusqu'à présent ne le représentent pas tel." Sculptors had their reasons for not representing Vulcan as lame, though mythologists so described him. According to some accounts Vulcan, in consequence of his fall when kicked out of heaven, suffered from weakness in both his legs; according to others, one leg was actually broken. This point, however, is settled at any rate; that Vulcan, in consequence of his lameness, *could not walk without artificial support*. This support, a mechanical invention of his own, was of gold, not *wooden*. But gold is not for every cripple; and every myth is backed by a reality. Vulcan's fabled contrivance for his lameness, then, may but present to us the shadowy record of some old-world invention, which culminated, as time rolled on, in the WOODEN LEG.]

* LADY DENHAM.—G. STEINMAN STEINMAN wishes to know where Lady Denham, second wife of the poet, who died January 6, 1666-7, was buried? At the time of her death, her husband resided in Scotland Yard, St. Martin's-in-the-Fields; but she found no sepulchre in that parish.

[The lampoons of the day more than intimated that the lively and beautiful Miss Margaret Brooke (afterwards Lady Denham), was deprived of life by a mixture infused into some chocolate. It is certain, however, that three contemporary writers, Aubrey, Count Hamilton, and Pepys, affirm that her death was produced by unfair means. Pepys says in his *Diary*, Jan. 7, 1666-7, "Lord Brouncker tells me that my Lady Denham is at last dead. Some suspect her poisoned, but it will be best known when her body is opened to-day, she dying yesterday morning." The Duke of York is troubled for her; but hath declared he will never have another public mistress again, which I shall be glad of, and would the King would do the like." Count Hamilton unhesitatingly lays her untimely death at the door of her husband. "As no person," he says, "entertained any doubt of his having poisoned her, the populace of his neighbourhood threatened to tear him in pieces as soon as he should come abroad; but he shut himself up to bewail her death, until their fury was appeased by a magnificent funeral, at which he distributed four times as much burnt wine as had ever been drunk at any funeral in England." Lady Denham was buried in the chancel of St. Margaret's, Westminster, on Jan. 9, 1666-7.

As connected with the slander of the times, which imputed her death to the jealousy of the Duchess of York, the late Joseph Hunter found the following curious note in a manuscript of Henry Newcome, of Manchester:—"Tis said that the Duchess of York was troubled with the apparition of the Lady Denham, and that through anxiety she bit off a piece of her tongue. She eat a plentiful dinner the day before she died, and being dead,

* From a letter of Lord Orrery, we learn that her body was opened at her own desire, and no sign of poison found. (*Orrery's State Papers*, fol. 1742, p. 219.)

was all rotten except her lungs. When she lay a dying, a popish priest was waiting in the outer chamber to give her absolution, and the Bishop of Oxford also, expecting which of them should be called in, but neither of them were." Addit. MS. 24,489, p. 316, Brit. Museum.]

GREEK TESTAMENT, 1642.—I purchased for a few shillings from Cadly's second-hand book shop in this town, a copy of the New Testament in Greek, large folio. It has lost the title-page, but on the next page there is an emblematic print of an angel inscribing on a pyramidal column, "νόμος ἑσπέρτος ἐν τῇ ὄρει Σιών." The text is very fine, but full of contractions. Is it valuable? I suspect it is a Parisian edition. J. L. P. Birmingham.

[The emblematic print is intended for the title-page, at the bottom of which is the imprint, "From the Royal Press in Paris, 1642." It may be interesting to remark that an angel is writing on a pyramid a Greek inscription, importing "The Law of Love in Mount Zion;" while another figure is writing on a rock below a Hebrew inscription, the meaning of which is "The Law of Fear on Mount Sinai." Prefixed is the following half-title: "Η ΚΑΙΝΗ ΤΟΤ' ΗΝΘΟΤ ΧΡΙΣΤΟΤ ΔΙΑΘΗΚΗ." This magnificent edition, which was compiled at the solicitation of Cardinal Mazarin, is formed on those of Robert Stephens, but more particularly on the third of 1550: it has, however, omitted the introductory part of this edition, and the various readings there placed in the margin are here collected into one body, and placed at the end of the volume. Dibdin says, "It is a work which, along with the Juvenal, Horace, and Virgil, from the same press, ranks among splendid, rather than critical productions."]

"IACKE WILSON."—Of many Shakespeares on my book-shelves, the only one which names "Iacke Wilson" in *Much Adoe about Nothing*, and shows that he was the first personator of "Balthasar," is Booth's verbatim et literatim reprint of the celebrated folio of 1623. In all the others the name of "dumbe John," and of "Iacke Wilson" are omitted, and, of course, the fun of making a professional singer a mere walking character, then chaffing him for his taciturnity, and afterwards adding to Italian names that of "Iacke Wilson," is altogether ignored and lost sight of. May I ask if the "John Wilson," thus briefly referred to in the *Handbook of Biography*, is the same with Shakespeare's "Iacke Wilson"?—"Wilson, John, a composer of sacred music, born at Faversham, in Kent, 1594, died 1673." Any particulars of Shakespeare's musical contemporary will be much esteemed. R. W. DIXON.

Seaton Carew, co. Durham.

[Our correspondent will find some interesting particulars of Shakespeare's musical contemporary in the following work: "Who was 'Jack Wilson,' the Singer of Shakespeare's Stage? An attempt to prove the identity of

this person with John Wilson, Doctor of Music, in the University of Oxford, A.D. 1644. By E. F. Rimbank, LL.D., F.S.A. Lond. 1846, 8vo. Consult also an article by Mr. J. P. Collier in the *Shakespeare Society's Papers*, ii. 33, "N. & Q." 1st S. ix. 439; 2nd S. x. 520.]

"EIKON BASILIKÉ."—I possess a small edition of the *Eikon Basiliké*, and am desirous of knowing its value, &c.:—

"C. R. EIKON BASILIKH. The portraiture of His sacred Majesty in his solitudes and sufferings, with the papers that passed at Newcastle betwixt His Majesty and Mr. A. Henderson concerning church-government. Anno Dom. 1646. Also, prayers used in the time of his restraint. Rom. 8. "More than conqueror," &c. Bona agere, et mala pati, regium est. Hereunto is annexed A Letter from the Prince of Wales. London: printed for R. Royston at the — in Ivy-lane, 1649."

The words in italics are rubricated. On one side of the title-page is the shamrock, on the other the thistle; on the back an epitaph to King Charles, beginning:—

"So falls that stately Cedar," &c.

Quaint little woodcuts, in which the king is always the prominent figure, form the initial letters to some of the chapters. Who is the author of the epitaph, which is signed J. H.?

J. W. M.

[It would seem that our correspondent is the fortunate possessor of the edition thus described by Dr. Bliss: "Among the various editions of the *Eikon Basiliké*, the most curious, I say nothing of authenticity or intrinsic merit, is one printed for Royston, 1649, 24mo. The title-page is printed in the form of a pillar, supported by the rose and thistle, and the initial letters are wood-cuts, rudely executed, representing the king addressing his parliament, conversing with his son, &c. It possesses also a head of Charles II., when a boy of nineteen, which has been generally cut out from the volume. An edition of *Reliquiæ Sacre Carolinæ*, of the exact size, printed 'Hagve, 1657,' forms a valuable companion to the former: indeed the two volumes are of very rare occurrence." The author of the epitaph upon Charles I. is supposed to be Dr. John Hewett, who was executed for his loyalty by Oliver Cromwell on Tower Hill, June 8, 1658.]

WILLIAM SHAKSPEARE.—I subjoin an extract from James Savage's *Genealogical Dictionary of the First Settlers of New England* (vol. ii. p. 528):—

"In an Indenture between the Right Honourable Sir Richard Saltonstall, Knight, Lord Mayor of London, and two other Commissioners of her Majesty, 40th year of Queen Elizabeth, and the parties deputed to collect the first of three subsidies granted by Parliament the year preceding, bearing date Oct. 1, 1598, for the rating of St. Helen's Pariah, Blahogate Ward, I find the names of Edward Jackson, John Alsop, and Thomas Child (all in a following generation repeated among N. E. people), chargeable with William Shakspeare, the great poet of humanity, as liable with others to that rate. Among the details of minute circumstances in the life of our immortal

bard by a score of pens, I do not recollect, that his residence in that parish of London is mentioned."

Where is this Indenture to be seen?

S. Y. R.

[This document was discovered by the late Joseph Hunter, and is printed *in extenso* in his *New Illustrations of the Life, Studies, and Writings of Shakespeare*, ed. 1845, vol. i. pp. 77-79.]

THE WORLD TURNED UPSIDE DOWN.—Steevens mentions "an ancient print" so entitled. Where is a copy of it to be seen? H.

[There is a rude wood-engraving of this description in a chap-book entitled, "*The World turned Upside-down*;" or, the Folly of Man, exemplified in Twelve Comical Relations upon Uncommon Subjects, illustrated with twelve curious cuts, truly adapted to each story. Printed and sold in London." The copy before us belonged to Joseph Haslewood, and is now in the British Museum. We doubt, however, whether this is the print inquired after.]

Replies.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE.

(3rd S. viii. 252, 340.)

The accompanying extract from the papers of my father, the late Major-General the Hon. Sir Frederick Ponsonby, makes it clear that neither the Duke nor Soult were aware of peace having been concluded before the Battle of Toulouse:—

"On the 11th April, 1814, Col. Cook and St. Simon, A.D.C. to Marshal Ney, arrived at Bordeaux from Paris with the news of Bonaparte's abdication. Our communication with the Duke's army was by a considerable round. Lord Dalhousie wished them to go by the great road, and as I was well acquainted with the country, I preceded them. I knew the Mayor of Tournenines; he conveyed me over the River Lot in a small boat, and on the other side we found a French Picket. Cook had given me the French *Moniteur*, and as soon as the officer had read it he allowed me to proceed. I arrived at Aigues. The General there insisted upon keeping the *Moniteur*, and gave me a Gend'armes by way of escort. I was riding post, and whilst the Horses were getting ready, a great crowd of People had collected in the Streets. They were crying out 'La Paix! la Paix!' and begged me to ride as hard as I could, for they heard a Battle was expected; they would not allow me to stop for a moment. Near Montauban we met about 300 Infantry marching. The Postilion told me they would not know me for an English officer, and only begged me to do what he did. When we approached he roared out, 'Vive l'Empereur!' and waved his hat. They spread out for us, and all joined in the cry.

"At Montauban the General Officer told me he could not allow me to proceed, and he showed me a letter, signed by the Empress, to say that the Allies were in possession of Paris, and the Emperor at Fontainebleau; but that all would be well if the Army in the South would do its duty, and above all, not to believe the report spread by the Enemy. I did all I could to persuade him, but finding it to no purpose, I told him I was his

prisoner. He was very civil, and begged me to eat something. He said there had been a sharp battle near Toulouse on the 10th, in which we had been beat. In about an hour he came to me, told me Cook and St. Simon were arrived, and desired me to get on as fast as I could. I was not long in getting to Toulouse. The Duke had entered that night. I went into his room and told him the news. At first he would not believe me, and I had great difficulty in convincing him of this extraordinary business. Cook arrived in the evening. I was nineteen hours on the road, delayed one hour at Montauban. The distance was 150 miles.

"It has often been said that Bonaparte's abdication must have been known to Soult before the battle of Toulouse; but I can assert positively that it was not; and this was proved by what occurred at Montauban."

HENRY F. PONSONBY, Colonel.

Guards' Club.

YEOMAN.

(3rd S. viii. 286.)

In commenting on verse 101 of the Prologue to the *Canterbury Tales*:—

"A yeman hadde he, and servantes no mo."

Tyrwhitt says:—

"*Yeman* or *yeoman* is an abbreviation of *yeongeman*, as *youth* is of *yeonthege*. Young men being most usually employed in service, servants have, in many languages, been denominated from the single circumstance of age, *puer*, *garçon*, boy, groom. As a title of service or office, *yeoman* is used in the stat. 37 E. III. c. 9 and 11, to denote a servant of the next degree above a *garson* or groom; and at this day in several departments of the royal household, the attendants are distributed into three classes of *serjeants* or *squiers*, *yeomen* and *grooms*."

The knight's *yeman* is mentioned as a servant, although very likely a favourite one, and gaily decked out for the pilgrimage, for verse 115—

"A Christofre on his brest of silver shene;"

to which, however, Tyrwhitt remarks: "I do not see the meaning of this ornament. By the stat. 37 E. III. *yeomen* are forbidden to wear any ornaments of gold or silver."

It would also appear to me that the *yeoman* was originally nothing more than a common menial servant in the royal or baronial household, and that he was called *yeongeman* to distinguish him from the boy, whose age and strength would not permit him to perform laborious duties. In later writers I also find the *yeoman* spoken of as a servant of low degree, and often with contempt; e. g. Nares speaks of the *yeoman fawterer*, as the keeper of the dogs, a servant under the huntsman, one who fed and exercised the dogs; and mentions further that the office was reckoned a low one: for a saucy page, out of mere insolence, thus addresses an unknown domestic:—

"You, sirrah, sheep's head,

With a face cut on a cat-stick, do you hear?

You, *yeoman fawterer*, conduct me," &c.

Mass. *Maid of Honour*, Act II. Sc. 2.

In Shakspeare's *First Part of King Henry VI.*, Act II. Sc. 4, the *yeoman* is also contemptuously spoken of as a person of low and mean rank:—

"Som. Away, away, good William De-la-Poole!

We grace the *yeoman*, by conversing with him.

"War. Now, by God's will, thou wrong'st him, Somerset;

His grandfather was Lionel, Duke of Clarence,
Third son to the third Edward, King of England;
Spring crestless *yeomen** from so deep a root?

"Plan. He bears him on the place's privilege,
Or durst not, for his craven heart, say thus.

"Som. By him that made me, I'll maintain my words:
On any plot of ground in Christendom:

Was not thy father, Richard, Earl of Cambridge,

For treason executed in our late king's days?

And, by his treason, stand'st not thou attainted,

Corrupted, and exempt from ancient gentry?

His trespass yet lives guilty in thy blood:

And, till thou be restor'd, thou art a *yeoman*."

And does not the following passage from *King Henry V.*, Act III. Sc. 1, seem to allude to the above-mentioned occupation of the *yeoman*, as a servant under the huntsman:—

"And you, good *yeomen*,

Whose limbs were made in England, show us here

The mettle of your pasture; let us swear

That you are worth your breeding: which I doubt not;

For there is none of you so mean and base,

That hath not noble lustre in your eyes.

I see you stand like greyhounds in the slips,

Straining upon the start. The game's afoot;

Follow your spirit: and, upon this charge,

Cry—God for Harry! England! and St. George!"

The office of the *yeoman fletcher* was also to let the dogs loose at a proper time, which has been thus explained: "The popular hunting in those times was that of the hart, and to this the dogs were led in *ships* or couples, not loose in a pack," as in our present hunting. Thus when the huntsman had traced the game by the usual marks or by the scent, the *fletcher* was to uncouple the dogs.

In the *Second Part of King Henry IV.*, Act II. Sc. 1:—

"Host. Master Fang, have you enter'd the action?

"Fang. It is enter'd.

"Host. Where is your *yeoman*? Is it a lusty *yeoman*?
Will a stand to it?"

We find the *yeoman* in another subordinate position—in that of a bailiff's follower,† and Lord Byron's "staunch *yeoman*," in his celebrated "Good Night" was William Fletcher, his *valet*, a very faithful servant, but a man of low origin, and, at least at the time referred to, of no property.

We have in English the term *younker* or *yonker*, a young man, a stripling, from the A.-S. *geong*; Old Eng. *geong*; and, in my opinion, *yeoman* is

* "Spring crestless *yeomen*;" i. e. those who have no right to arms."—*Warburton*.

† A bailiff's follower was in Shakespeare's time called a *serjeant's yeoman*.—*Malone*.

only a further corruption of *geong* or *yeong* with the terminal—*man*. I have no opportunity of investigating how the first companies of *yeomanry* were formed or levied. Perhaps some of your correspondents will kindly supply information on this point; but it appears to me they were originally only picked or chosen "young men," sons of villains from the royal or baronial estates, trained for military service; and we all know how highly they distinguished themselves in the wars of the Middle Ages. "These (the ancient *yeomen*) were the good archers in times past," says Sir Thomas Smith, "and the stable troop of footmen who affraide all France." Many of these "young men" were no doubt on their return home rewarded with their freedom, and small grants of land: their low birth precluded their being elevated to the rank of a gentleman or an esquire, and hence originated an intermediate class between the gentry and the villains, now known as the highly respectable class of *yeomanry*. I cannot, therefore, adopt the etymology of Mr. T. J. BUCKTON, who derives *yeo* from Gothic *gauja*, related to Greek *gaia*, implying that the *yeoman* was always a proprietor of land, as I do not believe he possessed any land whatever originally, but only acquired it as a reward for military services or other duties at a later period.

J. C. HART, Ph. D.

Heidelberg.

P.S. I avail myself of this opportunity of referring your readers to the following words uttered by Hamlet, Act V. Sc. 2:—

"I sat me down,

Devis'd a new commission; wrote it fair:

I once did hold it, as our statist do,

A baseness to write fair, and labour'd much

How to forget that learning; but, Sir, now

It did me *yeoman's service*."

Steevens, in his note on *yeoman's service*, says:—

"The meaning, I believe, is—This *yeomanly* qualification was a most useful servant, or *yeoman*, to me. The ancient *yeomen* were famous for their military valour."

Is it not more likely that *yeoman* is here to be taken in the same sense as in the above quotation from the *Second Part of Henry IV.*, viz. as meaning a bailiff's follower or clerk, who was no doubt often expected to write a fair hand?

GENERALS COMMANDING THE ENEMY'S FORCES.

(3rd S. viii. 288.)

I beg to inform GIBSON that at Badajoz, 1812, the commander of the French garrison was Gen. Philippon, the celebrated engineer, who retreated into the citadel, and there surrendered.

An uncle of the writer, Lieut. Jas. Stuart of the 88th Light Company, was badly wounded in the

arm at Badajoz, while with the forlorn hope at the storming, and on the ladders, with Picton's division, and the 5th regiment under Col. Ridge. For musketry the French fired five or six small bullets from their pieces, inserted into pieces of hollow cane or soft wood, a large bullet surmounting the top. Thus many of our men were wounded. My uncle received a ball above the left elbow, which shivered the bones as far up as the *humerus*. Notwithstanding this dreadful wound, the military authorities refused him a pension because the arm was not amputated, and he could make some trifling use of it. At Orthes he was again wounded in the thigh by a ball ricocheting from a tree, and once again with a spent bullet at Plattsburg, in America, 1814.

As an Anglo-Canadian, present during the war of 1812, I beg also to state that at Fort Detroit the American commanding officer was Gen. Hull, an old soldier of the revolution. The British (41st regiment, militia, and Indians) were led on by the gallant and ever to be lamented Sir Isaac Brock, previously colonel of the 49th regiment, and second in command at Copenhagen, where the 49th served as marines, and suffered not a little by the fire of the Crown Batteries, particularly the grenadier company. At Detroit, the explosion of a shell terrified Hull so much that he surrendered at once. That shell killed or mortally wounded four of his officers. The firing continued till night; the officers' wives were in the room making musket cartridges at the time in the barracks; 2500 men surrendered to less than 500 British. Hull was cashiered after being sentenced to be shot for cowardice.

"Colonel Cass looks very dull
Since his surrender under Hull,"

was a distich made on General Cass,—a sort of lampoon on his political bias.

Chateauguay, Lower Canada, Oct. 26, 1813, near Montreal railway to Rouse's Point. At this gallant affair, the British Canadian troops were commanded by Lieut.-Col. de Saluberry of the Canadian militia (now Adj.-Gen. of the Canadian forces). The force consisted of militia detachments of French Canadians, of Chateauguay Chasseurs, Beauharnais contingent, and two companies of the Canadian fencibles (regular troops). The Americans were under the guidance of Maj.-Gen. Hampton and Col. Purdy, and were very numerous. The battle was sadly bungled by them. In the night they fired on each other, the Maj.-Gen. was inebriated, and Purdy, who proved fearfully inefficient, was *perdu sans ressource*. Col. de S. protected his men by powerful abattis, and obstructing the roads. Ninety Yankees were found dead. Of the Canadians, the Duchesnay family deserve notice (old French *noblesse*, Jucherau D. and his brother) for their prowess on this occasion; also Capt. Daly (wounded). The colours of

the Canadian militia, granted to them on this occasion, are hung up in the Roman Catholic Cathedral of Quebec. They bear "Chateauguay and Carillon." I saw them there in 1853.

Carillon refers to Ticonderoga in 1758 (on the outlet from Lake George into Lake Champlain), where their forefathers were distinguished under the celebrated Montcalm, who baffled both Lord Loudon and Abercrombie at the time, and caused Braddock's defeat near Pittsburg (old Fort du Quesne) in 1757. BREVIS.

THE HIGHWAYMEN OF STANGATE HOLE.

(3rd S. i. 155.)

In the issue of this journal for Feb. 22, 1862, is a note descriptive of Stangate Hole, "on the great North Road, near Alconbury Hill," Huntingdonshire; which note concludes by saying:—

"If your correspondent S. has any information respecting the doings at Stangate Hole in the last century, I shall be very glad if he will communicate it, or give any references where it may be found."

The writer of this note was the REV. HENRY FREEMAN, Rector of Folkestone, Hunts, and Rural Dean, who died Dec. 23, 1864; and whose valuable library was afterwards sold by Messrs. Puttick and Simpson. It contained a copy of the original edition of Brathwait's *Drunken Barnaby*,* in which a peculiar adventure is described as having taken place at "Stonegate-hole;" and this was the solitary mention of the locality that MR. FREEMAN was enabled to discover, although his researches into the history of the county were directed through the greater portion of his valuable life.

I have accidentally stumbled upon a notice of Stangate Hole, in which also Brathwait's version of the name Stonegate-hole is hinted at; and the extract may prove interesting to Huntingdonshire collectors, and also to those of your correspondents who have written on Stangate (and Standgate) Hole. The passages are taken from vol. iii. of "*A Tour thro' the Whole Island of Great Britain, by a Gentleman*," 6th edition, 1762 (corrected to end of year 1761), 4 vols., and they run thus:—

"The *Hermann Street*, after this, becomes notorious by the name of *Stangate*. Near *Stilton* some Parts appear still paved with *Stone*, which strengthens the Conjecture that the Name *Stangate* was given it from thence. It traverses great Woods between the Two *Saltries*."—P. 26.

"... *Sawtery Lane*, a deep Descent between the two Hills, in which is *Stangate-hole*, noted for being the greatest Robbing-place in all this part of the Country."—P. 44.

I have made many inquiries concerning the deeds of highwaymen at Stangate Hole (or Stangate Hill, as it is also called), and have obtained

* Sold at the sale May 29, 1865, for 13*l.* 5*s.*

many scraps of information; some of which I will here make a note of.

An old man, who in his youth served as hostler at the Wheatsheaf Inn, on Alconbury Hill, tells me, that "some folks said as how the highwaymen once kept their horses in the cellars of that inn! but I don't reckon much of that myself, and count it to be a tale. But it's true what I'm going to tell you, Sir: that there was a hostler at that inn as was used to help to put in the coach-horses, and then nip across the fields, and come round and meet the coach and rob the passengers; and, if you'll believe me, his shiny-barrell'd pistol was nothing more than an old tin candlestick. I mind the time when they lowered the Hill, and altered the Hole: and when they dug down, they found a sight o' buns." "Buns?" I said. "Yes, Sir, buns." "What sort of buns?" I asked. "Christian buns," he replied. And, as I was pondering over Good Friday buns, and the probable reason for burying them in that locality, not far from Sawtrey Abbey, the old man dissipated this notion by saying: "They was supposed to be the buns of folks as had been murdered and buried there by the highwaymen." So I was made aware that "bones," in the Huntingdonshire vernacular, are converted into "buns."

"I mind, too," said the old man, "the last gibbet as ever stood in Huntingdonshire. It was put up on the other side of Alconbury, on the Buckden road. Matcham was the man's name. He was a soldier, and had been quartered at Alconbury; and he murdered his companion, who was a drummer-boy, for the sake of his money. Matcham's body was hung in chains, close by the road side: and the chains clipped the body, and went quite tight round the neck; and the skull remained a long time after the rest of the body had got decayed. There was a swivel on the top of the head, and the body used to turn about with the wind. It often used to frit me as a lad; and I've seen horses frit with it. The coach and carriage people were always on the look out for it; but it was never to my taste. Oh yes! I can mind it rotting away bit by bit, and the red rags flapping from it. After awhile, they took it down; and very pleased I were to see the last of it."

One of the latest freaks of highwaymen in this locality has been thus told to me: A carriage with a pair of poststers had gone from the Bell at Stilton to the Wheatsheaf at Alconbury, and had been met by highwaymen: but the postboy contrived to evade them by galloping his horses. In revenge, they waited for his return with the pair of poststers. They then stripped him naked, and bound him to his saddle (as in *Drunken Barnaby*—

" . . . nudum misit;
Manibus vinctis sellæ locat,")—

and started the horses on the road. Obedient to their instincts, they trotted on until they had gained their own stable; and the postboy returned to the Bell in a more primitive costume than that in which he had left it.

At p. 473 of vol. vii. (3rd S.) of "N. & Q.," I have told the story of the "Bagman and the Mayor of Huntingdon," in which the highwaymen of the Stangate Hole locality are spoken of.

CUTHBERT BEEDE

THE CHURCHING OF WOMEN.

(3rd S. viii. 327.)

I am led to offer a few remarks on this Office in "the Book of Common Prayer and the administration of the Sacrament and other rites and ceremonies of the Church," from a foot-note appended to Juxta Turrill's investigation of the age of Mary Downton—a "love child"—registered at Thorncomb, near Chard, about 100 years ago—an authentic centenarian. I might take up my parable, and enlarge on authentic instances of "longevity," but this subject seems exhausted, and I am content, with the writer of the foot-note, to believe what the Thorncomb Register confirms—"that Mary Downton was 'nearly a hundred at the time of her decease.'" But I am not satisfied with the assertion in the same foot-note, that the mother of a base-born child would, as a rule, be "churched" when the "love-child" was baptized. From my own experience as curate fifty years ago, in a village in the same diocese as Chard, I should say at that time the contrary to that rule was the practice in the West of England. The daughter of a dairy-farmer in the parish, the cure of which I then held, had a "love child" by a married man (the story, though locally interesting, would be out of place in "N. & Q."), and this base-born child was brought to the font about a month after its birth: but no mother came to be "churched." Indeed the honest matrons of the parish would have been shocked at such an ecclesiastical scandal as churching an unmarried woman. Dinah, the daughter of Jacob, was frequently a subject of matronly conversation; and the fierce anger of Simeon and Levi against Shechem for "dealing with their sister as with a harlot" was unanimously approved of. Being then very young in the ministry, I conferred with more experienced clergymen in the neighbouring parishes, and they pointed out to me, in Dean Comber and Wheatly, the proper explanation of Psalm cxvi.: "I will receive the cup of salvation, and call upon the name of the Lord," which the rubric requires the woman herself to repeat after the priest. Now what an awful mockery it would be for a "harlot" to pronounce these solemn words, as the rubric ex-

pressly orders, kneeling at God's altar, and afterwards to take the sacred elements, the body and blood of Christ, at the Communion! Indeed any woman (though she might be a penitent sinner) would shrink from such mockery of religious observances, through the mere feeling of decent morality. In these days of revived ritualism and the enforcement of neglected canons, it may seem unnecessary to point out the strict interpretation of "The Churching of Women;" but the innate female feeling on the use of this office after "child-birth," in a primitive country village fifty years ago, cannot be out of place in "N. & Q.," which professes to record the past for the benefit of the present generation.

QUEEN'S GARDENS.

In your editorial comment on *JUXTA TURRIM*'s communication, you observe that a base-born child "would, *as a rule*, be baptized when the mother was 'churched.'"

I believe you will find, on inquiry, that as a rule, the practice is for the child to be baptized like any other; but not that the mother should be churched.

Persons in the circumstances alluded to, as a rule, altogether shrink from coming to be "churched." In the experience of twenty-four years as a clergyman, I have never known one present herself for the office.

Neither would it be consistent with the rules laid down by such prelates as (*e.g.*) Archbishop Grindal, who promulgated amongst his "Articles for the Province of Canterbury," the subjoined rule and question respectively:—

"If she be an unmarried woman, the form of thanksgiving shall not be said for her, except she hath either before her childbirth done penance for her fault, or shall then do it at her coming to be churched, by appointment of the Ordinary." (A.D. 1576.)

"Whether your parson, vicar, curate, minister, or reader do church any unmarried woman?" &c. &c. Art 22, Grindal's *Remains*, p. 164, quoted in the *Directorium Anglicanum*, second edition, just issued, p. 171, note.

H. W. T.

REGISTER OF CHURCHING OF WOMEN (3rd S. viii. 333.)—Under a different form of expression, there are some entries in reference to this subject on the last page of the first volume of the Sidmouth Parish Register. The earliest date in the book is 1586, but the entries in question are under 1611. The writing is much defaced. They run thus:—

"John Parsumus [?] wyfe made here pwyfycacyon	2d. [?]
Andrew Coolye for hys marryeage	vijd.
Robert Halfances wyfe here purfyecacion	2d. [?]
Charles Mayeres wyfe mad herre purfyecacion	2d."

The above are all that occur. P. HUTCHINSON.

These registers are very rare. The Roman Ritual directs that in every parish, "Liber

Confirmatorum habeatur in Ecclesiis in quibus confertur Chrisma." This may have involved a record of churchings. The chrisom put on the head of a child at baptism was to be worn seven days. After the Reformation it was to be worn till the mother's *churching*, when it was to be returned to the church. If the child died before the churching, it was buried in the chrisom. (Douce.)

The *History of Parish Registers* notices an entry of churchings in that most curious register at Staplehurst:—

"1 Mary (1558). The xij day of May was churched Wylyam Bassoke's Wyffe and Wylyam Foller's Wyffe."

JOHN S. BURN.

The Grove, Henley.

THE OSTRICH FEATHER BADGE (3rd S. vii. 440.) In Peterborough Cathedral I have lately observed some examples of this most interesting badge, which I have not seen described. The string beneath the windows of the south aisle of the easternmost part of the cathedral is studded with sculptured pateræ; one of them is formed of three ostrich feathers, erect, and set parallel to each other, their tips all bending over to the sinister, and their quills shown below the coronet of conventional leaves which encircles the group. In the corresponding string on the north side is a group of three similar feathers, set upon what appears to be a kind of cushion, without any coronet; here the tips of the central and the dexter feathers bend over to the dexter, while the tip of the other feather bends in like manner to the sinister. The former of these two groups is repeated on the exterior of the same part of the cathedral, in the string below the parapet of the easternmost bay on the south side. All this eastern part of the edifice was erected between the years 1440 and 1580.

Again, over the gateway to the present deanery, in a large quatrefoiled panel, the three ostrich feathers are boldly sculptured, much in accordance with the present mode of arranging and treating them; the two side feathers severally bend over to the dexter and the sinister, and the central feather has its tip bending over towards the spectator. A large and very rich coronet of foliage ensigns the group, but there is neither scroll nor motto. In the archway of this same structure, the work of Abbot Kirton (1496—1528), there is a patera formed of the three feathers, treated after the manner of the example last described, with a coronet.

I have also had my attention directed to two other examples of the ostrich feather badge encircled by the garter and motto of the order. One occurs in the very beautiful binding of the Bible reputed to have been used by Charles I. in his last moments; the initials C. P. are placed, with

an imperial crown, above the garter. This relic is figured in the *Literary Gazette* for 1856, p. 113, and it there is said to be the property of Robert Skene, Esq., of Rubislaw. The other example is blazoned on the dexter margin of the Patent of Peerage, granted in 1641-2, by which Sir Edward Littleton was created by Charles I. Baron Littleton of Mounslow, co. Salop. This document, which is described at length in the *Herald and Genealogist*, i. 435, is now in the possession of the present Lord Lyttelton, at Hagley Park.

I repeat my request for information concerning other early examples of the ostrich feather badge.

CHARLES BOUTELL.

MRS. MEE (3rd S. viii. 289.)—In reply to S. Y. R.'s query, I can state that Mrs. Mee died May 28, 1851, and that her Christian name was Anne.

One of four beautiful sisters, she was a highly gifted woman, being musician, poetess, and painter. Her artistic powers began to be displayed when, as a child, she attended Madame Pomier's school in Queen Square. Little Nancy was one day threatened with bread and water for dinner, if a sum was not done before the arithmetic master left; instead of a sum, however, she sketched his portrait, and her slate being shown to Old Romney, his remark was, "Don't let that child be taught drawing, Nature has made her a painter." Mrs. Mee retired from her profession in 1830.

B. B.

CURIOUS NAMES (3rd S. viii. 236.)—In addition to the curious juxtaposition of names mentioned by your correspondent, SIR T. E. WINNINGTON, I may mention that about eight years ago at Brighton, Mr. Catt married Miss Mew; and within the last few weeks I saw in the marriage list of (I think) the *Summer Advertiser*, that Mr. Tee had married Miss Kettle. Among odd names *The Times* lately had Mrs. Fatherbairns. I also remember two butchers named Taverner and Venus, the latter a particularly ugly man. Tripe, a baker; Virgo, a seedsman; and Wapham, a tailor.

L. C. R.

THE FERMOR PEDIGREE (3rd S. viii. 300.)—The Oxfordshire branch of this family was there settled before 1550, and descended from the Fermors of Easton Neston, in Northamptonshire. The original name was Ricards, and the mother of Thomas Ricards, being daughter and heir to the family of Fermor, he took that name and died in the first year of Henry VII., leaving by his second wife Emmotte, daughter of Simkin Hervey, Esq., and widow of Henry Wenman, two sons, Richard and William. It is noticeable that this Richard was the first master of Will Somers, the celebrated jester of Henry VIII. He was merchant of the Staple of Calais, and married Anne daughter of Sir Wm. Browne, Lord Mayor of London, and had three sons and five daughters. Joan married

first, Robert Wilford, secondly, Sir John I daunt. Anne married William Lucy, Esq.; Elizabeth to Thomas Lovet, Esq.; Ursula to Rich Fienes; Mary to Sir Richard Knightley. Sons were Sir John, Thomas, Jerome. Sir J married Maud, daughter of Nicholas Lord V Baron of Harrowden, by whom he had issue, from whom sprung the Baron Lempster, afterwards Earl of Pomfret, of Easton Neston.

William, the second son of Thomas Ricards alias Fermor, had the Manor of Somerton granted unto him, but though married four times, (without issue, and left Somerton to his nephew Thomas, who was M.P. for Chipping Wycombe 1572, and died August 8, 1580. They have up to the present century continued to reside at T more, but are now extinct, and the estates go into the family of the Ramsdens. Their burial aisle is on the south side of Somerton church where very handsome monuments are erected the memory of the family for many generations. Arabella Fermor, the daughter of Henry Fermor was the Belinda of Pope's *Rape of the Lock*. a pedigree of the Oxfordshire branch, and of particulars, see Baker's *Northamptonshire*, vol. p. 599; *Proceedings of the Archaeological Institute* 1850, Oxford, p. 83.

W. H. TURNER

8, Turl Street, Oxford.

WASPS, ETC. (3rd S. viii. 341.)—For the information of those interested in the subject, I have to report from Sidmouth, Devonshire, that was during this past summer, have been remarkably scarce in that neighbourhood; that earwigs have been disgustingly abundant; and that the beautiful insect the humming-bird hawk moth, *Macroglossa stellatarum*, has been strikingly frequent. Throughout the day in the bright sunshine it was continually hovering over the flower beds, and came into the open windows of the houses.

P. HUTCHINSON

"TREEN AND QUARTERLANDS" (3rd S. viii. 310, 381.)—Treen, signifying a division into three, may possibly owe its origin to the Latin *tres* or *ternus*, from the latter of which we have the English *tern*. In Gaelic we find *trian* correspond with *treen*.

W. C.

THE DREAM OF THE GERMAN POET (3rd S. viii. 370.)—The extract sent by K. R. C. resembles so much Schiller's short poem "Die Grosse Welt," that it is not impossible it may be found on the latter; if so, it is a curious instance of liberties sometimes taken by translators. Should I be mistaken, however, and an original be discovered, I think the similarity of ideas worthy notice.

DENKMA

The quotation sent by K. R. C. will be found in De Quincey's *Selections, Grave and Gay*, in article on Lord Rosse's Telescope.

De Quincey there claims the piece as in a great measure his own, and explains that, though the original is somewhere in the writings of Jean Paul Richter, his version was given from memory after an interval of nearly twenty years. He supposes that in that length of time he must have varied considerably from the original. I agree with K. R. C. in his admiration of the passage. I should be glad if some of your German correspondents would oblige us with a correct translation.

G. W. TOMLINSON.

Huddersfield.

COIN OF TIBERIUS (3rd S. viii. 310).—The coin described by ELUY is of Utica, the M. M. I. V. being significant of "Municipes Municipii Julii Uticensea." If the legend on the reverse has been correctly read, the coin seems to present the name of a new Duumvir, M. Tullius Judex. Judex is, however, a cognomen of the Vettii gens rather than of the Tullia.

J. E.

PLATFORM (3rd S. vi. 334, *et antè*).—I have just read the following:—

"If the libellous pen of Martin Mar-Prelate was a thorn to the rulers of the Church, they had still more cause to take alarm at an overt measure of revolution which the discontented party began to effect about the year 1590. They set up, by common agreement, their own platform of government by synods and classes: the former being a sort of general assemblies; the latter held in particular shires or dioceses, agreeably to the Presbyterian model established in Scotland."—Hallam's *Constitutional History*, vol. i. cap. 4, p. 206, edit. 1850.

CLARRY.

DR. SMITH, FOUNDER OF BRAZENOSE (3rd S. viii. 353).—Has H. S. G. consulted Churton's *Lives of the Founders of Brazen-nose College*, Oxford, MDCCC. The author of which seems also to have been greatly puzzled concerning the father of Dr. William Smith:—

"William Smyth, Bishop of Lincoln, and Founder of Brasen Nose Coll., was the fourth son of Rob^t Smyth of Peel-house in Widdows, or, as it is now written, Widnes, in the Pars^h of Prescot, and County of Lancaster. His Grandfather was Hen^y Smyth, Esq., of the adjoining township of Cuerdley; where the ancient genealogies, varying in many other respects, uniformly place the family, both before and after the birth of William, the principal subject of these Memoirs."—P. I.

To which is added the following note:—

"Having carefully investigated and compared these ancient documents, I have adopted from them that account which seems upon the whole most consistent and probable; submitting, at the same time, the pedigrees themselves to the reader's better judgment."

The work is replete with information, and there is not an assertion but is derived from some good authority.

T. B. ALLAN.

LOWCEY ARMS (3rd S. viii. 309).—The coat described by your correspondent, but within a border gules, was borne by a family of the name of Roscey.

Arg. a chev. gu. between three harts, I find assigned to a family of Lucas; and I find it is *harts*, and not *hearts*, which Berry assigns to the name Lowceys, evidently a gross corruption of Lucas.

H. S. G.

HORNECK FAMILY (3rd S. vi. 38, &c.; viii. 277.) Castle Horneck, near Pensance, does not take its name from this family, and never belonged to them. The name is said by the local historians to mean "Iron Castle," and the property has been in the possession of the Borlase family for considerably more than a century, and before them belonged to the Levelis. Norden mentions "Castle Hornocke, an ancient ruyned castle standing on a mounte near Pensane, and, as it seemeth, in former times of some account."

The Hornecks are not mentioned by either Lyons or D. Gilbert as possessing property in Cornwall, and probably had none. The rule of the Cornish Club was not "originally very strictly adhered to."

P. W. TREPOLEN.

SCRASE FAMILY (3rd S. viii. 310).—This family is not of Norman, but of Danish descent; and is said to have held lands in Sussex before, and at the period of, the Conquest.

Tuppin Scras, of Bletchington, entered his pedigree at the Sussex Visitation of 1634; and his arms, granted by Segar in 1616, were: Azure, a dolphin naiant, arg. between three escallops or. It is now represented by the Dickins family, originally from Worcestershire. See the pedigree in Berry's *Sussex*.

H. S. G.

YORKSHIRE HOUSEHOLD RIDDLES (3rd S. viii. 325).—The little collection of Yorkshire household riddles, made by MR. BARKING-GOULD, has reminded me of one which an old nurse from the neighbourhood of Northallerton used to ask:—

"As black as ink, and isn't ink;
As white as milk, and isn't milk;
As soft as silk, and isn't silk;
And hops about like a fifty-shel.
What's that, Miss?"

Answer. "A magpie."

O. W. BUNNAN.

ST. AUGUSTINE'S MONASTERY (3rd S. viii. 90, 117, 178).—Is not the direct source of these stories to be found in the 87th sermon, "Ad Fratres in Eremito"? This is the passage:—

"Ecce ego jam Episcopus Hipponensis eram, et cum quibusdam servis Christi ad Aethiopiam periret ut eis sanctum Christi evangelium predicarem, et vidimus ibi multos homines ac mulieres capita non habentes, sed oculos grossos fixos in pectore, cetera membra equalia nobis habentes. . . . Vidimus et in inferioribus partibus Aethiopiae homines unum oculum tantum in fronte habentes."—*S. Aug. Op.*, tom. vi. App. p. 246, Paris, 1686.

The above is alluded to as occurring in the 83rd sermon, "Ad fratres," in *Household Words*,

vol. xi. p. 197 (Am. Rep.). I scarcely need add that these sermons are considered spurious.

U. C.

Toronto.

THE WORD "BEING" (3rd S. viii. 331.)—I cannot give any earlier examples of the peculiar use of this word, than those referred to by E. K. from the middle of the seventeenth century; though I have no doubt that plenty are to be found, and that as we go farther back, we shall find them still more abundant. For the word is evidently used in the same sense as the French *étant*, meaning *whereas*, *since*, or *because*; and therefore has come to us from the Norman French so long in use in England. E. K. does not seem aware that in some parts of the country this use of the word *being* still prevails. In Norfolk you hear it commonly, and every day, in such phrases as these: "I thought you would have employed him, *being* he has been so long in the place."—"I could not get here yesterday, *being* I was not well."—"I wonder he has not written, *being* he promised to write directly."—Forby, in his *Vocabulary of East Anglia*, notices the use of this word, but was evidently ignorant of its etymology: though it is unquestionably a mere translation from the French word *étant*, which is used precisely in the same manner.

F. C. H.

CAPTAIN ANDREW CORBETT (3rd S. vi. 472.)—Thomas Corbett, of Nash, co. Pembroke, was father of William Corbett, who married Eleanor, daughter and coheirress of John Jones of Nantoes, co. Cardigan, and had issue Thomas, Vincent, and William. The last-named William Corbett was cashier of His Majesty's navy, and was twice married; first, to Mary, daughter of Thomas Stamford, Esq., serjeant at law; and, secondly, to Sarah Dighton. He had issue by both wives, but by the second he had a son Andrew, and a daughter (Charlotte, wife of John Phillips Adams. (See Burke's *Commoners*). Andrew Corbett, Esq., Captain in the Blues, was buried at All Saints' church, Leicester, Feb. 23, 1793, having married in 1773, the Lady Augusta, fourth daughter of John third Earl of Bute, and by her, who died Feb. 5, 1778, left issue an only son, the late Venerable Stuart Corbett, D.D., Archdeacon of York.

W. St.

POYLE ARMS (3rd S. viii. 332.)—The author of the article on the "Descent of the Manor of Hamiton Poyle," in the *Herald and Genealogist*, begs to inform ELUX that the arms of De la Poyle are: Argent, a saltire gules, within a bordure bezantée.

B. W. G.

BASIL (3rd S. viii. 369.)—Respecting the derivation of the word *basil*, or the connection between the same expression for the ring, or fetter, worn formerly round the knee of English con-

victs, I cannot give, nor have been able to find a satisfactory reply. But I have heard watch-makers call the ring, which contains the glass of the watch, a "basil." Has this anything to do with MR. SALA's query?

BARON LOUIS BENAS.

Liverpool.

JAMES CROPPER OF LIVERPOOL (3rd S. viii. 331) was my wife's grandfather, and I can furnish full information concerning him to S. Y. R. No one was better known here in connection with both the Liverpool and Manchester Railway, and the abolition of slavery.

J. S. HOWSON.

Liverpool College.

LONGEVITY: WIDOW ROWBOTTOM (3rd S. viii. 327.)—The papers of the past week record the death of one Sarah Edwards, afterwards "Widow Rowbottom," who is said to have died in her cottage near the church at Stanmore, on the 5th instant, at the age of 106. They give the following as a copy of the entry of her baptism at the age of five years, at the parish church of Shebbington, Bucks:—"Sarah, the natural daughter of Elizabeth Edwards, a travelling woman, was baptised December 16 [17 in some papers] 1764," and state that her daughter, nearly eighty years of age, will follow her to the grave. Can any of your readers residing in the neighbourhood of Stanmore and Shebbington furnish corroborative evidence, such as the identity of Widow Rowbottom with the "Sarah Edwards," of the baptismal certificate, the date of Widow Rowbottom's marriage, and the baptismal certificate of her "octogenarian daughter," in support of the foregoing statements?

GWILYM GLAN TYWI.

Carmarthen, Nov. 11, 1865.

[We trust that some correspondent will kindly look into this case. Like that of Mary Downton (*ante* p. 327), this supposed centenarian is a "love child," and not baptised till some years after her birth.

We have to thank our valued correspondent, H. B. C., for an interesting photograph of Widow Rowbottom.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Some Words for God; being Sermons preached before the University of Oxford, by H. P. Liddon, M.A., Student of Christ Church, &c., &c. (Livingtons & Parker.)

The modest title of this volume is as far from doing justice to the learning and eloquence of its author, as it is from explaining the momentous character of the religious problems which are discussed in it. It is a volume of Academical Discourses, in which a profound study of Scripture and patristic authors, a general acquaintance with foreign theology, and an acute observation of the intellectual tendencies of the age, are employed with no ordinary force against the Rationalism, the Pantheism, and the Positivism, which are lifting up their heads among English thinkers. And it is with pride, and with thankfulness, that we find the cause of God and of Revelation so ably and eloquently defended.

Libri Precum Publicarum Ecclesie Anglicane Versio Latina, a Gul° Bright, A.M., et Petro G. Mead, A.M., facta. (Rivington.)

This little volume, by two accomplished scholars, is a Latin version of our Book of Common Prayer, which is noticeable for one or two peculiarities. Being based upon the well-known "Sealed Book"—the authorised exemplar of our Prayer Book—it does not contain the Thirty-nine Articles. The Psalms are taken from the old Sarum Breviary, and the Epistles and Gospels from the Vulgate. While the Collects, and other formularies, which were originally translated by our Reformers from the Latin Office Books, are here given precisely in their original form.

A Century of Potting in the City of Worcester; being the History of the Royal Porcelain Works from 1761 to 1851, to which is added a short Account of the Celtic, Roman, and Medieval Pottery of Worcestershire. By R. W. Binns, F.S.A. Illustrated. (Quaritch.)

When we consider the position which the productions of Worcester now take among ceramic manufactures, we feel that they fully deserve to have their history recorded. It is little more than a century since, that a combination of circumstances—one of which, strange to say, was party spirit—induced an eminent medical man of Worcester, Dr. Wall, to turn his attention to porcelain manufacture, and eventually led to the establishment of a Company for the carrying out of such manufacture in "the faithful City." The rise, progress, and development of the Porcelain Works thus established, and the gradual improvements in the material, style, &c., of the Worcester porcelain, are described by Mr. Binns in a clear, unpretending, and very satisfactory manner: and his volume will, doubtless, be properly appreciated by all collectors of old china.

Common Words, with Curious Derivations. By Archdeacon Smith, Vicar of Erith. (Bell & Daldy.)

Intended for young students of English, at a time when a knowledge of English is a main branch of public examinations, this little work is well calculated to prove of use to them. It professes to give the derivation of words which are at the same time common and curious, or, as the author elsewhere expresses it, are at the same time conversational and abstruse; meaning by abstruse, first, words of which the derivation is not in itself obscure, but is hardly explanatory of the word, which has, so to speak, wandered away from such derivation, or been curiously applied; secondly, such words as are curiously corrupted from plain originals, and of which the difficulty consists in the disguise of such transformation. We doubt, however, if all the derivations will pass undisputed.

Moxon's Miniature Poets. A Selection from the Works of William Wordsworth, Poet Laureate. Selected and arranged by Francis Turner Palgrave. (Moxon & Co.)

The merits and beauty of Wordsworth's poetry are too universally admitted, to call for remark; while the good taste, and indeed elegance, which characterise *Moxon's Miniature Poets*, have been already frequently insisted upon in these columns. All therefore that we need do, to commend to the notice of our readers this admirable and beautifully got up Selection from the writings of the great Poet of the Lakes, is to announce its appearance; unless it be to add, that such Selection has been made by Mr. Palgrave, who introduces it by a loving and appreciative Preface.

SIR T. PHILLIPPS'S HISTORICAL PUBLICATIONS.—We understand that Sir Thomas Phillipps, of Middle Hill, has now completed the whole Series of the Index to

the *Inquisitiones post Mortem* from Henry VII., where the Government Publication ends, down to the end of Charles I., when these Inquisitions ceased. They were printed at the Middle Hill Press. He has also just completed Part I. of the Rolls of Wales, which throw much light on the history of the unfortunate Llewellyn, the last Prince of Wales. Sir Thomas has also finished the Cartulary of Caermarthen, a book which was supposed to be lost. The value of these documents for genealogy and county history is well known.

SCOTTISH CONFESSION OF FAITH AND NATIONAL COVENANT.—A correspondent of Edinburgh has kindly called our attention to the announcement in the *North British Advertiser* of Nov. 11th, that an original copy, on vellum, of "The Confession of Faith and National Covenant subscribed at Edinburgh in the year 1638," with the signatures of Argyle, Montrose, and upwards of fifty others, will be sold at Edinburgh on Tuesday next. This copy appears to have been the property of the late Earl of Breadalbane.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

ANNUAL ELECTIONS for 1865.

Wanted by Messrs. Henningham & Hoile, 5, Mount Street, Grosvenor Square, W.

UNIVERSAL PARALLEL CHRONOLOGY FROM THE CREATION TO THE PRESENT TIME. Lond. Hope & Co., 16, Great Marlborough Street, 1854.

Wanted by Mr. G. Weston, Croydon, S.

PEARSON ON THE CARDS, by Logan, 1821; or either of the folio editions dated 1823, 1824, or 1825.

GWILF'S ENCYCLOPEDIA OF ARCHITECTURE.

Wanted by Messrs. Bell & Daldy, 105, Fleet Street.

GRISON'S ROMAN, 8vo. Vol. I.

FOX'S LECTURES TO THE WORKING CLASSES. Vol. I.

Wanted by Mr. Thomas Millard, 28, Ludgate Hill, City.

Notices to Correspondents.

C. (J. U. S. C.) There can be no documents of the House of Lords containing records of matters in which the Lords Palmerston are concerned, other than the Journals; and these can only refer to their claims to the Irish Peerage, &c. The only account of any Proceedings of a Member of the first Parliament of George I. will be found in the Journals and Parliamentary History.

GALLUS. A white feather in the tail of a cock is a sign of a cross bred bird. Hence the allusion.

"God tempests the wind to the shorn lamb." W. H. R. will find much illustration of the well-known quotation from *Stanzas* in "N. & Q." 1st S. I. 226, &c.

E. N. H. Probably the best work to consult on fabulous animals is *Berger de l'Étère, Traditions Étiologiques*, 8vo, Paris, 1851.

ESSE's ESSAYS ON JEREMY TAYLOR.—The continuation of this article reached us too late for insertion this week. We will endeavour to find room for it in our next.

WILL OF BRANCH PARRY. F. C. has our best thanks for this will, which has reached us safely.

W. S. J. "The three E's" is commonly, but very unjustly, attributed to the late Sir William Curtis.

W. WILBY. The epitaph on Isaac Greaves, erroneously attributed to Lord Byron, was found written in pencil on a tomb at Marston. It is printed in "N. & Q." 2nd S. I. 28 (Jan. 10, 1865).

W. H. The Countess Dunott's Court of England is noticed in "N. & Q." 1st S. xii. 495 (Dec. 22, 1864), and in 2nd S. II. 490 (Nov. 12, 1865).

G. F. We never met with a prose translation of the hymn "Vent, Creator Aëtherus."

G. W. (Croydon.) The late Mr. Fisher's stock, Part I. was sold by Sothby & Wilkinson on March 25, 1864. The remainder in the course of the same year.

"Morne & Quernin" is registered for transmission abroad.

CURSE OF DISORDERS OF THE LUNGS THIS WEEK.—TWENTY YEARS' EXPERIENCE OF THE EFFICACY OF DR. LOOCOCK'S PULMONIC WAFERS.—FROM MR. W. IRELAND, Chemist, Egreymont, Cumberland.—5th NOV. 1865: "For twenty years I have recommended the Wafers, and regard them as a very excellent medicine for coughs, colds, and all disorders of the chest and lungs. I take them myself during the winter season, for irritation of the throat and occasional coughing, and as a preventative of throat and chest affections generally. I confidently recommend them in diseases of the chest and lungs." They have a pleasant taste. Price 1s. 1d. per box. Sold by all Chemists.

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Oct. 28, 1888.

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NOTICE.—DR. HUNTER'S LETTERS. Now Ready, the FIFTH EDITION of DR. HUNTER'S CELEBRATED LETTERS on DISEASES of the THROAT, LARYNX, and LUNGS, their Nature, Causes, and Cure. Price 2s. 6d., per post 2s. 8d. This Edition contains a NEW PREFACE by HENRY MELVILLE, M.D., and a statement of English Cases showing the progress and success of the Treatment by Inhalation in this country.
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LONDON, SATURDAY, NOVEMBER 25, 1865.

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NATIONAL PORTRAIT EXHIBITION, 1866.

From the favour with which Lord Derby's proposal for a National Portrait Exhibition has been received, and the numerous offers of pictures which are being made, it is clear that the great difficulty with which the Committee of Advice will have to contend will be, not a want of interesting pictures, but the means of availing themselves of the numerous portraits placed at their disposal.

There can be little doubt but at least a Second Exhibition must take place in 1867.

It will, therefore, be necessary that a right decision should soon be come to, as to whether the Exhibition shall, as Lord Derby hinted might possibly be necessary, "be divided into two or three sections representing distinct historic periods exhibited in successive years," or whether there shall be two or three Exhibitions each embracing the whole period of English History.

The simplest and most obvious course would be, to resolve upon a series of Exhibitions applicable to "distinct historic periods," and include in the First Exhibition Portraits illustrative of our history up to the Restoration, or some other definite period.

But though this will have many advantages in illustrating the history of Art, and some advantages in bringing together all the known portraits of certain parties, the very numbers of such portraits will in itself form a difficulty, namely, that of determining out of the many remarkable portraits known to exist—say of Queen Elizabeth or of her great rival, Mary—what portraits shall be exhibited. We will, in addition to calling attention to

the numerous portraits of Mary exhibited at Peterborough, at Edinburgh, and at the rooms of the Archaeological Institute, mention one or two facts to show the importance of this question. In Sir Frederic Madden's interesting *Privy Purse Expenses of the Princess Mary, afterwards Queen Mary*, published by him in 1861, he enumerates no less than thirteen portraits of her as Princess, and twenty-four as Queen—in all, thirty-seven portraits, and doubtless since that period others have been recorded. Again: Mr. J. Gough Nichols, in his *Literary Remains of King Edward the Sixth*, printed for the Roxburghe Club in 1859, describes about fifty known portraits of that youthful sovereign. Now, though it may be very desirable to exhibit some dozen portraits of Mary or Elizabeth, it is surely a question whether it might not be better to display some portion of them in 1866, and the others in the following Exhibition.

But there is another, and, as it appears to us, a still more important reason for considering whether each exhibition should not embrace the entire period of English History. We do not stop now to insist upon the educational advantage of making each exhibition a Pictorial Commentary upon the History of our country and having two such commentaries instead of one. But experience has shown that during the progress of the Exhibition, the interest which it excites, and the attention which will be drawn to it, will be the means of bringing forward many curious and hitherto unknown portraits. Lord Derby has well observed that, exclusive of the large collections in many great houses, there are very many (portraits of historical interest) scattered about by ones, twos, and threes in private families, "the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object." Now these are the portraits which are among the most desirable and the most difficult to bring to light. The pictures in the great collections are more or less known. The majority of the pictures in more private hands, have never been seen; and we would again impress upon our readers, how desirable it is that they should bring under the notice of the Committee (through the medium of "N. & Q." if they think fit), any such portraits with which they may be acquainted. The late Exhibition of Miniatures called forth in its progress many valuable contributions. In the same way the Exhibition of 1866 will bring the subject home to many possessors of the "ones, twos, and threes," whom no other irritation to exhibit will ever reach. Now if the subsequent Exhibitions, like the First, should embrace the whole cycle of English History, all such pictures will be properly available for them. Whereas, if the several Exhibitions embrace only "distinct historic periods," such pictures as may crop up during each Exhibition, which refer to the earlier periods, will be lost, unless the Committee should be prepared to announce their readiness to form a *Supplemental Exhibition*, should the number of interesting portraits offered them for that purpose justify such a step.

Notes.

MR. EDEN'S EDITION OF BISHOP TAYLOR'S WORKS.*

The bibliography of some of Bishop Taylor's works seems to be but imperfectly known. I observe that Mr. EDEN, backed with the Bodleian Library and all the resources of Oxford, in several instances is unable not only to consult but even to specify the original editions. Such of your readers as can help to supply this deficiency would do good service by sending their contributions to "N. & Q." A complete bibliographical collection of an author's works, besides serving other useful purposes, often supplies valuable historical and biographical information. Thus, when we have before us the original quarto edition of Taylor's "Sermon on the Gunpowder Plot," 1638, we have the date of his first publication, he being then twenty-five years of age, and the earliest date at present known at which he was chaplain to Archbishop Laud.

Again, had we the date of the first edition of his two Sermons on *The Whole Duty of the Clergy* "preached in so many several Visitations," we might probably be able to determine a question of some interest; viz. whether we possess the Sermon which he preached at his first Visitation; if so, we should also probably get the exact date of this Visitation, which is as yet unknown. I may here observe that, in a letter to Evelyn, dated November 16, 1661,† Taylor mentions that his publisher, Royston, had lately printed "two Sermons" and a little collection of *Rules* for my Clergy. Now these *Rules* were given to the clergy of Down and Connor at his first Visitation in the April previous. Query, are these "two Sermons," which seem to have been printed along with the *Rules*, the aforesaid Visitation Sermons, or are they his Parliament and University Sermons? Lowndes mentions an edition of the *Rules*, 1661, 8vo, but says nothing about the two Sermons, which I suppose to have been printed in the same volume. As I before observed, for want of the first edition of the University Sermon, we do not know its exact date.

Adair's account of Bishop Taylor's first Visitation must be received with great distrust, as, like the generality of his brethren, he viewed everything through the distorting medium of *odium theologicum* in its darkest form. It is completely at variance with Taylor's disposition and character, as well as with the *Rules and Advice* which he gave his clergy on that occasion, and with his

own account of his dealings with the Presbyterian ministers in his letters to the Duke of Ormond. Adair describes him as, so far from attempting conciliation, acting in the harshest and most repulsive manner; replying to the reasonable and temperate statements of the Scots ministers, that "if they should make profession contrary to law in the Visitation, they should smart for it;" and instead of commiserating their painful position, treating them with mockery: "he perceived they were in a hard taking; for if they did conform contrary to their conscience, they would be but knaves, and if not, they could not be endured contrary to law; he wished them therefore *depone conscientiam erroneam*." * At his Visitation Sermon, Adair tells us "none of the Brethren except two went to hear him. Thereafter in his Visitation all were called and none appeared." Carte states that before the close of the following year, "the great majority of the ministers had yielded, if not to his arguments, to his persevering kindness and Christian example." On the other hand, Dr. Reid states that "the total number of ministers, associated together in presbyteries at this trying period throughout Ulster, was nearly Seventy: of these, Seven only conformed to Prelacy."

That Taylor uniformly manifested the angelic patience and sweetness of temper for which he was noted, and which characterised Francis de Sales, Leighton, and Fenelon under similar circumstances, I do not venture to say. We know that even St. Austin himself became somewhat soured by his contests with the Donatists, and it is not wonderful if Taylor contracted some sternness or asperity in the course of his dealings with desperate fanatics who would have no scruples about killing a *Canaanite*, but think it was doing God service. Nevertheless, had the Presbyterians met him in a right spirit instead of with threats of assassination,—had they temperately represented that they could not conscientiously conform to the Established Church,—I am convinced that Taylor would rather have resigned his bishopric than see them disturbed in the peaceable exercise of their religion, or in the enjoyment of their just rights.

There are passages in his Sermons of 1661 in which Taylor seems to take refuge in Erastianism in its most extravagant and absurd form, and to lay down principles not only false in themselves but inconsistent with Toleration. Thus, in his Sermon before Parliament, pp. 340-353, he apparently sets up the statute book as the rule of faith, and the king or civil ruler as supreme pontiff; he regards State

* Continued from p. 386.

† It is certain that it was in April, 1661. Adair mentions that the summons to the Visitation was issued days after the burial of "the Lady Clotworthy, th of the new Lord Massarene."—*Reid*, ii. 311.

* *A True Narrative of the Rise and Progress of the Presbyterian Government in the North of Ireland, &c. &c. from the Record of the Presbytery, ter of Cairncastle.*—*Reid*, ii. vol. i. p. 205.

and Church as necessarily one, and declares that the State Religion is to be obeyed under penalties! The monstrous absurdity of this he had already clearly demonstrated in his *Liberty of Prophecy*:—

"For if it be necessary for all men to subscribe to the present established Religion, by the same reason at another time [or place] a man may be bound to subscribe to the contradictory, and so to all Religions in the world."—Vol. v. p. 535.

Again, in this same Sermon, at p. 356, he exhorts the powers that be to "suffer no evil tongue to speak against this truth;" viz. episcopacy! If this were Taylor's "conclusion of the whole matter," there would be no help for it but to throw up the brief, and let Coleridge and Orme take possession of his "character as a man." However, at the expense of much violence to consistency of argument and logical reasoning, he comes to another conclusion himself, and while he urges that Uniformity should be strictly enforced within the Established Church and upon its *voluntary* members, he advocates the fullest Toleration to all peaceable Dissenters:—

"We find that all Christian Churches kept this rule; they kept themselves and others close to the Rule of Faith, and peaceably suffered one another to differ in ceremonies, but suffered no difference amongst their own; they gave liberty to other churches, and gave laws and no liberty to their own subjects: and at this day the churches of Geneva, France, Switzerland, Germany, Low-Countries, tie all the people to their own laws, but tie up no man's conscience; if he be not persuaded as they are, [they] let him charitably dissent, and leave that government, and adhere to his own communion. If you be not of their mind, they will be served by them that are; they will not trouble your conscience, and you shall not disturb their government. But when men think they cannot enjoy their conscience unless you give them good livings, and if you prefer them not you afflict their consciences, they do but too evidently declare that it is not their consciences but their profits they would have secured."—*Epist. Ded.* pp. 338-9.

Again:—

"But whatever ye do, let not the pretence of a different religion make you think it lawful to oppress any man in his just rights: for Opinions are not, but Laws only, and 'doing as we would be done to,' the measures of Justice: and though justice does alike to all men, Jew and Christian, Lutheran and Calvinist; yet to do right to them that are of another opinion is the way to win them; but if you for conscience' sake do them wrong, they will hate you and your religion."—P. 357.

These two passages, I believe, give the true scope of this Sermon, and plainly show what Bishop Taylor's principles were. At the same time I think he fairly lays himself open to the charge of confusion, if not contradiction, in the expression of his views.

The two Visitation Sermons are on the same text, and are so connected together that they are evidently intended to be preached, with little interval, at the same Visitation. In some respects they are very different from what we should ex-

pect under the circumstances: marvellous, but cumbrous and far-fetched learning mingling with most practical advice; catacombs of mediæval writers long since consigned to dust, overgrown with honeysuckles and wild roses. And as for tolerance of spirit, his model of a good pastor is the Good Shepherd of the East:—

"In the East the shepherds used to go before their sheep, to which our blessed Saviour alludes, *My sheep hear My voice and follow Me*; but our shepherds are forced to drive them, and affright them with dogs and noises; it were better if themselves did go before."—Pp. 509-10.

In the second of these sermons the bishop makes some allusions to the state of affairs in his diocese. After enjoining his clergy not to trouble their people with controversies, he continues:—

"Is it not a shame that the people should be filled with Sermons against Ceremonies, and declamations against a surplice, and tedious harangues against the poor airy sign of the Cross in Baptism? . . . Can the definition of a Christian be, 'a man that rails against bishops and the Common-Prayer-Book?' And yet this is the great labour of our neighbours [the Scots] that are crept in among us; this they call 'the work of the Lord'; and this is the great matter of the desired 'Reformation'; in these things they spend their long breath, and about these things they spend earnest prayers, and by these they judge their brother, and for these they revile their superior, and in this doughty Cause they think it fit to fight and die. If S. Paul or S. Antony, S. Basil or S. Ambrose, if any of the primitive Confessors or glorious Martyrs, should awake from within their curtains of darkness, and find men thus striving against government for the interest of disobedience, and labouring for nothings, and preaching all day for shadows and moonshine; and that not a word shall come from them to teach the people Humility, not a word of Obedience or Self-denial; they are never taught to suspect their own judgment, but always to prefer the private minister before the public, the presbyter before a bishop, fancy before law, the subject before his prince, a prayer in which men consider not at all, before that which is weighed wisely and considered; and in short, a private spirit before the public, and Mas John before the Patriarch of Jerusalem: if, I say, S. Paul or S. Antony should see such a light [sight], they would not know the meaning of it, nor of what religion the Country were, nor from whence they had derived their new nothing of an institution. The Kingdom of God consists in wisdom and righteousness, in peace and holiness, in chastity and purity, in abstinence from evil, and [in] doing good to others; in these things place your labour, preach these things, and nothing else but such as these; things which promote the public Peace and public Good; things that can give no offence to the wise and to the virtuous, for these things are profitable to men and pleasing to God." Vol. viii. pp. 532-3.

The mention of the Patriarch of Jerusalem has perhaps led Mr. Eden astray with regard to "Mas John,"—who is not that mysterious personage Prester John, but Jack Presbyter—and caused him to append the note: "Otto Frising, Chron. vii. 31.—Moreri, 'Prête-Jean.'" Mas is a popular contraction for Master, and "Mas John," or "Mass John" was a representative name for a Presbyterian preacher, as "Sir John" was a representa-

tive title for the English clergy. This arose from the title *Mas* having been formerly given to the Scotch ministers, as the Knightly title was given to ecclesiastics in England; e.g. *Mas* Robert Blair, *Mas* John Greg. In Galt's delightful *Annals of the Parish*, the Rev. Micah Balwhidder, minister of Dalmailing, having been "put in by the patron" instead of by the people, gives a graphic description of the reception he met with from his "outstrapolous" flock in consequence of this: amongst other things, he tells us that the morning after his military induction, when he began to make his round of visitations, "I found the doors in some places barred against me: in others, the bairns, when they saw me coming, ran crying to their mothers: 'Here's the feckless Mess-John!'"

A little before the passage above quoted from the Visitation Sermon, Taylor says: "What have your people to do [with the question] whether Christ's body be in the Sacrament by consubstantiation or transubstantiation? . . . and who but a madman would trouble their heads with the intangled links of the fanatic chain of Predestination?" In this passage the words within brackets are omitted, and "fanatic chain" is to me a new reading. I have been accustomed to see "fantastic chain." Is "fanatic" the true reading, or a printer's error, such as that of "light" for *sight*, which I have already indicated?

If these two Sermons were delivered at Bishop Taylor's first Visitation, we have an additional reason why the *Rules and Advices to the Clergy* given at this Visitation should be placed after them.

As a note upon Bishop Rust's reference in his Funeral Sermon to Taylor's unfinished *Discourse upon the Beatitudes*, which unfortunately has not come down to us, I may give an extract from the preface to Norris of Bemerton's treatise on the same subject:—

"What has been here the performance of my pen was (as I learn from Dr. Rust) intended and in part performed by the excellent Bishop Taylor, who, while he was meditating upon the Beatitudes, was received up into the enjoyment of them. And I have lately spoken with a gentleman who told me that he himself saw a MS. of it in the Bishop's own hand."

EIRIONNACH.

Shakspeariana.

"THE TEMPEST," Act III. Sc. 1.—

"Most busy lest, when I doe it."

This reading of the First Folio has received almost as many conjectural emendations as there have been editors of Shakespeare; yet, though the editors pronounce this reading as corrupt, they retain substantially the reading of the folios. The

reading is certainly most unsatisfactory: for myself, I have always thought that of Spedding had the greatest claims to consideration, though not entirely acceptable.

Spedding—"Most busiest when idlest." To this the Cambridge editors (see the *Works of William Shakespeare*, edited by William George Clark, M.A., and John Glover, M.A., vol. i. Cambridge and London: Macmillan & Co. 1863), in a note suggest, as I think, an improvement.

Clark and Glover—"Most busy left when idlest;" and the object of this present note is to give you what appears to me as a still better reading, viz.—

"Most busy lost when idlest."

Ferdinand, in his soliloquy over the charms of his mistress, is suddenly reminded that he *forgets* his labours: and so absorbing are these sweet thoughts of Miranda, that he is *lost* in them, and consequently *idlest* at such times with his work.

It is quite possible that this emendation has been made before. Relying on the Cambridge *Shakespeare* for all examples before 1863, and on subsequent editions of Shakespeare, in *The Tempest*, the reading suggested here I have not met with before.

G. W. WHISTLER.

Frankfort-on-the-Main.

LONGAVILLE: "LOVE'S LABOUR'S LOST" AND "THE BLOODY BROTHER."—Henry Wellesey, D.D., in his lately-published *Stray Notes on the Text of Shakespeare*, points out "a miserable skirmish of puns" in *Love's Labour's Lost* (Globe ed. vol. ii. 242-250) on the name Longaville—"long calf veal," and "langue half veal."

In Beaumont and Fletcher's *Bloody Brother* there is a similar pun—

"I'll bring you in the Lady Loin-of-veal,

With the long love she bore the Prince of Orange."

Bloody Brother, Sc. II. Act 2.

JOHN ADDIS.

"ALL'S WELL THAT ENDS WELL," Act I. Sc. 2—

"King. Who were below him,

He used as creatures of another place;

And bowed his eminent top to their low ranks,

Making them proud of his humility,

In their poor praise he humbled."

This passage has caused the editors and commentators much trouble, and it is not yet explained. Warburton, who has a long note upon it, proposed to substitute the word "and" for "of;" "Making them proud *and* his humility in their poor praise he humbled"—that is, he says, "by condescending to stoop to his inferiors, he exalted them and made them proud, and in the gracious receiving their poor praise, he humbled even his humility," adding, "the sentiment is fine."

Mr. Staunton, taking the same view of its meaning, suggests changing "he humbled" into "he

humbled," "Making them proud of his humility in their poor praise be humbled." But they both agree in this, that it was his humility that he humbled.

Now, the meaning of the passage is, in my opinion, the very reverse of this, and shows, if I am right, that Shakspeare was well aware that the humility of the great is but too often only "the pride that affects it" —

"Making them proud of his humility,
In their poor praise he humbled;"

i. e. making them, whom he humbled by the poor praise he bestowed upon them, proud of his humility.

"Their poor praise" was not, as the commentators have supposed, the praise that they, the people, bestowed upon the count, but the praise that he, the count, bestowed upon them: it was the instrument by which he humbled them. They were the recipients, and not the donors of praise; and we all know that praise may be very humiliating.

J. NICHOLS, M.R.C.P.

13, Savile Row.

"JOHANNES HUNT, EREPTUS VIVI-COMBURIO."

The horrors of the Marian Persecution were remembered for many generations, and more particularly, as was natural, in the families of its victims. There still linger the memories of several who narrowly escaped, by the death of Queen Mary, the extremities of suffering which had visited many of their friends, and who were regarded during their subsequent lives, with honour and respect, as "brands plucked from the burning." One of these was John Hunt, father of George Hunt, who was afterwards for fifty years Rector of Collingbourne Ducis, in Wiltshire; and the merciful providence of his escape was commemorated in the next century in the epitaph of a great-granddaughter, which was placed "upon a blue marble tablet fixed on the chancel wall," at Leominster, in Herefordshire (which I am permitted to transcribe from Thomas Dineley's *History in Marble*, a valuable MS. in the possession of Sir Thomas Edward Winnington, Bart.): —

"In memoriam ELIZABETHÆ UXOR. opt. char. Henrici Scudder, Rectoris Ecclesiæ de Collingburn Ducis in agro Sarum. e Brigida ux. filia Georgii Hunt ejusdem Ecclesiæ ad annos quinquaginta Rectoris, filii Johannis Hunt vivi-comburio, cui pro fide Evangelica adjudicatus erat, morte Mariæ Reg. erepti, Johannes Tombes, hujus Ecclesiæ Vicar. mærens posuit.

"Filia Praconis Verbi, Praconis et uxoris,
Præco avus et proavus, qui prope martyrem erat:
Hæres ejusdem fidei et pietatis, Eliza
Hic posuit carnem, spiritus astra tenet.
Filia quæ primum, dein conjux optima, summis
Jam fruatur Christo conjuge, patre, Deo.

AN^o. DOMⁱ. MDCXXXIII.
OBIIIT DECEMB. XV.
ÆTAT. XX. MENS. IV."

Above the tablet, a death's head; below it, an hour-glass between a pair of wings.

This monument was destroyed when the church was accidentally burned in the year 1699, but the inscription has been printed (derived from MS. Blount,) in the two *Histories of Leominster*: by Price, 1795, p. 106; and by Townsend, 1862, p. 234; but by both very incorrectly. The name of Scudder is by both authors converted into Studder. Price has "vive combusto" for the compound substantive *vivi-comburio*. Mr. Townsend has printed "et Briga," for *e Brigida*; and "qui" for *cui*; and "ereptus" for *erepti*. In the second line of the verses, all the copies have "cui" where *qui* seems requisite.

The committal of one Hunt and Richard White to gaol at Salisbury is mentioned in the Autobiography of Thomas Hancock (p. 74), printed in *Narratives of the Days of the Reformation*; and Foxe has given, at considerable length, under the year 1558, "The story and condemnation of John Hunt and Richard White, ready to be burnt, but by the death of Q. Mary escaped the fire;" adding in a side note, that Richard White was Vicar of Marlborough at the time when Foxe wrote.

In further illustration of the parties, I may be allowed to transcribe the following passages from a paper by the late Rev. John Ward, Vicar of Great Bedwyn, in the *Collectanea Topographica et Genealogica*, vol. vii. p. 74: —

"George Hunt was instituted Rector of Collingbourne Ducis in 1581, on the presentation of Richard Kingsmill, Esq.; and again (or another person of the same name) in 1614, on the presentation of the King for that turn.

"Henry Scudder was instituted in 1633, also on the presentation of the King. Scudder was a Presbyterian, and a great admirer of William Whately, Vicar of Banbury, whose Life he wrote. Whately married a daughter of George Hunt, and died 1639."

The honour of being a descendant from Mr. George Hunt was commemorated so late as 1706, in the Register of Collingbourne Ducis, as follows: —

"1706. The Rev. Mr. Henry Russel, Rector of Penton in Hampshire, an able and faithful minister of God's word, was buried in the north-west corner of y^e chancell, Nov. y^e 14th, according to his dying request; being placed not far from his grandfather Mr. Scudder, and his great-grandfather Mr. Hunt."

In the same volume, at p. 77, a later entry to the like effect as the last will be found; and at p. 75, a similar memorial of the Rev. Henry Jacob, Vicar of Collingbourne Kingston, another grandson of Henry Scudder. See also the extracts from the Register of Collingbourne Kingston, at p. 176.

J. G. N.

PORTRAITS OF EDWARD JENNER, M.D. — Many of the friends of this good and great man have frequently complained that the ordinary portraits do not give a correct representation of the features of the original. As it was my happiness for many years to be honoured with the friendship of Dr. Jenner, and to be frequently in his company, I may perhaps be permitted to state, that the most accurate likeness of him was the bust in the dining-room at Kingscote Park, near Wotton-under-Edge, Gloucestershire, now the residence of Col. Robert Nigel Fitz-Harding Kingscote. This bust I have always considered to be a most admirable portraiture of this very amiable man, and eminent philanthropist.

Richmond, Surrey.

ST. JOHN'S COLLEGE, CAMBRIDGE. — This College has educated seven Lord Treasurers and First Lords of the Treasury. They are William Cecil, Lord Burghley; Robert Cecil, Earl of Salisbury; Thomas Wriothesley, Earl of Southampton; Thomas Watson Wentworth, Marquis of Rockingham; Frederick Robinson, Earl of Ripon; George Hamilton Gordon, Earl of Aberdeen; and Henry John Temple, Viscount Palmerston.

A. H. K. C. L.

VARIOUS PRONUNCIATIONS OF "OUGH." — The following etymological and phonetic epigram, in my collection, upon the five modes of pronouncing the syllable spelt *ough*, in different words, is at the service of "N. & Q."

It is remarkable that the word *trough* is generally pronounced as *tro* among the middle classes, especially in the country, where the implement so designated is most in use.

In the first lesson for Easter Sunday Morning, Exod. xii., both *dough* and *trough* occur in one verse (34th), and the marginal note thereto in the Bible indicates that the original of "kneading-troughs" might equally be rendered "dough-troughs."

"By dint of *plough*,
In sweat of brow,
His fallows *through*,
With much ado,
Hodge earns *enough*
Of this world's stuff,
To make good *dough*
For high and low,
While from his *trough*
Feed swine well off."

T. A. H.

CURIOUS NAMES. — I observed lately in some of the newspapers an account of the christening of the infant daughter of the Bishop of Honolulu. The name given to the child by the King of Hawaii, its sponsor, was "Kaholomoana," signifying the Queen's departure, as it was born on the day her Majesty sailed for England. I don't think the name of Hinda, said to be common in

families of Jewish extraction, occurs in Miss Yonge's book.

E. H. A.

SIR EDMONDBURY GODFREY: PRIMROSE HILL. The following note from *England's Gazetteer*, London, 1778, may be interesting to readers of the history of the period of the "Popish Plot": —

Primrose Hill, Midd., between Kilburn and Hampstead, called also *Green-Berry-Hill*, from the names of the three assassins of Sir Edm. Godfrey, whom they brought hither after they had murdered him at Somerset House, and left him with his sword stuck in his body, to make it be believed that he had stabbed himself."

A. A.

Poets' Corner.

HUMAN FOOT-PRINTS, ETC., ON ROCKS. — A mile south of Madras stands the Portuguese village of Saint Thomé, where tradition proclaims Saint Thomas first landed on the east side of India. A few miles further to the south and more inland, rise two eminences, one called Saint Thomas's Mount, on the summit of which is a church dedicated to that saint, the other, the Little Mount, believed to be the spot where Saint Thomas was martyred, in proof of which the mark of a cross left by him where he last stood is shown by the native Roman Catholics of the place. Lower down the coast lies the pagoda of Ramisseram, on the isle of Pamban, one of the holiest temples among the Hindoos, on account of its having been sanctified by Rama on his expedition against Ravan the King of Ceylon. Travelling northwards from this place to the Deccan. I was shown monumental foot-prints marking the route taken by Rama on his expedition to the south. At one village a monolithic pillar supports a globular stone upon which Rama is said to have left his foot-prints: in another place is a cavern in which he slept and left similar marks behind him. The mark of a human foot-print is found on the summit of Adam's Peak in Ceylon, to which the following legend belongs. The peacock was stationed at the entrance of Paradise (*Père-désam*, Hindoo for Fairy-land) to give warning to Adam of approaching danger, and the snake was directed to assist in repelling it. Iblis beguiled these animals and effected an entrance. At the expulsion from the garden, Adam descended on the peak, which bears his name in Serendib (Ceylon). Eve alighted at Jeddah on the Red Sea. The snake fell at Isfahan, the peacock in Hindoostan, and Iblis in Khorasan. Adam remained one hundred years in Ceylon, and then passed into India by way of the chain of islets and reefs now called Adam's Bridge.

Are there any rock foot-marks with accompanying legends in Great Britain or Ireland?

H. C.

[The following account of a pilgrimage to Adam's Foot-print appeared in *The Monthly Mirror*, xl. 69, Jan. 1801:

"A considerable number of devotees, termed Fakeers, principally from Adgim, lately applied to our government in India for permission to visit the mark of Adam's foot, in Ceylon. Unable successfully to encounter a superstition almost as general as it would appear extraordinary, if the practice of countries supposed to be more enlightened did not, in a degree, reconcile us to it, the request has been granted, and the late accounts left this mob of pilgrims on the eve of their departure. There is a tradition that the first man was created on the top of a high mountain in Ceylon, hence called Adam's Pike; and there is the shape of a man's foot cut out of the rock, about six feet in length, which they pretend to be the print of his foot. Near this mountain there is a reef of rocks extending to the continent, called Adam's Bridge; for they say it was made by angels, to carry him over to the main land."—ED.]

HIPPOPHAGY NOT NEW.—I have just met with the following lament over the luxury of old Spain. The censor is—"the Right Reverend Father in God Antonio de Guenara, Bishop of Mondoqueto, Preacher, Chronicler, and Councillor to Charles the Fifth, Emperour of Rome;" and the whole chapter "that Courtiers ought not to have superfluous fare," tells a good deal about manners and customs then current. The latter portion, where the Bishop speaks of the troubles of a man who gives a great feast beyond his means—the house in a mess, every one wearied, pieces of plate stolen by hired greengrocers, the guests "peradventure not satisfied, nor contented," but rather "laughing him to scorn" for his cost, murmuring at him behind his back—reminds me vividly of some parts of the *Book of Snobs* and *The Little Dinner at Timminses*:—

"I sawe also at another feast such kindes of meates eaten as are wonte to be seene, but not eaten, as a horse roasted, a cat in gely, little lysers [? misprint for lyfers=livers], with hote broth, frogges fried, and dyvers other sorts of meates which I saw them eat, but I never knew what they were till they were eaten. And for God's sake what is hee that shall reade our writings and see that is commonly eaten in feastes now a dayes, that it will not in a manner breake his heart, and water his planties."—1619. T. North's *Diall of Princes* (1557) *Corrected*, p. 762.

The bishop's language bears just a suspicion that he was being "sold" by some one at table. Mayhap the horse was good ox-beef, and the "cat in gely" a hare?—the whole an after-dinner joke. Can you tell me if the phrase "water his plants" is idiomatic? I do not remember meeting it before.

J. D. CAMPBELL.

Queries.

ISMAEL FITZADAM.

About the year 1818, a writer under the above *nom de plume* published a small volume of verse, entitled, I think, *The Bombardment of Algiers*.*

[* It is entitled, *The Harp of the Desert; containing the Battle of Algiers*, with other Pieces in Verse. By Ismael Fitzadam, formerly able Seaman on board the ——— Frigate. Lond. 1818, 12mo.]

After an interval of a few years followed a second, called *Lays on Land*. [12mo, 1821.] They both exhibited extraordinary vigour of thought and profundity of feeling; but amidst the multitude of poetical publications which characterised that period, they failed to secure a place in general favour. A third volume followed, the title of which I forget; but I well remember the following lines in it; which, having long since lost sight of the book, I venture to quote from memory, as they give an idea of the fervour of the author's style:—

"NAPOLEON MORIBUNDUS.

"Oh! bury me deep in the boundless sea,
Let my heart have a limitless grave;
For my spirit in life was as fierce and free,
As the course of the tempest wave.

"And as far from the reach of mortal controul
Were the depths of my fathomless mind;
And the ebbs and flows of my single soul
Were tides to the rest of mankind.

"Then my briny pall shall engirdle the world,
As in life did the voice of my fame;
And each mutinous billow that skyward curled,
Shall, to fancy, re-echo my name.

"That name shall be storied in records sublime
In the uttermost corners of earth;
And renowned till the wreck of expiring time
Be the glorified land of my birth.

"Yes—bury my heart in the bottomless sea;
It would burst from a narrower tomb,
Should less than an ocean my sepulchre be,
Or if wrapped in less horrible gloom."

Now I have heard that the author of these remarkable poems was a seaman on board the admiral's ship, when Lord Exmouth reduced Algiers in 1816; and that the dedication of his first volume to his lordship having failed to attract any favourable attention to himself, he gave way to the moody temperament which characterises his verses, and which probably suggested the pseudonym of "Ismael Fitzadam." I have also heard that he was a baker on board the flag-ship; that his name was Mackin, or something resembling it; and that he was born at Enniskillen, in Ireland. All this, however, I have on very imperfect authority; and it would possibly interest others as well as myself if some of the Irish contributors to "N. & Q." could throw light on the story of that remarkable man.

J. EMERSON TENNENT.

SIR JOHN ACTON ON HUMAN SACRIFICES.—Mr. Gladstone, in his farewell address to the University of Edinburgh, "On the place of Greece in the Providential order of the Universe," alludes to the controversy, whether Human Sacrifices were in use among the Romans, as detailed in Lord Stanhope's *Miscellanies*.

He referred also to the investigations of Sir John Acton on that curious subject.

What I wish to inquire is whether the results of the learned baronet's researches are to be found in any published work or periodical?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

"ALL THE WORLD AND HIS WIFE." — What is the origin of this saying? W. S. J.

BEDE ALE. — Amongst the ancient records of the borough of Newport, Isle of Wight, I find the following entry: —

"Atte the Lawday holden there in the eighthe day of October, the second yeare of the Reigne of King Edward the iiiijth, in the time of William Bokett and Henry Pryer, Bayliffs, Thomas Capford and William Spring, Constables there, it is enacted furthermore that none hereafter, whether Burgesse or any other dweller or inhabitant, within this Towne aforesaid, shall make or procure to be made, any Ale, commonly called 'Bede Ale,' within the liby, nor within this Towne or without, upon payne of losseing xx^s, to be payde to the Keeper of the Common Box, &c., &c."

Can any of your numerous readers inform me of the meaning of the words "Bede Ale," or why it was forbidden to be brewed by the brewers of Newport? JOHN DYER.

BELLFOUNDERS. — Can any correspondent of "N. & Q." give me reliable information respecting any of the following? —

Augustine Bowler, *cir.* 1620.

John Briant and J. Cabourn, Hertford, *cir.* 1802.

The Harrisons of Barrow and Barton-on-Humber, *cir.* 1764—*cir.* 1832.

Daniel Hedderly of Dawtry, *cir.* 1735.

J. Ludlam, Rotherham, *cir.* 1761.

Henry Penn, *cir.* 1717.

Johannes Potter, mediæval.

Robert Quernby, *cir.* 1580.

Johannes (*sic*) de Stafforde, mediæval.

Walker and Hilton, *cir.* 1785.

Humphrey Wilkinson of Lincoln, *cir.* 1715.

J. T. F.

The College, Hurstpierpoint.

BIBLICAL DISTICHS. — Prefixed to each chapter of the edition of Erasmus' *Version of the New Testament*, printed by Herm. Gulferic at Frankfurt (8vo, 1548) is a couplet embodying a summary of the contents. I have also, in a MS. of the fourteenth century, a series of very lame distichs for every chapter in the Old and New Testaments. I wish to be informed if there exists in print any *complete* series of such couplets, in any language. JOHN ELIOT HODGKIN.

BIOCHIMO ON CHESS. — I picked up lately at a book-stall a small old work on chess, entitled —

"*The Royall Game of Chess-Playe*. Sometimes the Recreation of the late King, with many of the Nobility. Illustrated with almost an hundred Gambettes. Being the study of Biochimo, the famous Italian. London. 1656."

I have some little knowledge of chess and chess literature, but never before heard of this "Biochimo" as a writer on the game. Will CAPTAIN H. A. KENNEDY, who I see is a correspondent of "N. & Q.," do me the favour to enlighten me about him? R. H. M.

"COMPOSITA SOLVANTUR." — In *Baconiana*, edited by T. T., which I suppose is Thomas Tenison, afterwards Archbishop of Canterbury, the words "Composita solvantur," on Lord Bacon's monument at St. Albans, are translated "Let the companions be parted;" and in the margin is inserted "*i. e.* soul and body." Is this really the meaning? I had thought it was rather material or chemical than metaphysical or theological. D.

DEFOE'S HOUSE. — This house, in Church Street, Stoke Newington, was, I believe, pulled down this (last) summer. Is there any engraved or other view of it? If any view of it is preserved, I shall be very glad to know where I can see it, or refer to it. J. F. S.

"KLIPPING." — One occasionally, in old books on German coins, meets with a square piece bearing an impression on one side only. It is called "*Klipping oder velt (Feldt?) Thaler*." Are these to be considered obdional pieces like ours during the revolution? JOHN DAVIDSON.

LA BELLE SAUVAGE, ETC. — Can any of your readers afford me some information about an old house in La Belle Sauvage Yard, with an "elephant and castle" on its front, boldly carved in stone? also several smaller carvings of the same animal, with date and initials which I cannot now remember? Is there also any drawing of the old inn preserved? I also wish to know if the bust of the Earl of Essex over Devereux Court, with the words "This is Devereux Court, 1647," is that of Robert, Earl of Essex, the celebrated General of the Commonwealth, which I suppose it to be? ALEX. P. WALTON.

Wolverhampton.

MEDIA VITA. — I find among the provincial statutes of Henry of Wirnenburg, Archbishop of Cologne, in 1310, the following: —

"Prohibemus ne in aliqua ecclesiarum nobis subjectarum, imprecationes fiant, nec decantentur *Media Vita* contra aliquas personas, nisi de nostra licentia speciali."

I should be glad to know what is the particular imprecation alluded to by this term? W. H. J. WEALE.

[* For a notice of this house consult "N. & Q." 1st S. iv. 299.]

MERQUIZOTTED? — Demy cappe? —

"And I pray you, it is not a goodly sight in the Court to see a foolish courtier weare a *demý cappe*, scant to cover the crowne of his heade, to have his beard *merquizzotted*." T. North's *Diall of Princes*, 1619, p. 625.

J. D. CAMPBELL.

THE REV. NICHOLAS OWEN. — The following works are attributed to this gentleman, who was of Jesus College, Oxford; B.A. 1773; M.A. 1776: —

1. A History of the Island of Anglesey, with Memoirs of Owen Glendower. Lond. 4to, 1775.
2. British Remains; or, a Collection of Antiquities relating to the Britons. Lond. 8vo, 1777.
3. Select Phrases of Horace, translated into familiar English and methodically arranged, for the use of schools and persons who have not acquired a competent knowledge of this celebrated classic. Lond. 8vo, 1785.
4. Caernarvonshire: A Sketch of its History, Antiquities, Mountains, and Productions. Intended as a Pocket Companion for those make the Tour of the County. Lond. 8vo, 1792 (anon.)

I would fain know more about him. S. Y. R.

POOR COURT. — Among the tombs of British officers and others on the banks beneath the citadel of St. Sebastian is a stone, upon which is the following inscription: —

"S. M. of Poor Court, who fell under his Colours in the Battle of Azete, 5 May, 1836. Beauty and Friendship truly mourn him."

What is "Poor Court's" history?

ALGERNON BRENT.

Audit Office, Somerset House, W.C.

QUOTATIONS. — Where do the following sentences occur? —

"Quæ prius hic illic variè dispersa jacebant,
Hic sunt ad proprium cuncta reducta locum."
"In arcto et inglorius labor."

A. O. V. P.

"Great God! to Thee our song we raise,
To Thee devote our grateful praise;
O never may our footsteps rove
From Thee, the source of truth and love;
But may we still Thy praise proclaim,
And joy in our Redeemer's name," &c.

THOMAS T. DYER.

"Strange ship upon a tideless sea,
Without a helm or compass driven,
Filled with a wondrous company,
And wandering as the moon in heaven."

N. N.

RHYMING ALPHABET. — Can any reader of "N. & Q." supply the remainder of a rhyming alphabet, which has more pretensions to science than such usually possess? The only fragment of it which I know runs thus: —

"A. was an alkali,
Potash by name;
B. was a blowpipe
For fusing the same."

A. J. A.

SUSPENSION BRIDGE. — In the *Adventures of John Cockburn*, p. 55, is the following passage: —

"At length observed in the distance something which appeared like a great Net, hanging across the River, between two Mountains. Upon the best observation we could make at that distance, we could not determine whether it was design'd for a Bridge, or a Net to catch Fowls or Beasts in. It was made of Cane, and fastened to four trees, two of which grew on the Mountain on this Side, and the other two on the Mountain opposite to it, on the other side of the River. It hung downwards like a Hammock; the lowest part of it, which was the Middle, being above forty Feet from the Surface of the Water; but still we could not certainly judge whether this was intended, in reality, as a Bridge for Passengers, and were in Doubt, whether it might have strength sufficient to bear a Man's Weight. . . . The Bottom was made of such open Work, that we had much ado to manage our Feet with the Steadiness required. Every Step we took gave great Motion to it, which, with the Swiftmess of the Stream below, occasioned such a Swimming of the Head, that I believe we were a full Hour in getting over. We could not perceive how it was possible for it to be conveyed from one Mountain to the other, considering with what Force the Water ran in this place. We observed this Bridge to be very old and decayed, and guess'd it might have hung there some Hundreds of Years, before the Spaniards entered the Country. The Breadth of the River under the Hammock Bridge (as we called it) is a full Quarter of a Mile."

Is there any earlier mention of such a bridge?

A. A.

Poets' Corner.

TENURE NOT IN BLOUNT. — In *England's Gazetteer*, London, 1778, is the following notice: —

"Ketton, Rutland, on a small rivulet that runs into the Welland near Tinswell. Here is a certain rent collected yearly from the inhabitants by the Sheriff of 2s. a year *pro occreis Regine*, which is Latin for the Queen's boots, though we don't read of any who wore them."

Is this custom still continued, and is anything further known about it?

A. A.

Poets' Corner.

TILSON'S LINCOLNSHIRE AND WARWICKSHIRE PEDIGREES. — Among the genealogical and heraldic MSS. sold at the Strawberry Hill sale was the following lot. I quote the *Gen. Mag.* Dec. 1842, p. 607: —

"Pedigrees of Lincolnshire and Warwickshire Families, with some of other Counties, by John Tilson, Esq., 1671. . . . 3rd day, lot 196. 17l. 17s. 6d."

Can any one inform me who is the owner of this manuscript at the present time?

EDWARD PRACOCK, F.S.A.

Bottesford Manor, Brigg.

TREASURER OF EDINBURGH. — Who filled this office on the 18th October, 1678? F. M. S.
229, Clarendon Villas, Finsbury.

WROXETER DINDERS. — In *England's Gazetteer*, London, 1778, is the following passage: —

"*Rocestre*, or Wroxeter, Salop, on the Tern, near its confluence with the Severn and the hill called the *Wrokin*, S.E. of Shrewsbury, had a priory, and though a city formerly three miles round, the second, if not the

first of the Cornavii (built, as it is thought, by the Roman Watling Street way when they fortified the bank of the Severn, which is more easily fordable here than any place below it) is now a small village of peasants, who often plough up coins called *Dindars*, that prove its antiquity, though they are for the most part illegible. Here are ruins of old works supposed to have been heretofore a castle, with a sudatory or sweating house for the Roman soldiers."

What coins can these be thus referred to?

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Queries with Answers.

GOVERNOR WALL.—I have in my possession a drinking horn, on one side of which is carved the representation of an officer in uniform with a drawn sword in his hand, standing in a fortress surrounded by soldiers, superintending the flogging of a man by three black men, the victim being tied on a gun carriage. A label issues from the officer's mouth, inscribed with "Cut away, you black b——; damn you, cut his liver out." On the other side is the following inscription:—

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Is anything known of this Governor Josh. Wall, especially with reference to his ordering Armstrong to be flogged "by the blacks," and his being subsequently executed? I shall be obliged by any information on this subject.

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Great Yarmouth.

[Joseph Wall was the eldest son of Mr. Gerald Wall, a farmer at Abbeyleix, in Queen's County, Ireland. About the year 1760 he entered as cadet in the army, and distinguished himself by his bravery at the taking of the Havannah. He afterwards obtained a command in the service of the East India Company, and proceeded to Bombay. On his return he led a life of gallantry at the principal watering-places in pursuit of some wealthy heiress; but finding himself unsuccessful and in embarrassed circumstances, he accepted the unenvied post of Governor of Goree—a fortress garrisoned by regiments in disgrace for mutiny, and desperadoes picked from the convicts in gaols and military prisons. On his arrival in England he was tried at the Old Bailey on Jan. 10, 1802, and convicted of the wilful murder of Benjamin Armstrong, a sergeant in an African corps, and was executed on the 28th of the same month. It is conjectured there were between fifty and sixty thousand spectators on the occasion, who behaved with the greatest indecorum. His trial is in print as a separate pamphlet, 8vo, 1802. Consult also the *Annual Register*, xliv. 560–568, and the *Genl. Mag.* lxxii. (i.) 81. It is stated in the latter work that his brother, Counsellor Wall, was the author of several literary productions, and remarkable for being the first person who presumed to publish Parliamentary Reports with

the real names of the speakers prefixed; and thus put an end to the orations of the Senate of Lilliput, and the pretentious Roman characters exhibited by Dr. Johnson.]

GRIMSBY.—I shall feel particularly obliged if you or any of your correspondents can give me some information respecting the origin of the town and name of Grimsby.

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[Camden treats as fabulous a tradition that the town of Grimsby was founded by a merchant named Gryme, who obtained great riches in consequence of having brought up an exposed child, called Haveloc, who proved to be of the Danish blood-royal; and, after having been scullion in the royal kitchen, obtained the king's daughter in marriage. To this romantic story, whatever may be its foundation, there is a reference in the device of the seals of the corporation. (*Vide* "N. & Q." 2nd S. xi. 46, 216.)

Gervase Holles (the well-known antiquary, *temp.* Charles I.), on the contrary, does not think the story deserves utterly to be exploded as fabulous. In his MS. collections for Lincolnshire (Harl. MS. 6829) he offers the following reasons:—

"First, the etymology of the word (Grimsby) will carry a probability, the termination *By* signifying in the Danish tongue *habitation*, a dwelling, so as I know no reason why Grimsby should not import the dwelling of Grime, and receive this denomination from him, as well as *Ormesby* from Orme, &c. Secondly, that there was such a Prince as Havelocke, take old Robert of Gloucester for proof, who speaks him the sonne of Gunter, or Gurthrum, Gutron, or Gurmond (for all those four names I fynde given him) King of Denmarke.

'Then Gunter that fader was of Havelocke,
Kynge of Denmarke, was than of mykle myght,
Areyd so than in Ingylond with kys floke
Of Danes, fell, cruell, myghty, and wyght;
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"Thirdly, that Havelocke did sometimes reside at Grimsby, may be gathered from a great blue boundary-stone, lying at the east end of Briggowgate, which retains the name Havelock's Stone to this day. Agayne, the great privileges and immunities that this towne hath in Denmarke above any other in England (as freedom from toll, and the rest) may fairly induce a beleife, that some preceding favour, or good turne, called on this remuneration. But lastly (which proove I take to be iustar omnium) the common Seale of the Towne, and that a most ancient one."

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COTE MANOR HOUSE.—I lately enjoyed the privilege of going over a very old mansion, situated in the small village of Cote, in Oxfordshire; and on making inquiries of Mr. Gillott, the present occupier, as to whether he knew anything of the history of his house, he replied that he knew nothing, but has always been very desirous of gaining some information about it. The name of the mansion is "The Manor House," and from its size and architectural beauties, I feel convinced it has been once an important place in the county. The village of Cote is situated about four miles from the town of Witney. Will some of your readers kindly assist me in gaining some information about the house in question?

EDWARD C. DAVIES.

Cavendish Club.

[The interesting manor-house at Cote was probably built in the reign of Elizabeth or James I. It has two projecting wings with gabled roofs, but the wings are of unequal height. The centre of the building forms a long hall, into which the door opens without screen or vestibule. At the upper end of the hall is a wainscotted drawing-room, beyond which is an ancient staircase of heavy oak leading to the state bed-room, once ornamented with oak carving. When Mr. Skelton in 1823 wrote his *Antiquities of Oxfordshire*, there were some interesting shields of arms on painted glass in one of the principal apartments. "Amongst these," he says, "I noticed the arms of Blount, with other families of consequence, who had probably resided or been entertained here, in former times." These coats of arms, twenty-four in number, all of the sixteenth century, are now at Lambourne Place,* Berks. Many of them are surrounded by the garter, bearing the motto "Honi soit qui mal y pense." Three of them bear the names of Blunte, Lee, and Hanbury. This estate had been for centuries the property of the Horde family, and was bequeathed by a Miss Horde to the Rev. Henry Hippeley, father of Henry Hippeley, Esq., of Lambourne Place, the present owner. There is a lithograph view of this old manor-house in Dr. Giles's *History of Bampton*, ed. 1848, p. 84.]

MOIDART.—Who were the seven men of Moidart?

W. A. C.

[These seven "Men of Moidart" accompanied Prince Charles Edward Stuart in his hazardous attempt to recover the crown of England in August, 1745. His friends in Scotland had assured him that they could do nothing in his behalf unless he could bring with him 6000 men, and 10,000 stand of arms; and yet the Prince embarked with a few firelocks, a little powder and ball, and a treasury amounting to about 4000*l*. When he landed at Moidart, in Argyleshire, there stepped ashore with him only seven individuals; but as these were devoted to his cause, he felt as secure as if he had been at the head of an army.

* This house was formerly called "Place House," from a tradition that King Alfred had a *Palatium* on or near the same site.

The names of the gentlemen composing this little intrepid band were the Marquis of Tullibardine, *alias* Duke of Athol; Sir Thomas Sheridan, tutor to the young hero; Sir John Macdonald, a French officer; Mr. Kelly, a non-juring clergyman; Francis Strickland, an English gentleman; Aeneas Macdonald, a banker in Paris; and his assistant, Mr. Buchanan. These persons were afterwards known as the "Seven Wise Men of Moidart," whose fate is described with deep interest and feeling in the *Jacobite Memoirs*, by Bishop Forbes, edited by Robert Chambers, 8vo, 1834. See also Home's *History of the Rebellion*, 4to, 1802."]

ARTICLES OF THE CHURCH OF ENGLAND.—What were the 39th, 40th, and 42nd Articles of the Church of England in King Edward's reign that were rejected by the Convocation of 1562, and for what reason?

W. G. PEARSON.

[The four Articles omitted in the reign of Elizabeth, A.D. 1562 [1568] were the last four of the forty-two of 1553; namely, No. 39. "The Resurrection of the Dead is not yet brought to passe." No. 40. "The soules of them that departe this life doe neither die with the bodies, nor sleepe idlie." No. 41. "Heretickees called Millenaril." No. 42. "All men shall not be saved at the length." The first of these four had reference to some doctrine denying the future resurrection of the body, and confining the power of Christ to a spiritual reviving of the soul. The others were pointed against some opinions which have found supporters in recent times. To make up the Thirty-nine, Article V. "Of the Holy Ghost," was added.]

Replies.

JUNIUS.

(3rd S. viii. 182, 230, 239.)

With great deference I venture to suggest that inquirers after Junius would be more likely to gain their end, if they set out with the determination to give no credence to any statement of the writer which is not supported by extrinsic evidence. In this way we should be spared an immense amount of discussion which results in complication instead of elucidation. Concealment appears to have been a matter of vital importance to Junius, and for that purpose he resorted to various manoeuvres, and on one occasion did not scruple, in a very off-hand manner, to ask Woodfall to print a lie. The correspondence with Woodfall is generally regarded as expressing the writer's real sentiments, and the statements made therein as true; but one would imagine that he was the person whom Junius would be most anxious to mystify, for it was only through him that discovery could come. Can any one read the public letters without feeling that they were not the work of a mere city man; yet Junius assured Woodfall that it was impossible he should be

first of the Cornavii (built, as it is thought, by the Roman Watling Street way when they fortified the bank of the Severn, which is more easily fordable here than any place below it) is now a small village of peasants, who often plough up coins called *Dindera*, that prove its antiquity, though they are for the most part illegible. Here are ruins of old works supposed to have been heretofore a castle, with a sudatory or sweating house for the Roman soldiers."

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known in any coffee-house west of Temple Bar. Must not this have been done for the purpose of putting Woodfall on a wrong scent? Yet one of your correspondents in a late number of "N. & Q." says, upon no better authority than some detached expressions in Junius's correspondence with Woodfall, "there were evidently three persons in the secret—the author, the copyist, and the gentleman who did the conveyancing part." Had it indeed been so it is not likely we should have had to wait till now to learn who Junius was. Junius refers to having been present at the burning of some Jesuitical books in Paris, and some inquirers reason in this way:—"So and so could not be Junius, because so and so was not in Paris on that occasion." It seems to me that if Junius *had* seen the books burnt he would have avoided all allusion to the circumstance, because it might have afforded a clue to the writer. The passport system would have afforded means of ascertaining who were the British subjects in Paris at that time. Recollecting as I write that Mr. Barker, in his work, written to disprove the claims of Sir Philip Francis to the authorship of the letters, has anticipated me in the advice I tendered at the commencement of this communication, I turn to the work and copy this passage:—

"We have seen that Junius cannot always be depended on in what he relates about himself, and therefore we must reason not so much from his own positive declarations about himself as from the internal evidence afforded by the declarations themselves, and their agreement with other facts and circumstances independent of them. Equal caution is necessary in drawing inferences from Junius's words."

It is easier to give advice than to follow it and Mr. Barker himself falls into the error against which he warned others, by arguing that Chatham could not be Junius because the former is spoken disparagingly of in the letters. Now assuming that Chatham was Junius, the thing he was most likely to do, in order to avert suspicion, was to assail himself, provided the attacks were not of a nature to do him permanent injury. It appears to me that in his attacks on Chatham Junius acted in the spirit of Baillie Nicol Jarvie's advice, by "not putting out his hand further than he could draw it easily back again," and he did draw it back, as is well known.

Looking to Junius's avowed dislike of Scotchmen, one of your correspondents (G.) thinks Chatham could not be the writer because the great minister once boasted of "having called the Scotch Highlanders from their native glens to the military service of their sovereign." One may be excused for not treating this argument very seriously—since persons might say that Junius, if Chatham, was acting consistently in putting the objects of his antipathy, as Falstaff did his "ragamuffins," in the way of being "peppered."

C. Ross.

THE MONUMENTAL STONES AT HELPSTON, NORTHAMPTONSHIRE.

(3rd S. viii. 285, 300.)

No inconsiderable portion of the churchyard at Helpston is now covered with early monumental stones, that were lately discovered to have been built into the tower and dwarf-spire of Helpston church. This tower and spire were erected upwards of five centuries ago, when the church was rebuilt upon the site of an earlier structure, some portions of which were incorporated with his own work by the decorated Gothic architect. That architect was not quite so careful as he might have been with the construction of his walls: and so his tower and spire, after having endured the wear and tear of 500 and odd years, in the summer of 1865 have been taken down, in prudent anticipation of a much less deliberate catastrophe. This work of demolition has brought to light another remarkable example of the manner in which mediæval church builders used, as their own building-materials, the monumental stones of what *they* would regard as early periods. The greater part of the spire and of the upper stages of the tower of the decorated church of Helpston was constructed with the monumental stones that had accumulated around, and perhaps within, the old Norman church.

Apparently without an exception, those stones are slightly coped; and the designs that they bear are all executed, somewhat roughly, but with great freedom and boldness, in low relief. There is no trace of an inscription, or of any of the professional devices—chalices, swords, and so forth—that are so characteristic in both the incised and sculptured memorials of later ages. But little variety is apparent in the decorative designs; the same design, however, has been skilfully modified and reproduced under varied conditions. The collection comprises stones of widely differing dimensions; many are large and massive, others are about four feet in length, while considerable numbers are small and even diminutive: the smallest that I observed measures in length 21 inches by 12, and 7½ inches in width at the head and feet respectively; two others of these small stones are severally 26 and 30 inches in length. Of the coped stones, a very few examples remain unbroken: but there are fragments of various sizes of at least one hundred others. These stones were evidently intended to be placed upon the ground over graves, or in some instances to cover stone coffins. In addition to the coped stones, two circular shafted *head-stones* were found, designed to stand erect probably at the head of one of the recumbent slabs: these two head-stones are ornamented in low relief on both sides, the designs (alike in both stones) being simpler on the one side than on the other: each of these

head-stones measures in diameter 21 inches by 3 inches in thickness; the shaft is 12 inches in width by 4 inches in height; one of them has a tenon below the short shaft, for insertion in a mortice cut in a supporting stone; no such morticed stone, however, was found, as was the case a few years ago at Cotterstock.

The coped stones have the ridge of the coping rounded, and this roll-moulding is continued to the extremity of the slab at both ends. In some of the slabs a circular cross is carved at the head of the stone, the ridge-roll forming the shaft, and steps being at the feet: in others there is a circular cross towards each end of the stone: others substitute a species of heraldic cross *recercelée* for the circular form of the same symbol; and this *recercelée* cross, slightly modified in some of its details, appears at the head and the feet of the same stone, or in some of the stones it is again repeated in the centre. There are also numerous examples of that peculiar device or ornament, which somewhat resembles a pair of elongated Norman scroll-hinges: this device is modified in these examples with much skill, and the flowing lines of the figure itself are curved with singular gracefulness. In place of any cruciform device, the smaller stones generally substitute a species of lozenge, which is repeated at both the head and the feet of the slab, with a similar lozenge bisected and placed in the centre with the points inwards and in contact with the central ridge-roll: and again, in some others of the smallest stones, narrow straight bands issue from the ridge-roll at right angles to it. There is the upper half of one large stone, which bears a finely proportioned cross-fleurie surmounting a tall shaft. This last example may be assigned to the thirteenth century: all the others I believe to be considerably earlier, and many of them must have been executed early in the twelfth century. All these relics formed parts of the spire and tower, from the summit of the spire itself to within about twenty feet above the ground. Lower down, numerous arch-stones carved with Norman decorative mouldings were found imbedded in the walls, with various other architectural fragments, including some singular little shafts with caps and bases cut in a single stone, all of them of the same Norman period.

Still lower down, within three or four feet of the ground, a fragment was found, sixteen inches in width, of a flat stone having a plain strip running down its centre, and dividing two broad bands of Saxon interlaced work wrought in sunk relief. With this last-named relic of an age still earlier than the earliest of the coped monumental stones, there were released from their bondage in the basement of the tower walls two other fragments of the same Saxon era: one of them is the circular head, 16 inches in diameter, of an upright

cross, rudely carved with singular cruciform devices on both sides, and the other, which is carved with interlaced work also on both sides, is the uppermost portion of the shaft of the same cross; the two fragments, are in excellent preservation. This stone, before it was broken, may possibly once have been an Anglo-Saxon monumental head-stone: or, more probably, these two fragments are all that now remains of the Anglo-Saxon village cross, the predecessor of the still beautiful though sadly mutilated decorated Gothic cross that stands *in situ* about one hundred yards to the south of the churchyard wall.

Very good care is taken of these relics by the incumbent of Helpston, the Rev. J. A. Legh Campbell, by whose kindness I have been enabled to examine the whole collection, and to take rubbings of the most characteristic examples. Photographs of some groups of the slabs may be obtained of Mr. R. Spring, Photographer, 13, Albert Place, Peterborough: and I hope that a series of wood-engravings, drawn from both my rubbings and these photographs, will shortly appear in the pages of the *Art Journal*. I may add, that in the north aisle of the church at Helpston, there now lies in the pavement a very fine marble slab despoiled of its brass, a noble cross, of the period of that rebuilding of the church, in which the early monumental stones were built into the walls of its tower and spire.

CHARLES BOUTWELL.

"AMICUS PLATO," ETC.

(1st S. iii. 384, 464, 484; 3rd S. viii. 160, 219, 275.)

Many have been the anecdotes told of a Master of Balliol College, who succeeded Dr. Parsons; and to whose able management, in conjunction with that of his immediate predecessor, Balliol owes its elevation from insignificance to a place among the Colleges of Oxford, which is second to none.

The following may as well, I venture to think, be embalmed in "N. & Q.," now that so many years have elapsed, and the principal *dramatis personæ* have long been dead and gone:—

An undergraduate, of the name of Jones, was breakfasting with the Master and his wife. The Master asked his guest what college lecture he was attending. The young man mentioned that he was in an Ethics lecture. "Indeed, Mr. Jones," rejoined the diminutive dignitary; "that reminds me of a little incident which occurred not long after my marriage to my second wife." Here Mrs. ——— looked much surprised, and interrupted her husband. In a tone of mingled astonishment, complaint, and rebuke, she exclaimed: "My dear!" "Yes!" said the little Master; "my first wife was my college. To resume, Mr. Jones; not long after my marriage to my second

and present wife, my sister, who had previously always filled the post of honour at my table, entered upon a short sojourn with us. I felt myself, Mr. Jones, so to say, on the horns of a dilemma. Was I, in conformity with modern usage, to assign the precedence to my spouse? Or, on the other hand, was I to regard the claims of consanguinity as Antigone does in the beautiful and pathetic drama of Sophocles? It was, to adopt the language of Tully, 'questio perdifficilis.' On this perplexing question, Mr. Jones, I expended in vain much anxious thought. At length, to my inexpressible relief, I bethought me of the words of the Stagirite. You cannot be unacquainted with the words I allude to, Mr. Jones: for they are in the sixth chapter of the First Book of the Nicomachean Ethics. But it may be necessary to inform you that Mrs. ———'s Christian name is 'Truth.' I repeated the words of the Greek philosopher:—

Ἀμφὶν γὰρ ὄντων φίλον, ὅσιον προτιμᾶν τὴν ἀλήθειαν.

I then rendered the passage into English for the benefit of the two ladies: 'Both are dear to me; but I ought to prefer in honour truth.' Finally, Mr. Jones, I requested Mrs. ——— to occupy a seat at the head of my table."

Here the little Master paused. It was, however, but for a moment or two. He concluded as follows:—

"And this, Mr. Jones, reminds me of an epigram which I composed during the inspiring period of a courtship by no means devoid of warmth, as well as the reflectiveness—I may say, the sublimity of thought—which can only accompany an age of maturity. You may, or may not, be acquainted with the *Adagia* of Erasmus. In that collection is comprised this saying:—

Φίλος Πλάτων, ἀλλὰ μᾶλλον ἡ ἀλήθεια.

This is, in the Latin—

'Amicus Plato, sed magis amica veritas.'

Well, Mr. Jones, my amatory epigram ran as follows:—

*'Tis no Platonic friendship fires this youth;
Plato is dear, but dearer still is Truth.'*

Ἰενκυνοσεβίης.

EBRIETATIS ENCOMIUM.

(3rd S. viii. 265, 316.)

This is not an original work, as supposed by your correspondent, but a translation from the French. The original is entitled *L'Eloge de l'Yvesse* (à la Haye, chez Pierre Gasse, 12mo, MDCCLIV.) On the fly-leaf of my copy is written in an old hand, "Cet ouvrage est de Henri Albert de Sallengre, de qui on a des Mémoires de Littérature très estimés,"—an attribution of authorship which is quite correct. The last edition, very

greatly augmented, was edited by M. Miger, and appeared at Paris, an vi. (1798) in 12mo. The additions and changes are so considerable as to render this a new book, to which the original work serves as the ground-plan. However complete it then may have been, the half-century which has passed since its appearance might, I am afraid, enable a new editor to add many an illustrious name to the list of "Philosophes, Poètes, et Sçavans qui se sont enyvrez." A reprint—I know not whether of the original work, or of the edition of 1798—was announced by A. Delahaye of Paris in 1858, and is probably since published, as one of the pieces in a volume to be entitled, "Eloges Plaisans et Facetieux de Diverses Choses peu louables, la plupart traduits par Mercier de Compiègne, avec des Notes et des Dissertations," &c. This was to form one of the admirably edited and printed series, known as the *Bibliothèque Gaudoise*, so ably conducted by the Bibliophile Jacob. The first edition of the English translation was published by Curll, 1723, 12mo; a second, *revue* me, appeared in 1743; and I have seen a reprint in the present century. Sallengre, who died at the early age of thirty, was brother-in-law of Charles, first Lord Whitworth, Baron of Galway, who, among many diplomatic functions, fulfilled that of ambassador extraordinary to the Congress of Cambray, in 1724. He was also the compiler of a *Novus Thesaurus Antiquitatum Romanarum*, 3 vols. folio, 1716; a work which forms an important supplement to the more extensive collection of Grævius, as it contains many fugitive pieces of importance and rarity, which had escaped the researches of that learned Latinist. Sallengre, moreover, edited the posthumous autobiography of Huet, Bishop of Avranches. This is entitled *Pet. Dan. Huetii, Episcopi Abricensis, Commentarius de Rebus ad eum pertinentibus*, Amsterdam, 12mo, 1718. As it is written in the first person, we should expect to find "ad se," instead of "ad eum" in the title; the fact of the work being edited by a second person will account for the solecism, which Huet himself was the last scholar of his age to have committed. This interesting autobiography was translated by Dr. John Aikin, 2 vols. 8vo, 1810, "from the original Latin, with copious notes, biographical and critical," and thus forms a work of considerable literary interest and importance. The *Eloge de l'Yvesse*, or its English translation, is a genial and amusing book, full of quaint learning and felicitous illustration.

WILLIAM BATES.

Birmingham.

DILAMGERBENDI (3rd S. viii. 308.)—Might not this grotesque word have originated from a misreading of some contracted MS.: e. g. d. ilam.geū.bendi=ad insulam gentis Bendi?

Q. Q.

BELFAST BIBLE (3rd S. vii. 194.)—Some time since a correspondent wrote doubting if a Bible ever existed printed by James Blew. I have in my collection:—"1755. 12mo, Belfast. James Blew, for Grierson, Dublin." FRANCIS FRY. Cotham, Bristol.

LORD PALMERSTON (3rd S. viii. 389.)—In Mr. Grocott's *Index of Familiar Quotations, Ancient and Modern*, an interesting explanation is given of the circumstance alluded to by your correspondent J. Under the title "Myrtle," p. 259, the following quotation is given:—

"The Myrtle (ensign of supreme command,
Consigned to Venus by Melissa's hand);
In myrtle shades oft sings the happy swain,
In myrtle shades despairing ghosts complain;
The myrtle crowns the happy lovers' heads,
The unhappy lovers' graves the myrtle spreads.
Soon must this sprig, as you shall fix its doom,
Adorn Philander's head, or grace his tomb."

Dr. Johnson.—Written at the request of a gentleman to whom a lady had given a sprig of myrtle.

Mr. Grocott adds, "*Punch*, in his principal illustration, wherein Lord Palmerston stands pre-eminent, usually places a sprig of myrtle in his mouth as the ensign, it is presumed, of supreme command." MORRIS C. JONES. Liverpool.

SEALS OF THE EMPERORS OF GERMANY (3rd S. viii. 291, 381.)—My best thanks are due to PUGES PUGSTILES for his obliging suggestion. He will be pleased to learn that Dr. Kendrick had already, with his usual courtesy and generosity, supplied me with the information I desired, and with casts of some of the seals. It is, of course, well known that in modern times the double-headed eagle was borne by the emperor, while the single-headed one belonged to the King of the Romans; but D. P. does not appear to be aware that the *single-headed* eagle was the one originally borne by the emperors, and was often employed by them even after the double-headed eagle had come into general use. The emperor Rodolph II., in the early part of the seventeenth century, is the last who used the single-headed eagle. I must also dissent from D. P.'s opinion that the single-headed eagle is that which is usually employed as an imperial augmentation. No doubt it is *sometimes* so used (and it is that which is usually found in the arms of the imperial cities), an explanation of this may perhaps be found in the fact stated above, that the double-headed eagle was not *invariably* employed by the emperors. But, as one would expect, the latter is that which appears in by far the larger number of augmented coats. Abundant examples will be found in the later editions of Siebmacher's *Wappenbuch*. Sometimes the imperial eagle was dimidiated, so that the dexter half appeared in the first quarter, and the sinister half in the fourth;

the second and third quarters containing the personal arms of the bearer. Good instances of the use of the double-headed eagle as an augmentation will be found in the arms of the Italian princely houses of Mirandola, Modena, and Massa-Carrara.

J. WOODWARD.

New Shoreham.

MARSHAL SOULT'S PICTURES: HIGHEST PRICE EVER GIVEN FOR A PICTURE (3rd S. viii. 311.)—An interesting account of the sale of the Soult Murillos, with the prices given for the nine chief pictures, will be found in the *Illustrated News* for June 19, 1852 (vol. xx. p. 477). The 586,000 francs for the "Conception of the Virgin" is stated to have been "the largest sum, perhaps, ever given for a single picture." Of the Soult Murillos, that representing the "Pool of Bethesda, or Christ healing the Paralytic," had previously been purchased by Mr. G. Tomline, M.P., of Carlton House Terrace, for the sum of 7500*l.*, being (as stated in Weale's *London and its Vicinity*, 1851, p. 390) "the largest sum ever given for any picture in England." This sum, I think, has since been surpassed. Was not Mr. Frith's "Railway Station," including its copyright, &c., sold for as high a sum as 10,000*l.*? I am under the impression that the largest sum ever given for a picture in any English collection, if the size of the picture in square inches be taken into consideration, was given by the Earl of Dudley for his *replica* of Correggio's "Reading Magdalen;" but I have mislaid my note, both of the price and size of this picture gem. Perhaps they can be supplied by some other correspondent. CUTHBERT BEDD.

SIR JOHN DAVIES (3rd S. viii. 250.)—I am quite well aware who Sir John Davies, Solicitor-General for Ireland, afterwards Lord Chief Justice of England, the poet and historian, was; also Sir John Davies, Master-General of the Ordnance in Ireland, 1599; neither of these was the Sir John, Marshal of Connaught. It seems strange that no further trace of a man so powerful, and possessed of such large estates (some still in possession of his descendants), can be found. His arms, *sable on a chev. ar. 3 trefoils slipped vert*, are borne by his descendants alone, and not by any other branch of the Davies family; they are cut on the old tombstone in the abbey of Clonbanville, co. Mayo, and the motto is "*Sustenta la Duchura*," in old Spanish; these were the arms and motto of the Viscounts Mount Cashell also: title extinct, 1733, and they had for supporters 2 tigers guardant proper, and coward! Is the origin of these supporters and motto also undiscoverable? The family claim descent from Rhys ab Madoc ap David, Prince of Glamorgan, 1150.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, Dublin.

HEAD OF CHARLES I. (3rd S. viii. 263, 313.) — I remember Miss E. C. Knight, whose *Memoirs* have been published some years ago, telling my mother that she was in waiting on the Princess Charlotte when the Prince Regent came to inform his daughter of the discovery just made of the body of Charles I. The Prince was much affected and impressed by the extraordinary spectacle he had witnessed. The king's eyes appeared half open, but closed or vanished almost immediately; the features were perfect, and the likeness of Vandyck's fine portrait to the original faithful even in death. The Prince gave Princess Charlotte a lock of dark brown hair, which he had cut off; the beard and hair were exactly as in Vandyck's picture.

THUS.

HERALDIC PUZZLE (3rd S. viii. 207.) — MR. WOODWARD'S puzzle is how to arrange the arms of married ladies who are heiresses of their mother but not of their father. As their father had a son, though by a second marriage, I doubt if they are entitled to the heiress's inescutcheon at all. I rather think they must be content to bear their father's and mother's arms quarterly *impaled* with their husband's, as ordinary married women do. I do not think there is any heraldic general rule which would permit them to place their father's arms on a chief or a canton and add it to the mother's shield. What could a seal engraver make of such an arrangement? The only hope of its being seen would be on a hatchment. The ladies should apply to the College of Arms, who would probably permit them to sink the father's coat and bear the mother's, heiresswise, on an inescutcheon.

P. P.

DERMOT, KING OF LEINSTER (3rd S. viii. 371.) Arthur Kavanagh, Esq., of Borris House, co. Carlow, who is allowed to be the representative of the last King of Leinster, no doubt bears his arms, and can furnish the information required in that respect. I may state that although the above-named gentleman is acknowledged as the representative of Dermot, the claim is disputed by a poor boy, the son of a working mason, near Ferns, co. Wexford, who claims in the female line to be the lineal descendant.

S. REDMOND.

Liverpool.

RALPHSTON FAMILY (3rd S. viii. 372.) — A respectable Scottish family, Ralston of Ralston, possessed lands near Paisley, Renfrewshire, for some centuries. Some information regarding it may be found in Crawford's *History of Renfrewshire*, ed. 1782, pp. 242-3, and also in Burke's *Landed Gentry*, 1846-8: this last being, however, merely a paraphrase of Crawford's account. Crawford derives the name from Ralph, a younger son of the Earl of Fife, which rather tallies with that of the Meath family. He is, however, a very loose and inaccurate genealogist, and has long

ceased to be regarded as a deed, the *Landed Gentry* Scottish and Irish pediglar absurdities, a fe given in a recent annu indefinitely multiplied. Crawford are — "Arge acorns seeded or."

DAUGHTER PRONOUN 292, 504: 3rd S. viii. 1 Book for the parish of C in the year 1790, by th man, who has recorder the dafter of — " &c. I think that this supposition that daug nounced dafter.

REV. D. BLAIR (3rd ing is Sir Richard Pl regards the authorship books, once so much in "All the elementary bo Goldsmith, Barrow, Pelh ductions of the editor of t 1815." — Sir Richard Phil stereotyped edition, 1818.

THE CONSTELLATION subject of this query Dupuis's *Origine de To*

ELIZABETH HEYRICK beth Heyrick lived at born a Quaker, but joi viction of the correctne name is still rememb those who knew her, abilities, and thorough! She kept a school for Quaker ladies, which l the best in the Society thies were excited, not but also for the brut many pamphlets on th committed at Smithfiel A favourite expression abolition was the very The writer would be h several ladies educated doubtless be glad to tion.

ELIZABETH HEYRICK John Heyrick, whom and daughter of J. C. spectable manufacture Many years before he member of the Society veral pamphlets in fav in one of which she of slave-grown sugar.

her benevolence and kindness to the working classes, whose cause she was accustomed to advocate in seasons of commercial distress. She and the Rev. Robert Hall entered the field of discussion together in their behalf more than thirty-five years ago, when low wages formed a prominent subject of controversy. A notable instance of the vigour of her pen was shown in a letter to the editor of the *Leicester Chronicle*, signed "Flagellator," in which the conduct of the borough magistrates was sharply reprehended for ordering three poor men to be publicly whipped for begging. For inserting this communication the proprietor only escaped prosecution by the interposition of an ex-town clerk (her brother-in-law), to whom she had previously submitted the letter for consideration; but whose advice to suppress it she disregarded.

THOS. THOMSON.

Leicester.

ARTISTIC (3rd S. viii. 8.)—In Smith's *Dictionary of Greek and Roman Antiquities* (2nd ed.), P. may perhaps find what he wants under the words "Incus" and "Malleus," where he may see representations (taken from works of art much more than a hundred years old) of a blacksmith's forge, with blacksmith at work.

T. S. N.

MECHLIN; CHURCH OF NOTRE DAME (3rd S. viii. 264.)—Will MR. WEALE permit me to contribute a copy of the inscription on the grave of Lady Stanley, which is, I think, in some details, more exact than his? I made it on the spot last year:—

"Icy gist la noble Dame Elizabeth
Egerton *Jadis* épouse du trepadet
chevallier Messir Guillaume Stanley
Coronel et duconseil de guerre
de sa Ma^{te} d'Espagne laquelle tres
passa de ceste vie le 10 d'April 1614.
Prie Dieu pour son ame."

But I wish to inquire where information is to be seen as to the burial of Lady Stanley's husband, and Roland Garedt; and should be much obliged if MR. WEALE would give it. I do not find any in my notes of the inscription, but something may possibly have escaped my eye.

This huge slab in the floor of the choir of Notre Dame covers the body of a person of note in his day, if Sir William Stanley lies beneath it. He was the Sir William Stanley who surrendered Deventer, and attached himself to the cause of Belgium under the Spanish crown. His wife, Elizabeth Egerton, was daughter of John Egerton, of Egerton. From the marriage of these two great names the Stanleys of Hooton lineally descend. Their great-grandson, Sir William Stanley, of Hooton, was made a baronet by Charles II. in 1661.

Besides the inscription given by MR. WEALE and myself, the slab shows the arms of the two

famous houses. First, nearest the head of the slab is a shield of nineteen quarterings, 5, 5, 5, 4, all carved in relief in the bold manner prevailing in Belgium. Neither in this shield, nor in the lozenge which I shall mention, are any tinctures visible. The first quarter in the shield is, on a bend 3 stags' heads caboched. *Stanley*. I will not give the other eighteen unless any reader wishes to see them.

Below the shield is a lozenge, showing Egerton alone, a lion rampant between 3 pheons. D. P.

Stuarts Lodge, Malvern Wells.

CHARMS (3rd S. viii. 146, 218.)—

"Aliud est ciculo miraculum, quo quis loco primo audiat alitem illam, si dexter pes circumscribatur, ac vestigium id effodiatur, non gigni pulices ubicunque spargatur."—*Philos. Hist. Nat.*, lib. xxx. c. 10.

FITZHOPE.

Garrick Club.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH (3rd S. viii. 310, 342.)—There is published weekly in Edinburgh, a paper called *The Ladies' own Journal and Miscellany*, in which are frequently inserted extracts from "N. & Q." Among others, there was given the query as to this manufactory, which appeared in "N. & Q." on October 14; and I refer you to the accompanying slip, which I have cut from the *Ladies' Journal* of the 28th. It corresponds in substance with my reply which appeared in "N. & Q." on the 21st; the only difference (but a very slight one) being as to the exact situation of the work:—

"Mr. George Forrest, a local antiquary, informs us that this China Manufactory was situated at Deanbank, Stockbridge, then (about the close of the last century) a village on the Water of Leith, but now a portion of the city. His father resided there, and was often in the work. The principal productions of this short-lived establishment were cups and saucers for the completion of sets which had been broken. In this art the firm was very successful, the painting and formation of the required articles being always very like the original. The manufacturer's name was Malcolm Sinclair. He removed to Sweden to carry on the same profession, but was not more fortunate there, as may be learned from the fact that he became a pensioner of the Merchant Company of Edinburgh, of which body he at one time was a distinguished member, and from fifteen to twenty years was a thankful recipient of such alms."

I have verified the statement as to Malcolm Sinclair from a List I have of the Merchant Company. He entered as a member in Nov. 1801.

G.

Edinburgh, Oct. 30, 1865.

THOMAS SPARROW (3rd S. viii. 391.)—The probable author of *The Confessor* was Thomas Sparrow, matriculated as a pensioner of St. John's College, March 22, 1639-40; B.A. 1639-2.

C. H. & THOMPSON OCEANA.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Fasti Sacri: or, a Key to the Chronology of the New Testament. By Thomas Lewin, Esq., of Trin. Coll. Oxford, F.S.A., &c. (Longman.)

This is the work of a man of strong religious convictions, who avows that in undertaking it his principal aim has been to impart knowledge for the purpose of promoting religion; and who, while he feels that as a layman he is free from that suspicion of being a partisan to which the churchman is open, claims additional fitness for the task he has undertaken, inasmuch as he is a juriconsult, whose business it is from day to day, and from year to year, minutely to scrutinise contradictory evidence for the purpose of striking the balance truly, and to bring a correct judgment to bear upon discordant facts. Mr. Lewin claims to advance new and original views calculated to enlarge the sphere of chronological knowledge, and, while doing so, to put into the reader's hands the materials necessary to enable him to judge for himself, if he doubts the accuracy of the author's deductions. It will be seen from this, that the book before us is one of no ordinary character. It abounds in evidence that the author is a man of considerable learning, and much critical power. It opens with a very interesting Dissertation on the Chronology of the New Testament. This is followed by a series of Chronological Tables from B.C. 70 to A.D. 70, which are very elaborately worked out. An Appendix follows, which contains a large number of desiderata for consulting and verifying the Tables, such as the Jewish, Syro-Macedonian and Attic Years; the Roman Calendar; Tables of Parallel Years; Tables of Eclipses; Genotaphium Pisanum; Monumentum Ancyranum; Monumentum Ancyranum Græce; Fasti Capitolini; Stemma Cesarum; and Family of the Herods. While a full and useful Index gives completeness to a work, which cannot fail to attract the attention of all who take an interest in the very important subject of the Chronology of the New Testament.

Our British Ancestors: Who and What they were. An Inquiry serving to elucidate the Traditional History of the Early Britons by Means of recent Excavations, Etymology, Remnants of Religious Worship, Inscriptions, Craniology, and Fragmentary Collateral History. By the Rev. Samuel Lysons, M.A., F.S.A. (Parker.)

We cannot better exhibit the nature of this curious and learned volume than by pointing out that the author was led to the inquiry which forms the subject of it by what appeared to him the remarkable coincidence that the names by which the British Tumuli, at the investigation of many of which he had assisted, are still popularly called, are for the most part the titles, little if at all corrupted by the lapse of ages, of the divinities worshipped in the ancient mythologies of Canaan, Chaldea, Babylonia, and Assyria, those cradles of the human race, such as we find them recorded in Scripture, and treated of at large in the interesting Essays and Notes on the Assyrian and Babylonian Pantheon appended to Rawlinson's Translation of Herodotus. Pursuing this inquiry, the author finds not only an identity between these deities and worship and those which are so repeatedly alluded to in the Poems of Taliesin, Aneurin, and other Cambr-British Poets, and that the same mythological names pervade the British barrows, the Welsh poetry, and the Babylonian and Assyrian Pantheon, but also the same etymological and mythological roots are attached to the names of places, rivers, rocks, and mountains in Britain, and given apparently for the same causes as in the Eastern countries where they originated; and he there-

fore concludes there must be some ethnological affinity between people so circumstanced. This is the problem which Mr. Lysons proposes to solve in the volume before us. He probably does not expect to carry conviction to all his readers; one thing we may reasonably look for at their hands—a ready admission of the learning and ingenuity with which he has worked out the idea upon which the book is founded.

The Whole Works of Roger Ascham, now first collected and revised, with a Life of the Author. By the Rev. Dr. Giles, formerly Fellow of C. C. C. Oxford. In four volumes. (J. R. Smith.)

It is somewhat remarkable that it should be left to the present day to collect the whole works of Queen Elizabeth's learned tutor. Such being the case, however, we think Mr. Smith has done wisely in including them in his valuable *Library of Old Authors*. They will be found to consist of no less than 295 letters, which occupy the two parts into which the first volume is divided, and a considerable portion of the second volume; the remainder being occupied with *The Torophilus*. The last volume contains *A Report and Discourse of the Affairs and State of Germany*, the *Schoolmaster*, the *Poemata*, the *Oration on the Death of Ascham*, and *Seven Letters by his son Giles Ascham*, now first published from the Lansdowne Collection in the British Museum.

THE PASTON LETTERS.—We believe that at the Meeting of the Society of Antiquaries, on Thursday next, the 30th instant, the original of the Letters published in the fifth volume will be exhibited, by the courtesy of Mr. Philip Freere, in whose custody they have been found.

TENNYSON'S POEMS.—We have received from Messrs. Moxon the following letter with reference to the notice of the American edition of the Laureate's works, mentioned *antè* p. 390:—

"We have noticed the remarks of K. B. C., in your last number, relative to the American edition of the Laureate's works. Will you permit us to say, that we saw the edition referred to last week at Mr. Tennyson's seat in the Isle of Wight, and that it is in every respect inferior to the edition of his complete works published here. More than one misreading blemishes the American edition, while its inferiority as regards typographical excellence is too patent to all *connoisseurs* to need argument. K. B. C. is evidently a novice in matters relative to literary property, or he would be aware that the introduction of any editions into the market save those in which an author is interested would be a most dishonest proceeding, and one which, in the present case, would not only be pernicious but supererogative.

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THE WIDOW OF THE LATE MR. THORPE.

"Dear Mr. Editor,—

"I see in your paper of the 18th, in an article by Mr. HAZLITT on Booksellers' Catalogues, an allusion to the energy in this department of the late Mr. Thomas Thorpe, to the accuracy of which I cordially subscribe. In reference thereto, permit me to state that the widow of that in some respects extraordinary man is now in distressed circumstances, and seeking the help of the National Benevolent Institution. I hope such of your subscribers as have disengaged votes will assist our endeavours in promoting her election on the 30th inst.

"Yours, dear Sir, faithfully,

"HARRY G. BORN.

"4, York Street, Covent Garden,

"Nov. 20, 1865."

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POEMS BY CURRIER, ELLIS, AND ACTON BELL. Smith, Elder, & Co. 1846.

Wanted by D. Q. N., Union Society, Cambridge.

Notices to Correspondents.

We are compelled to postpone until next week Cornish Bell Inscriptions; Robert Lovett; Mr. Lee on Eikon Basilike; Mr. Haslit on Shakespeare's Sonnets, and many other papers of interest.

OUR CHRISTMAS NUMBER will be published on Saturday, December 16th.

ROBIN ADAMS. Our Correspondent, J. O. G. (Pretworth), who writes respecting this song is referred to "N. & Q." 3rd S. iv. 120, and v. 404, 442, 500.

CIT. The name of the Danish war steamer, "Rolf Krake," may be thus explained. Rolf is the name, and Krake the nickname of the heroic King of Denmark mentioned by Saxo Grammaticus, meaning Rolf the Sapling. For the Icelandic and Danish versions of his story, see Fornaldar Sögur, and Nordiske Fortids Sagnar, edited by C. G. Rafn, 1829.

G. F. Only one volume was published of Harris's History of Kent. It may frequently be met with in booksellers' catalogues.

W. B. J. Clara Lucas Balfour, we believe, is still living.

W. FANDREA. Where will a private letter find our Correspondent?

ERRATUM.—3rd S. viii. p. 383, col. ii. line 1, for "vol. III." read "vol. I."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

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*Messrs. Shaw & Blake, Doctors' Commons.
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Notes.

SHAKSPEARE'S SONNETS: "MR. W. H."

So far as my personal reading in this matter goes, there have been six theories propounded as to the identity of "Mr. W. H.," or as to the interpretation of the inscription, with these mysterious initials, prefixed to the quarto of 1609.

1. That "Mr. W. H." was William, Earl of Pembroke.

2. That he was Henry, Earl of Southampton.

3. That he was Henry Willeb, author of *Willeb his Arisa*, 1594.

4. That we ought to read the dedication in a totally different manner: so as to make "Mr. W. H." the dedicater, instead of the dedicatee.

5. That "Mr. W. H." was a Mr. William Hammond: a cotemporary patron of letters, to whom we find dedicated an extant MS. of Middleton's *Game of Chess* (performed in 1624).

6. That "W. H." may be the initials of *William Hathaway* ("N. & Q.," 2nd S. v. 164).

If anything would induce me to attach greater weight to hypothesis No. 1 than, in my own private judgment, it is intrinsically entitled to, it would be the circumstance of its strong advocacy by the late Mr. Hunter, one of our best Shakspearians; and by Mr. Hunter's friend, Mr. B. H. Bright. But I am convinced of the fallacy of the notion, and that it is nearly the only weak part of Mr. Hunter's admirable book (*New Illustrations*

of *Shakspeare*, 1845), where he supports earnestly what he himself earnestly believed.

Nos. 2 and 3 are simply to be set aside without comment. So, I submit, is No. 4. So is No. 6, for lack of evidence.

No. 5 emanated from the compiler of one of Mr. Stewart the bookseller's catalogues, I believe; and, if I am not deceived, it was Mr. F. S. Ellis who deserves the honour of having introduced us to the only sensible proposal on the subject yet broached.

But it is not precisely for the purpose of vindicating Mr. Ellis's view (if it be his), that these lines are written, but to suggest that one rather important branch of the inquiry has hitherto been neglected.

We cannot be sure who "Mr. W. H." was, but we know who "T. T." was. He was Thorpe, the stationer.

Thorpe, the stationer, was a man of far larger consideration in his day, I suspect, than most men of the same class. Edward Blount, the publisher (with Jaggard) of the folio of 1623, was another person of the same calling cotemporary with Thorpe, and enjoying a similar pre-eminence; and Thorpe and Blount were intimate as early as 1600, when the former inscribed to the latter Marlowe's *Translation of Lucan*, book i., in a familiar and humorous epistle (*Dyce's Marlowe*, iii. 267-8).

Both these men associated, we are perfectly warranted in believing, with the *literati* of their time; and nothing has been done yet, that I am aware, to ascertain what Thorpe's (we are more immediately concerned with him just now) standing exactly was among, as we may perhaps term it, Shakspeare's literary world.

We know so much: that, in 1610, Thorpe [not Healey, as is erroneously stated by Mr. Hunter, i. 278] inscribed to his friend, John Florio, Healey's *Epictetus* and *Cebes*. In 1616, the same Thorpe [the "T. T." who, in 1609, dedicates to "Mr. W. H." *Shakspeare's Sonnets*, never before *Imprinted*, in a rather familiar style] addressed, in highly deferential terms, an edition of Healey's book, enlarged by Theophrastus' *Characters*, to William, Earl of Pembroke [the "Mr. W. H." of 1609!]

I think the following premises may be conceded:—

1. That Thorpe was intimate both with Healey and Florio.

2. That both Healey and Florio were patronised by Lord Pembroke.

3. That Thorpe was a stationer and bookseller of particular eminence; and something more than that, which yet remains to be ascertained (but certainly to the extent of promoting the publication of works of which he does not appear either as printer or seller); and that he might feel entitled

to address a private gentleman ["Mr. W. H." *for* *san* Hammond] with the freedom we find in the pamphlet of 1609, but most assuredly not a nobleman such as Lord Pembroke: the actual proof lying in his dedication of a second book, seven years later on, in a perfectly different tone, to Lord Pembroke.

4. That the theory advanced in Stewart's Catalogue deserves further investigation hereafter.

5. That all the other theories may be safely dismissed for ever, with a respectful regret that they should ever have been brought forward.

A writer in "N. & Q." (3rd S. i. 87, 163) would almost have it inferred that Thorpe was a simpton: for in fact the hypothesis, that he tacked on to the original inscription the concluding four lines and his initials, being once granted, amounts to that. The approximation of "wisheth" and "well-wishing" is inelegant perhaps, but not so peculiar or strange. Quite the reverse.

The question arises in my mind (one wholly unpractised in controversies of this class), why Shakspeare, if he knew Lord Pembroke so well, allowed anybody else, whether "T. T." or "Mr. W. H.," to address his *Sonnets* to the Earl? The friendship of a Herbert, Earl of Pembroke, was an honour to which even Shakspeare, with all his indifference to such things, could scarcely be insensible; and it was a very poor compliment to let the dedication proceed from the stationer, or even from "Mr. W. H.," whoever he might be (taking this view of the matter, for arguments' sake). Be it remembered that the poet, in 1593 and 1594, *signed with his own name* a dedication (composed, we are warranted in assuming, *by himself*) to *Venus and Adonis* and *Lucrece*, respectively; but in what different language he wrote then to Lord Southampton! He was too respectful to put upon paper such a form of words as occurs before the *Sonnets*; and he was also too respectful, taking the view that "Mr. W. H." was the *dedicatee*, to allow a stationer to speak for him.

It must strike many, curiously and forcibly, what a Medusa's head this quarto tract — with its not very lucid inscription — has proved to the critics from the earliest date down to now. Thorpe has indeed played Puck among the commentators.

W. CAREW HAZLITT.

CORNISH BELL INSCRIPTIONS.

The following bell inscriptions, collected during a recent visit to Cornwall, may interest some of your readers. The bells, and indeed the churches too, are in many cases in a bad condition. The modern invention of stays, of great convenience, though not necessary in bell-ringing, is entirely unknown in this part of the country. Kilhampton was the only church at which the bell-ropes

were furnished with sallies. At Stratton, Launcells, Poughill, Week, Whitstone, and Jacobstow, the bells were otherwise in ringing order. At Poughill there was a chiming apparatus erected by a man in the village, but it had got out of repair. At each of the churches of Lesnewth, St. Juliot, Tintagel, and Otterham, only one of the bells was provided with a rope. At Stratton, Kilhampton, and several other parishes in the neighbourhood, the ringers are proficient in ringing call-changes, but know nothing of scientific change-ringing. The total absence of sanctus-bells, or tintangs, is worth noticing: —

Inscriptions.

I. Marham church, 5.

1. Peace and good neighbourhood. T. R. 1772.
2. Fear God, honour the King. T. R. 1772.
3. Prosperity to this parish. T. R. 1772.
4. Tho^r Rudhall, Gloucester, founder.
5. Come at my call, and serve God all. T. R. 1772.

II. Stratton, 6.

- 1, 2, 3, 4. I. P. C. P. W. P. 1778.
5. Edward Marshall and John Saunders, C. W. I. P. C. P. W. P. 1778.
6. I call the quick to church, and dead to grave. Robert Martyn, Vicar, I. P. & Co. 1778.

[The operation of running the five old bells into the present six was performed by the three Penningtons in the churchyard at Stratton.]

III. Launcells, 6.

- 1, 3. Peace and good neighbourhood. A. R. 1751.
2. W. & I. Taylor, focerunt, Oxford. 1828.
4. We were all cast at Gloucester by Abel Rudhall. 1751.
5. John Earle, Charles Orchard, Ch. Wardens. A. R. 1751.

6. I to the church the living call,
And to the grave do summon all. A. R. 1751.

IV. Poughill, 5.

1. I. P. C. P. 1790.
- 2, 4. Cast by John Warner & Sons, London, 1861. (royal arms). Patent.
3. I. P. 1801.

5. Diggory Jose, Vicar, John Bray, and Tho^r Taylor, Church Wardens. 1790.

[These bells are said to have been sent to Stoke, the home of the Penningtons, to be recast.]

V. Kilhampton, 6.

1. G. Mears & Co., Founders, London. Given to the church in thankfulness to the restorer, the Rev^d the Lord John Thynne, 1863. (Black-letter and Lombardic capitals.)

2. Peace and good neighbourhood. A. R. 1753.
3. Abel Rudhall cast us all. 1753.
4. Prosperity to this parish. A. R. 1753.
5. W. Harling, Rector. A. R. 1752.
6. I to the church the living call,
And to the grave do summon all. A. R. 1752.

VI. Poundstock, 5.

- 1, 2, 3. C. P. I. P. 1791.
4. John Hobbs and Charles (*sic*) Jenn, C. W. C. P. I. P. 1791.
5. Rev^d Thomas Trevenen, Vicar. Rev^d Charles Dayman, Curate. C. P. I. P. 1791.

VII. Week, St. Mary, 5.

1. Peace and good neighbourhood. 1731.
2. Prosperity to this parish. A. R. 1731.
3. Prosperity to the Chvrch of England. 1731.
4. Abr. Rvdhall of Gloucester cast vs all.
5. I to the church the living call,
And to the grave do summon all. 1731.

VIII. Whitstone, 5.

1. W^r l'ans, Esq^r and S. Steer, Ch. W. T. B. fecit. 1776.
2. Wrey l'ans, Esq^r and Mr. Stephen Steer, Ch. Wardens. T. Bilbie, fecit. 1776.
3. Thomas Bilbie, Cullumpton, Devon, fecit. 1776.
4. William Score, A.M. Rector of Whitstone. T. Bilbie, fecit. 1776.
5. Wrey l'ans, Esquire, and Mr. Stephen Steer, yeoman of the Bartons of Whitstone and Wadfast, Church Wardens. T. Bilbie, fecit. 1776.

IX. Morwenstow, 4.

1. Prosperity to the Church of England. A. R. 1753.
2. Peace and good neighbourhood. A. R. 1753.
3. Abel Rudhall of Gloucester cast us. 1753.
4. Ol. Rouse, Vicar. A. R. 1753.

[The present vicar, the Rev. R. S. Hawker, informs me that he lately discovered in the valley below the church evident traces of some bells having been cast on the spot.]

X. Jacobstow, 6.

1. 2, 4. I. B. & Co. 1771.
3. I. P. 1771.
5. Richard Baker, Antipas Congdon, Wardens. I. P. & Co. 1771.
6. I call the quick to church, and dead to grave. W. Penwarne, Rec. I. P. 1771.

[These bells are said to have been cast in an orchard near the church.]

XI. St. Gennis, 4.

- 1, 2. C. P. I. P. 1791.
3. William Robins and John Crap. C. W. C. P. I. P. 1791.
4. Rev^d John Symos, Vicar. Rev^d William Williams, Curate. C. P. I. P. 1791.

XII. Forrabury, 1.

1. John Tink, 1812.

[This is the church to which the legend attaches of the peal of bells being lost at the mouth of Boscastle harbour.]

XIII. Trevalgar, 3.

1. [Three small shields, each bearing a chevron between three lavers.]
2. John Tooker, Ch. Warden. F. A. Pennington, F. 1756.
3. Joseph Thorpe, Rector. Thomas Rickard, C. W. I. P. & Co. 1773.

XIV. Lesnewth, 5.

- 1, 2. M.D.CCXXXIII.
3. John Venning and Samuel Langford, C. W. I. P. 1805.
4. James Dinham, William Tremeere, Ch. Wardens.
5. John Taylor of Oxford, Founder, 1830. Sam^l Langford, Sam^l Hambly, C. W^s.

XV. St. Juliot, 5.

1. Richard Rawle and Thomas Hoskin, C. W. 1808.
2. John Elson and Joseph Hock, C. W. I. P. C. P. 1783.
3. I. P. & Co. 1808.

4. John Jose, Ch. Warden, 1734.

5. Richard Rawle, Gent., John Jose, 1734.

XVI. Tintagel, 5.

1. William Bray, John Wade, Ch. Wardens, 1735.
2. [Inscription covered by an iron band, to mend the bell.]
3. John Wade and Robert Avery, C. W. I. P. C. P. 1783.
4. John and William Symons, Church Wardens, January 3, 1828. Copper House Foundry, Hale.
5. 1663. D. T. C. W. F. [cracked.]

XVII. Minster, 1.

1. Com prais the Lord. 1728.

XVIII. Otterham, 3.

1. *uoce mea uia de pella cunta nociua +*
2. Nil.
3. *Est michi collatum ipe istud nomen amatum +*

XIX. Davidstow, 5.

- 1, 2. Rich. Bettenson, Ch. Warden. C. P. MDCCVII.
 - I. M.
 3. Gerrance Hayne and John Pethick, C. W. I. P. C. P. 1783.
 4. W^m Penington, Vic., Tho. Pearse, Tho. Hoskyn, Wardens. F. Pennington, 1726.
- [The initial F. is indistinct and doubtful.]
5. William Pennington, Vic., Tho. Pease, Tho. Hoskyn, Ch. Wardens, 1726.

A. D. T.

Merton College.

ROADSIDE GRAVEYARDS IN TURKEY. — The number of graves by the roadside in Turkey attracts the attention of travellers, and is often cited as an argument for the disappearance of former villages and supposed decline of the population. This I have referred to in the paper I read before the Statistical Society this year, and which has been published in a separate form.

A Turkish friend, Colonel Shayin Bey, in going over this called my attention to the circumstance, that whereas an inhabitant is buried in the village graveyard or family graveyard, it is the practice to bury a stranger by the roadside. The reason is this — the inhabitant is sure to profit by the prayers recited by his relatives and neighbours on the stated visits three times a-year, but in order that the stranger, dying away from home, may not fail of prayers, he is buried by the roadside; and as it is the practice for a Mussulman to recite a prayer on passing a grave or cemetery, the stranger thereby is assured of the benefit of commemorative prayer. This singular act of charity accounts for tombs met with so constantly in the roads, and sometimes even in the streets. There is one at Constantinople, in the street leading from the Custom House to the Porte, on the site of the late great fire.

HYDE CLARKE.

Smyrna, Oct. 30, 1865.

KNOWLEDGE OF THE GEOLOGICAL EPOCHS AMONG THE ANCIENT PERSIANS.—I am induced to think, from the following legend, that the ancient Persians had some notion that this globe was inhabited by various kinds of animals previous to the present geological era, and that the Saurians and other geological monsters gave rise to their stories about crawling and flying dragons, &c.: Simourgh, a monstrous griffin, relates to Caherman, a celebrated hero of Persian romance, that she had lived to witness the earth seven times inhabited by animated beings, and seven times destroyed; that the present age would last seven thousand years, after which mankind would be extirpated and succeeded by beings of another form and more perfect nature, who would prove its last inhabitants. H. C.

NAMES OF THE DAYS OF THE WEEK.—The following extract is taken from a translation of one of the sacred books of the Buddhists:—

"In misery and darkness mankind thought of their former power and glory, and now called for light. Soon after the Sun arose, and this day was called Irida (Sunday); the Moon appeared the next day, and it was called Handuda (Monday); and so on in successive days appeared planets, whose names have been attached to the days. Anguharuada (Mars, Tuesday); Buddadu (Mercury, Wednesday); Brahaspati (Jupiter, Thursday); Sikura (Venus, Friday); Senasura (Saturn, Saturday)."

This corresponds, with one doubtful exception, to the Saxon days of the week, an agreement tending to prove that the ancestors of the Goths, Saxons, &c. were related to the early Asiatic Buddhists. H. C.

CRIBIOUS SIGN.—A few years ago the following lines adorned a signboard, over the door of "one Sweeny," a nurseryman, living on the Douglas road, near Cork. They were illustrated by a glowing representation of a female, standing in a garden of roses, dressed in a robe of many colours, and armed with a rake and watering pot. As the sign has long since disappeared, it may be worth preserving in "N. & Q.":—

"All sorts of flower roots are here for sale,
From Tulips, Hyacinths, to Lilies of the Vale;
With Stove Exotics, and each green-house plant,
Those skilled in Botany may please to want."

R. D.

JAMES SMITH.—A letter of James Smith (*Rejected Addresses*) has just come into my hands. It contains the following, which I do not remember to have seen in print:—

"Epigram on a Certain dull Preacher.
"Whene'er your auditors to tire,
By long discourse you choose,
The fret work leaves the Gothic spire,
And settles in the pews."

F. G. W.

Exeter Coll., Oxford.

ANointed, USED IN A BAD SENSE.—I many times heard the word "anoointed" u a bad sense by poor people in this county tingtonshire), and have thought of making of it. To-day I have decided to do so; for, in conversation this morning with an old who was detailing to me the various trouble were being heaped upon her through the grace conduct of her grandson—a young g man whose defiant behaviour was in adva his years, which numbered but three onl wound up her charge by the grand clim epithet, "He's the most anoointed young he ever met in my life!" And this last Sept when in Worcestershire, a poor woman wh speaking to me of an ill-conducted youth, him "an anoointed young vagabond." The p therefore, may be common to many English ties. I can only find it mentioned in one tionary—the second edition (1864) of Mr. Ho *Slang Dictionary*, which thus explains the w

"ANointed, used in a bad sense, to express rascality in any one; 'an ANointed Scoundrel,' a were the king of scoundrels.—*Irish*."

Does this suggestion point to the correct tion? CUTHBERT B.

ZLAD.—Coming into a new parish, the ext end of which lies in the hill country betw Gloucester and Ross, I had to inquire my v "Look e here, Sir; you kip to this here n and volly on till you do come to them housen, and that'll bring e up right into the Z In the name of "N. & Q.," thought I, wh Zlad? I inquired diligently among the wise of the district, and all I could get in reply "Why, whar you be now Sir, that's the Z Will any Gloucestershire correspondent kindly liver me from the vagueness of this informa and say whether the above is a geological term a provincialism? The district consists of a nun of "squatters," whose houses are scattered a the base and over the side of one of the hills; it has occurred to me that Zlad may be afte only a corruption of *slade*, though the term not seem to be applied to any of the adjo valleys. F. PHILLIPS

Queries.

ARISTOPHANES.—There is an English versio a play of Aristophanes, *The World's Idol Phutus, the God of Wealth*, by H. H. B. 1650. the Brit. Museum Catalogue, the author is na (Burnell?). Is anything more known of h There is a Henry Burnell, author of *Lamda* a play, 1641, but his initials of course are H not H. H. B. R.

JOHN BLACKADER.—

"John Blackader, Passages from the Life of, by the Rev. J. Newton of Olney, 1806."

Will any one, possessing this scarce book, kindly inform me what account is given of John Blackader's parentage and descent? F. M. S.

229, Clarendon Villas, Plumstead.

BUCHANAN JESTS.—Among the popular chap-books in Scotland was a very remarkable one, entitled "*The witty and entertaining Exploits of George Buchanan*, who was commonly called the King's Fool." This strange farrago has been ascribed to Dugald Grahame, the poetical historian of the Rebellion, 1745,—a fact which it would be desirable to verify if possible. It would be useful to know whether there is any edition earlier than that dated Glasgow, 1760, of which I possess a copy consisting of forty pages.

There surely must have been some old tradition relative to Buchanan's fondness for practical jokes and merry jests; otherwise it is not very intelligible how the learned historian and admirable Latin versifier of the Psalms could have had such coarse and indelicate "exploits" ascribed to him. J. M.

BURNING OF HERETICS.—At a meeting held on Tuesday, Nov. 7, at the Mansion House, for the promotion of middle-class education in the city, one of the speakers, Alderman Waterlow, suggested, in addition to a resolution proposed, words which would have the effect of taking in "funds left for such obsolete purposes as burning heretics, for instance." The worthy alderman's remark led me to inquire into the matter, and an old member of the Corporation informs me that money was left to several of the city wards for purchasing faggots for burning heretics; that there was formerly in Cornhill a place of deposit for such faggots; that certain sums of money are annually allotted to the members of several wards, which they receive from the Ironmongers' Company, who are trustees of the fund. Believing that some of the readers of "N. & Q." may be able to supply a note on this interesting matter, I send you the following query: when, by whom, and what funds were left for the purpose of burning heretics? PHILIP S. KING.

CHAFF.—In *The Standard*, Dec. 13, a reviewer writes:—

"Chaff, itself derived from an Anglo-Saxon word, signifying *jaw*, and used to this day in Yorkshire in the same sense, has become an established word in our tongue, although Mr. Disraeli some two years ago declared that it had not then entered into our parliamentary vocabulary."

A reference to Mr. Disraeli's speech would much oblige S. S. L.

CHAIR SUPERSTITION.—In Hone's *Year Book*, p. 252, it is said that turning a chair round two

or three times is a sign of quarrelling. I suppose it is meant twisting it round on one leg. Can any of your readers inform me if this notion still exists, or is it to be noted as one of the lost superstitions? A. A.

Poets' Corner.

CROSS WRITING.—In Cobbett's *Weekly Register* for January 7, 1826, he beseeches a correspondent not to write "across his writing." From what he says afterwards, we may infer that this practice had then become common. He says it is of female origin, which is probably the case, as ladies are very much addicted to it now. It is said of the Duchess of Marlborough, that she never put dots over her i's, to save ink. Can any similar instance be adduced of the practice of cross writing, or is anything known of its origin? W. C. B.

JOHN DUTHY, Esq., a magistrate and Deputy-Lieutenant of Hampshire, published pamphlets on prices of provisions and corn, 1800 and 1801; and in 1839, after his death, appeared his *Sketches of Hampshire* (Winchester, 8vo.) When did he die? S. Y. R.

SEE OF EVREUX.—Radulphus de Diceto, and Benedict Abbot of Peterborough, speak of the Archbishop of Evreux. Roger de Hoveden and Carte (in his *History of England*) call this prelate a bishop. Which is the correct title? HERMENTRUDE.

THE ITALIAN ST. SWITHIN.—Through the kindness of a gentleman connected with the Collegio di Gesù at Rome, I have the following weather proverb:—

"Se piova Santa Bibiana
Piovera quaranta giorni, ed una settimana."

This is a week's more rain than our St. Swithin is said to bestow. Would the gentleman (who did not send his name), or any other of your correspondents, further favour me by giving me the legend of this saint, and also the day dedicated to her? The like information as to St. Médard, after whose day, it is said in France, there will be forty days' rain, would also oblige. A. A.

Poets' Corner.

KNOX THE REFORMER.—May I ask the aid of any genealogist, or descendant of Luyse or Lucy Welch, the reformer's granddaughter, in clearing up the following points? Mrs. Welch (her mother), youngest daughter of the reformer, died at Ayr, a few days after the 8th January, 1625 (date of her will), leaving two sons and an only daughter. The daughter married the Rev. James (?) Wither-spoon, a "clergyman of the Kirk of Scotland," and had a son John (?), also a clergyman of the same church. This last had a son James, born 1691, and parish clergyman of Yester, co. Haddington, from 1720 till 1759, and his son John

Witherspoon, D.D. and LL.D. became celebrated as a theological writer, and was the President of the College of New Jersey, U.S. of America. His sister Ann was my great-grandmother.

I wish to know of what parishes (if any) the husband and son of Luyse Welch was incumbent? (probably in Haddingtonshire); who the son married; dates of their marriages? and any other information regarding them. ANGLO-SCOTUS.

LEWELYN'S VERSION OF DAVID'S PSALMS.—Has any collector of the numerous metrical versions of David's Psalms ever met with a copy of the following?—

"A Version of the Psalms of David. By William Lewelyn, Minister of the Gospel at Leominster. Printed by P. Davis and F. Harris, Leominster. 1786, 12mo, pages 392 and viii."

No copy of this book is in any private collection that I am aware of, and I am inclined to think that I have met with the author's own copy, and that possibly the work was suppressed by the author. The learned versifier was author of several treatises on the Scriptures from 1783—1801. Can any correspondent of "N. & Q." give any account of him? DANIEL SEDGWICK.

81, Sun Street, City.

WILLIAM MILBURN, Esq., of the East India Company's Service, published *Oriental Commerce*, 2 vols. 4to, 1813. An improved edition by Thomas Norton [Thornton], in 1 vol. 8vo, came out in 1824 [1825] after Mr. Milburn's decease. I wish to ascertain—1. What office Mr. Milburn held under the company? 2. When he died? An account of Thomas Norton [Thornton] will also be acceptable. S. Y. R.

ISLAND OF NEDDRUM.—Sir John de Courcy, in the year 1179, granted to the monks of St. Bega Coupland, the church-abbey of Neddrum, founded on this island, together with two-thirds of the profits of the land.* Can any person tell where this island of Neddrum is?

Gildas [Nennius] calls the Isle of Man by the name Eubonia. What is the origin of this word? J. R. O.

THE PALLIUM.—I am much obliged to your able correspondent, F. C. H., for his kindness in translating the very interesting and remarkable passage respecting St. Jerom being a "Ciceronian," taken from his *Epistle to Eustochium*.

I wish to ask the same obliging correspondent a few queries respecting the Pallium.

1. What is the origin of this ornament? Was it introduced into the Latin Church from the East? If so, about what period?

2. What is it made of, and how is it worn?

3. Of what especial virtues is it considered to

[* Our correspondent should have given his authority for the statement.—ED.]

be the emblem? Is Du Cange correct in his opinion that the Pallium represents the Blessed Trinity, and is identical with the "Rationale" of the Jewish Church?

4. Does the jurisdiction of a Metropolitan depend upon his reception of the Pallium?

5. Can any examples be found of Archbishops having been buried with their Palliums?

6. What are the particular days, or festivals, on which the Pallium is to be worn?

I hope the answers to these questions will not give too much trouble to F. C. H. Answers from any other correspondent on the subject will be very acceptable. I am aware that there are many writers who speak on the use and origin of the Pallium, such as Cardinal Bona, Thomassin, Van Espen, Du Cange, De Marca, Catalani, Ferraris, and Benedict XIV., *de Synodo*, &c. But I have no means of referring to these writers.

J. DALTON.

SKARTH FAMILY.—Will your correspondent A. O. V. P. inform me if the two pamphlets he possesses of *Deeds relating to Orkney and Zetland*, MCCCXXXIII., and *Acts and Statutes of the Lawing Sheriffs and Justice Courts within Orkney and Zetland*, MDCII—MDCXLIV., contain any mention of the name of the family of Skarth, who held land by udal tenure, and were members of the council during that period? F. S. D.

SLANG PHRASES.—Why do the French use the term "*Entre deux vins*," and we "*Half seas over*," to express drunkenness? G. O. L.

ST. HILDA'S FISH.—In the year 1402, John Prior of Durham, presented John de Gyseburne to the chapelry of St. Hilda, in the parish of Jar-row (Surtees' *Durham*, ii. 98). The new chaplain was to have the manse and its lands, like his predecessors, with various oblations and emoluments including the "St. Hilde fish" offered by devout parishioners. What were "St. Hilda's fish?" and may not these fish in some way explain the presence of the fish that is incised on the well-known monumental slab at Gateshead?*

CHARLES BOUTELL.

TENNYSON.—Ralph Tennyson, who died in 1735, father of Michael Tennyson of Preston, co. York, is the first recorded ancestor of the family of which the Poet-Laureate is so distinguished an ornament. There is, however, in the family a tradition of long-standing that it descends from a collateral relative of Archbishop Tenison. According to Sir Bernard Burke's *Landed Gentry*, the families of Tenison, of Kilronan Castle, and Tenison, of Port Nelligan, both of Ireland, belong to the same house as the archbishop. If any of your numerous genealogical correspondents can

[* Consult a note in Alban Butler's *Lives of the Saints*, art. "St. Hilda, Nov. 18."—ED.]

assist me to connect Ralph Tennyson with the family of Dr. Thomas Temison, I shall be much obliged.

J. B. P.

WINTHROP PEDIGREE.—Where can I see the best pedigree of the English-American family of Winthrop?

A. O. V. P.

Queries with Answers.

PEG TANKARDS.—I shall be much obliged if you can inform me when peg tankards were used, what date, and for what purpose to promote temperance, by never allowing a man to go beyond his peg, or, to promote good fellowship, by not allowing him to drink more than his neighbour? I have got a wooden tankard, beautifully carved, with a date 1598 on it, which appears to have been recently cut. It has the names in Latin of the seven deadly sins, and the months of the year round it; and an inscription in Latin on the cover, around a jollification—two fiddlers, a man embracing a woman, and a lot of cups. There are three pegs in it. The whole thing woefully worm-eaten. There is no date on anything but the handle; on which are, seemingly as old as itself, the numbers 9, 8, 1, one on each side, which is square. One of the figures on the lid has a ruff on, and three men have long hair. On the handle is one man killing another, and the name "Cain" cut in. The Latin inscriptions are all cut out, that is, in cameo. I shall be glad if anyone can tell me something about this.

J. HAY.

2, Upper Chelsea Row, Chelsea.

[For the invention of the peg-tankard we are indebted to no less a personage than Dunstan, Archbishop of Canterbury, A.D. 960—988, who, to check the vicious habit of excessive drinking among the Anglo-Saxons, advised King Edgar to adopt the ingenious custom of marking or pegging their cups at certain distances, to restrain one man from taking a greater draught than his companions, which for a time lessened the evil, though it proved in the end productive of much greater excesses. These tankards had in the inside a row of eight pins one above another from top to bottom, and held two quarts, so that there was a gill of ale, that is, half a pint Winchester measure, between each pin. The first person that drank was to empty the tankard to the first peg or pin; the second was to empty to the next pin, &c.; by which means the pins were so many measures to the computators, making them all drink alike, or the same quantity; and as the distance of the pins was such as to contain a large draught of liquor, the company would be very liable, by this method, to become intoxicated, especially when, if they drank short of the pin, or beyond it, they were obliged to drink again. Hence the expression, "A peg too low." For this reason, in Archbishop Anselm's Canons, made in council at London, A.D. 1102, priests are

enjoined not to go to drinking-bouts, nor to drink to pegs. The words are, "Ut presbyteri non eant ad potationes, nec ad pinas bibant." (Wilkins's *Concilia*, i. 382.) Fosbroke (*Encyclopædia of Antiquities*, ed. 1825, i. 259) informs us, that "a very fine specimen of these peg-tankards, of undoubted Anglo-Saxon work, formerly belonging to the Abbey of Glastonbury, is now in the possession of Lord Arundel of Wardour. It holds two quarts, and formerly had eight pegs inside, dividing the liquor into half pints. On the lid is the Crucifixion, with the Virgin and John, one on each side the cross. Round the cup are carved the twelve apostles." This tankard is engraved in the *Archæologia*, xi. 411.]

"ABBEY OF KILKHAMPTON."—A pamphlet of 116 pages, bearing this title, was published in 1788. It consisted of prophetic epitaphs for all the remarkable persons of that time, and is entitled on the first page, *Monumental Records for 1980*. Only a few letters are given of each name, so that many of them cannot now be identified. Some, however, are easily explained, such as Edm . . . d B . . . ke; C ——— F . . . x; J . . . W . . . kes; J . . . K . . . ble, and R B Sh n. The preface speaks of a previous edition, published in 1780, which "the actual decease of the personages therein described" had rendered unserviceable. What is known of either of the editions? W. C. B.

[This very curious production had a rapid sale, and passed through at least eight editions between the years 1780 and 1788. The author's strictures and allusions on the celebrated characters of his day are thrown into the form of monumental inscriptions, ready-made against the arrival of Death, and conceived much in the spirit and style of the celebrated epitaph on Colonel Chartres. Like Jupiter and Venus in a cloudy night, a few bright characters shine forth amidst the general obscurity. On the site of the church of Kilkhampton, which was visited by Mr. Hervey, the Mediator, in 1746, the author supposes an Abbey to have been erected in 1783, and that the most honourable personages were there interred. The Third Edition, corrected, of the Second Part, 4to, 1780, contains a General Index to both Parts. The authorship is unknown.]

LADSOM: ADSOM.—In the parish of Hanwell, Oxfordshire, is a piece of rushy pasture-ground (about four acres), called Ladsom; and in the adjacent parish of Horley is a similar piece of ground, named Adsom. What is the meaning and derivation of these words?

In Hanwell church are some handsome monuments to the Cope family, who were formerly lords of the manor, and patrons of the living. Several pieces of iron armour are suspended in the chancel. Sir John Cope, the hero of Preston Pans, was of this family.

The line ended in an heiress, Miss Diana Cope, who, by her marriage with the Duke of Dorset,

carried the estate into the Sackville family. That line also failing, Hanwell has become the property, by marriage, of Earl De la Warr. (Burke's *Peerage*.) Hanwell is three miles north of Banbury. W. D.

[At a distance from the spot, with no means of tracing local circumstances, which may have given occasion to local terms, or of ascertaining variations of spelling which, in the course of ages, may have considerably disguised the original names of places, it is hazardous to attempt an explanation in such instances as those now proposed. We would, therefore, simply suggest, as each "piece of ground" appears to be rushy, and therefore moist and needing drainage, that the old English words, *lade*, a ditch or drain, and *ade*, to cut a deep gutter, may afford some clue to the etymology of *Ladson* and *Adsom*.]

"DURANCE VILE."—Will any of your correspondents say where the phrase "In durance vile" is to be found? In a book of quotations, the following lines are stated to be in an epistle, "Esopus to Maria," ascribed to Burns:—

"In durance vile here must I wake and weep,
And all my frowzy couch in sorrow steep."

No such poem as "Esopus to Maria," is to be found in Burns's *Works*. If the lines are not by Burns, by whom are they? Burke uses the words "vile durance." See Richardson's *Dictionary*.

W. S. J.

[The words "durance vile" will be found in Burns's poem, "Epistle from Esopus to Maria." See Burns's *Life and Works*, by Robert Chambers, 8vo, 1856, vol. iv. p. 54. The phrase was in use before Burns's day, for it occurs as a quotation in Trusler's *Proverbs Exemplified*, 12mo, 1790, p. 147: "Durance vile, and sad contagion." There is a corresponding phrase in the *Second Part of King Henry IV.*, Act V. Sc. 5, where Pistol says:—

"Thy Doll, and Helen of thy noble thoughts,
Is in base durance."]

TYERS ON POPE.—Can you tell me when the first edition of Tyers's *Historical Rhapsody* on Pope was published? I have searched at the British Museum, and in every catalogue I can lay my hands on, but can find notice only of a second edition, published in 1782. J. O. HALLIWELL.

[The first edition of *An Historical Rhapsody*, with a worn-out head of Pope prefixed, was published at the close of the year 1781, and is noticed in the December number of the *Gent's Mag.* p. 579, and in the *Monthly Review* for January, 1782. We infer that the second edition came out in May, 1782, for in the "Advertisement to this Edition," Tyers says, "Some weeks ago, the second volume of Dr. Warton's [*Essay on the Writings and Genius of Pope*] made its appearance, as foretold in this publication." The second volume of Warton's *Essay* was issued in April, 1782.]

WALTON'S POLYGLOTT.—In the "loyal" copies of Walton's Polyglott, the 20th and 21st lines of the last page but one of the preface, read:—

"..... exemplar perfectum nobis suppeditavit:
Parisiis vir illustris. Dom. ——— Hardie, Linguarum
Orientalium peritissimus."

But the last four words are, at least in my copy, pasted over a former reading, viz.:—

"Gaulminus, eques, supplicum libellorum in Aul
magister."

Can any one inform me why the learned Gilbert Gaulmin, "maitre des requêtes," should have been supplanted by (Claude?) Hardie, and who the latter was? J. H. B.

[Bishop Walton seems to have subsequently discovered that Gilbert Gaulmin, who had published notes on a Rabbinical life of Moses, and on several Greek romances, was simply a superficial supercilious pretender to critical knowledge; whereas Claude Hardie was a ripe scholar. Todd's *Life of Bishop Walton*, i. 316; Nichols's *Literary Anecdotes*, iv. 12.]

Replies.

ROBERT LEVETT.

(3rd S. viii. 378.)

Your correspondent, SCHIN, writing, I suppose, from recollection, has given a verse of Dr. Johnson's pathetic elegy on the death of Levett, with a variation which the author would not have approved: prosaic "useful care" for briek, if not poetic, "ready help." The following is the verse as it stands in Chalmers's and in Croker's editions of Boswell:—

"In Misery's darkest caverns known,
His ready help was ever nigh,"
Where hopeless Anguish pour'd his groan,
And lonely Want retir'd to die."

Along with the correction of this comparatively trivial error, allow me to point out the gross injustice with which Levett has been treated by our popular historian, Macaulay, who says, speaking of Johnson's household,—

"An old quack doctor, named Levett, who bled and dosed coalheavers and hackney coachmen, and received for fees

[* Although the reading preferred by our correspondent, "ready help," does certainly appear in some reprints of Johnson's Elegy on Levett, we think it sufficiently evident that SCHIN, in preferring "useful care," did not write from fancy, even if he wrote "from recollection." "Useful care" is the reading in the *Gent. Mag.* of August, 1783, p. 693, where the poem appears at length; and this, we suspect, was the reading communicated by Johnson himself, as Johnson was living at the time when it was published. The same reading appears in Sir J. Hawkins's *Life of Johnson*, 1787, p. 556; the same in the great Oxford edition of Johnson's *Works*, 1825, i. 181. All these authorities, as well as others, give SCHIN's reading of the line:—

"His useful care was ever nigh."—Ed.]

crusts of bread, bits of bacon, glasses of gin, and sometimes a little copper, completed this strange menagerie." (*Biographies*, by Lord Macaulay, p. 121.)

For part of this obloquy there is, indeed some authority in Boswell, who tells us that his fees were "sometimes very small sums, sometimes whatever provisions his patients could afford him," but according to Macaulay, the crusts of bread, &c., were the rule, the coin, even in the form of copper, the exception, without any allusion to higher fees, which are clearly implied in Boswell. This, however, is mere embellishment or exaggeration; but where is the evidence that Levett was "a quack"? I can find none, but very satisfactory proof that he was a well-educated practitioner. In the *Gentleman's Magazine* for February, 1785, p. 101, there is a letter signed "Irene," referred to by Malone, and written, he believed, "by the late George Steevens, Esq.," having besides every appearance of authenticity, in which we are told that Levett—

"was born at Hull, in Yorkshire, and became early in life a waiter at a coffee-house in Paris. The surgeons who frequented it, finding him of an inquisitive turn, and attentive to their conversation, made a purse for him, and gave him some instruction in their art. They afterwards furnished him with the means of other knowledge, by procuring him free admission to such lectures in pharmacy and anatomy as were read by the ablest professors of that period."

Afterwards, when settled in London, "much of the day was employed in attendance on his patients, who were chiefly of the lowest rank of tradesmen;" but "the remainder of his hours he dedicated to Hunter's lectures, and to as many different opportunities of improvement as he could meet with on the same gratuitous conditions." This was not the education, nor could it lead to the practice, of a quack. Accordingly, Dr. Johnson declared "he should not be satisfied, though attended by all the College of Physicians, unless he had Mr. Levett with him."

"When fainting Nature called for aid,
And hovering Death prepared the blow,
His vigorous remedy displayed
The power of art without the show."

As to his general character, "Irene" tells us that his single failure was an occasional departure from sobriety, and that "though he took all that was offered him, he demanded nothing from the poor, nor was known, in any instance, to have enforced the payment of what was justly his due." And Johnson calls him his "old and faithful friend," "a very useful and very blameless man," "innocent, sincere, and kind, of every friendless name the friend;" and yet, according to Macaulay, he was but a wild animal in a "menagerie"! D.

VARIOUS PRONUNCIATIONS OF "OUGH."

(3rd S. viii. 434.)

The following *jeu d'esprit* illustrating this subject has been shown to me as the production of our late premier, Viscount Palmerston. Whether this be the case or not, as I have never seen it in print, I think it is worthy of preservation in the pages of "N. & Q."

Dublin.

"A literary Squabble on the Pronunciation of Monckton Milnes's Title.

"The Alphabet rejoiced to hear,
That Monckton Milnes was made a peer;
For in the present world of letters,
But few, if any, were his betters.
So an address, by acclamation,
They voted, of congratulation.
And O U G H T and N
Were chosen to take up the pen,
Possessing each an interest vital
In the new Peer's baronial title.
'Twas done in language terse and telling,
Perfect in grammar and in spelling.
But when 'twas read aloud—oh, mercy!
There sprung up such a controversy
About the true pronunciation
Of said baronial appellation.
The vowels O and U averred
They were entitled to be heard.
The consonants denied the claim,
Insisting that they mute became.
Johnson and Walker were applied to,
Sheridan, Bailey, Webster, tried too;
But all in vain—for each picked out
A word that left the case in doubt.
O, looking round upon them all,
Cried, 'If it be correct to call
T H R O U G H "throo,"
H O U G H must be "Hoo."
Therefore there must be no dispute on
The question, we should say "Lord Hooton,"'
U then did speak, and sought to show
He should be doubled, and not O,
For sure if 'ought' was 'awt,' then nought on
Earth could the title be but *Hawton*.
H, on the other hand, said *he*,
In 'cough' and 'trough,' stood next to G,
And like an F was then looked off on,
Which made him think it should be *Hofton*.
But G corrected H, and drew
Attention other cases to:
'Lough' 'Rough' and 'Chough,' more than enough
To prove O U G H spelled 'uff.'
And growled out in a sort of gruff tone
They must pronounce the title 'Hufston.'
N said emphatically 'No,'
For D O U G H is 'Doh,'
And *though* (look there again) that stuff
At sea for fun, they nickname 'Duff,'
He should propose they took a vote on
The question should it not be 'Hoton?'
Besides, in French 'twould have such force,
A Lord must be *haut ton*, of course.
High and more high contention rose,
From words they almost came to blows,
Till S, as yet, who had not spoke,
And dearly loved a little joke,
Put in *his* word, and said, 'Look here
Plough in this row must have a *share*.'

At this atrocious pun, each page
Of Johnson whiter grew with rage.
Bailey looked desperately cut up,
And Sheridan completely shut up.
Webster, who is no idle talker,
Made a sign signifying 'Walker,'
While Walker, who had been used badly,
Shook his old dirty dog-ears sadly.
But as we find in prose or rhyme,
A joke, made happily in time,
However poor, will often tend
The hottest argument to end,
And smother anger in a laugh,
So S succeeded with his *chaff*,
Containing, as it did, some wheat,
In calming this fierce verbal heat.
Authorities were all conflicting,
And S there was no contradicting.
PLOW II was 'Plow'
Even 'enough' was called 'enow,'
And no one who preferred *enough*
Would dream of saying 'Speed the *Pluff*.'
So they considered it was wise
With S to make a compromise,
To leave no loop to hang a doubt on
By giving three cheers for Lord Houghton (*Hawton*)."
ALUE.

T. A. II. gives us in ten lines five different modes of pronouncing the syllable *ough*; but in two lines it is possible to exhibit seven ways of pronouncing the same. For example—

"Though the *tough* *cough* and *hiccough* *plough* me through,
O'er life's dark *lough* my course I still pursue."

It must be observed that the fourth example is often found spelt *hiccough*, though always pronounced *hiccup*.
P. C. H.

EIKON BASILIKE.

(3rd S. iii. 128, 170, 220, 254; v. 484; viii. 396.)

After so long a silence of your contributors on this interesting but difficult question, I read with pleasure the article of MR. J. H. SHORTHOUSE. I find that he also does not entertain the sanguine conviction of Dr. Wordsworth that the authorship of the book will "one day be made clear." I confined the expression of my doubts to the internal evidences; but every step taken in pursuit of truth is important, and therefore it is satisfactory to have demolished Mr. Hallam's theory as to the word "feral," by one simple fact.

I never for a moment, after reading all I could find on the subject, doubted that the King was the author; and therefore I rejoice that one so able as MR. SHORTHOUSE is searching in the direction of historical and external evidence for further proof.

The latter part of my former article turned toward the second, and minor question—the chronological bibliography of the *Eikon Basilike*—some fifty *unnumbered* editions of which were published within as many years after the murder of

the King. At present I fear I could not devote sufficient time to the proposal I made almost a year and a half since, but would cheerfully render MR. SHORTHOUSE any assistance in my power.

If he will again turn to the paragraph respecting the "Embleme," he will see that my object was to get from E. B. A. "his reasons for thinking an inquiry in that direction might throw light on the subject of the first edition." I did not suppose the first edition without the "Embleme," but asked for evidence.

Finding that MR. SHORTHOUSE has recently perused Dr. Wordsworth's very valuable labours on *Who wrote Eikon Basilike*? I am constrained to say that I rose from it greatly instructed, but with a feeling of regret that the Rev. Doctor should have exhibited so much bitterness against Bishop Gauden. Those who are ranged on the King's side may be silent, even as to the bishop's morality. The conclusion, though not expressed, is inevitable. But the attacks upon his intellectual capacity, his learning, and his style and manner of writing, tend rather to weaken the effect of Dr. Wordsworth's Treatise—at least to those acquainted with the undoubted writings of Bishop Gauden.
W. LEE.

DIVISION OF THE BIBLE INTO VERSES.

(3rd S. viii. 67, 361.)

I am sorry that neither your space nor my leisure will allow me to supply all that JUXTA TURRIM asks for. Torshell, as quoted by him, is quite correct, for there were numerous divisions of Biblical books in ancient times. The Gospels in Greek were divided into what we may call chapters and sections. There were usually in Matthew, 68 chapters, 356 sections; in Mark, 48 chapters, 286 sections; in Luke, 83 chapters, 348 sections; in John, 18 chapters, 232 sections. But these figures are not uniform. The *Coder Sinaiticus* has no chapters: its sections are—Matt. 355; Mar. 233; Luke not given; John 232. The *Alexandrian Coder* has—Matt. 354 sections; Mar. 232; Luke, 342; and John, 231. Its chapters are as above. These sections are called Ammonian Sections, after Ammonius, a critic of the third century, who may have invented them. The Vatican Manuscript is peculiar: it has no sections, and its chapters are—Matt. 170; Mar. 62; Luke, 152; John, 80. In Acts it has two sets, amounting respectively to 69 and 36. St. Paul's Epistles are in similar chapters numbered consecutively and the other epistles are divided in like manner, but numbered separately. Thus James, 9; 1 Pet. 8, &c. What I have called chapters and sections are inserted in several printed Greek Testaments. The sections are usually connected with the Canons of Eusebius.

In some MSS. a stichometrical division is indicated in some books. The *stichoi* seem to have been not simply lines, but clauses or larger members of sentences. The books where this arrangement is most natural and simple are of course poetical, as the Psalms, but the principle was applied to many other books. For example, the Sinaitic Codex has at the end of some books the number of *stichoi* contained in them, thus: 2 Cor. 612; Gal. 312; Eph. 312; Phil. 200; Col. 300; 2 Thess. 180; Heb. 750; 1 Tim. 250; 2 Tim. 180, and Titus, 96.

The stichometrical arrangement of poetical books I have seen in Greek, Hebrew, Latin, and Ethiopic manuscripts. In the Syriac it is implied, as in the Psalms in the English Prayer-Book, by the punctuation, but also indicated by the figures prefixed to each Psalm, thus: Ps. i. is said to have 14 *pethgomé* (i. e. *stichoi*); Ps. ii. has 28; Ps. iii. has 17; Ps. iv. has 20; Ps. v. has 27, and so on.

The old Syriac version frequently gives the number of *pethgomé* (*stichoi*) in a book. Thus at the end of the following books we have the figures appended: Genesis, 4590; Exodus 3626; Levit. 2454; Num. 3521; Deut. 2793. The last is followed by the sum of the whole in the Pentateuch. Job has 2553, and Josh. 2167. There are still other divisions in these seven books. Genesis is divided into two sets of sections, one of 34 and one of 78. Of the former, Exod. has 26; Levit. 20; Num. 36; Deut. 20; Job 16, and Josh. 18. These are numbered separately for each book, and continuously for the whole seven, making in all 169. The other divisions are only numbered for each book thus: Gen. 78; Exod. 44; Lev. 20; Num. 26; Deut. 28; Job 14, and Joshua 19.

As the ancient divisions of this venerable translation have seldom or never been fully described, let me add that the New Testament is divided into lessons for stated days, and shows no trace of chapters and verses. The portions or lessons are these: Matt. 77; Mar. 43; Luke, 76; John, 53; Acts, 69; Rom. 27; 1 Cor. 27; 2 Cor. 19; Gal. 10; Eph. 11; Philip. 7; Col. 7; 1 Thess. 6; 2 Thess. 1; 1 Tim. 6; 2 Tim. 5; Tit. 2; Phil. 1; Heb. 22; James, 6; 1 Pet. 7; 2 Pet. 2; 1 John, 6; 2 John, 1; 3 John, 1; Jude, 1; Revelation not divided.

The divisions in the Hebrew books were usually determined by the parallelism of poetry, and the sense of prose. The Pentateuch has two sets of divisions peculiar to itself. Cardinal Hugo has the credit of dividing the Latin Bible into chapters such as we use, and of subdividing these chapters by means of letters at equal distances in the margin. This was in 1248. In the fifteenth century, we are told that Rabbi Nathan divided the Old Testament into verses, and in 1551 Robert

Stephens gave the world a New Testament with the verses as in actual use.

I will not prolong my notes, but close with a reference to Scrivener's *Introduction to Criticism of New Testament*, pp. 44-60; and Suicer's *Thesaurus* (s. v. *stichos*, more particularly) for curious and valuable information. Mr. Scrivener gives a table of ancient and modern divisions of the New Testament, which is very useful, but might be enlarged.

B. H. C.

BY AND BY.

(3rd S. viii. 348.)

Dr. Richardson says, "No attempt has yet been made to account for this phrase," yet he himself a few lines further down quotes from Tyrwhitt's *Notes on Chaucer* a hint which, followed up, seems to give a clue to the origin and development of the phrase. In the "Romaunt of the Rose," 4577, occurs the following passage:—

"He said, 'In thanke I shall it take,
And high maister eke thee make,
If wickednesse ne reve it thee,
But soone I trow that shall nat bee.'
These were his wordes *by and by*,
It seemed he loved me truly."

Here it evidently means "distinctly," or, as we should now say, "one by one." By (one) and by (one).

In the "Knight's Tale" also—

"And so befell, that in the tas they found

Two yonge knyghtes liggig *by and by*."

Here the meaning is similar—"one by one." "One by one" naturally leads to the idea of order, regularity, continuousness. In Robert Brunne we read—

"The chartre was read on hi in Westmynstere and schewed,

Ilk poynte *bi and bi*, to lered and to lewed."

Here this latter idea is fully expressed.

In the following passage from Stowe, the phrase is still further developed:—

"We are all like to be utterly undone and destroyed for your sake; our houses shall *by and by* be thrown downe upon our heads," &c.

Here "by and by" is somewhat ambiguous. It may be understood to mean one by one, or continuously, or very soon, or in our modern sense of "in a short time." Previous to Stowe's time, in the sixteenth century, the meaning was evidently "at once," "immediately." Our translators of the Scriptures in that century employed "by and by" as the equivalent for *statim* and *pariter*. This runs through not only our Authorised Version, but those of Tyndale, A.D. 1534; Cranmer, 1539; Geneva, 1557; and Rheims, 1582.

* These passages are all quoted by Richardson.

In Wickliff's version, the same words are rendered by *anon*, "on one" or "in one" (moment, understood.)

It must be remembered that anciently the word *one* was not pronounced as at present "won," but as the letters express, "one," to rhyme with "stone." By one and by one would therefore easily slide into "by and by," leaving out the last syllable.

In explanation of the process by which a phrase first signifying distinctness, order, arrangement, and then instant action, should degenerate into the signification of postponement and delay, we have some analogies in other tongues. The French phrase "tout de suite" has followed the same course as our own just mentioned. Its original meaning is, "one after the other." Then it came to signify directly, immediately; whilst at present every *habitué* of a French restaurant is aware that "tout à l'heure" and "tout de suite" may fairly be rendered in English "by and by."

The origin of many of the adverbs expressing quickness and immediate action is a curious study. The word *subito*, rendered by our translators "by and by," signified originally a straight line or course, then continuity; and, transferred metaphorically from space to time, was applied to continuous action. So of the Latin equivalents, *protinus* meant originally straight along or forwards; *statim*, on the spot; French, "*sur le champ*"; *continuo* meant in an uninterrupted line, like Ger. *unmittelbar*, or our own *immediately*, without any break or interference. The German *bold*, which is used in the same sense, is our own word *bold*, and is not found in Old German in the modern sense of quickly. What is done boldly is usually done quickly, and hence the change of application and meaning.

J. A. P.

Sandyknowe, Wavertree.

MS. COPIES OF THE ANCIENT ITALIC VERSION OF THE BIBLE.

(3rd S. viii. 351.)

The *Codex Veronensis* appears to have been known to Blanchinus long before the publication of the *Evangelium Quadruplex* (Romæ, folio, 1749, not 1748).

"Annus jam agitur xv, ex quo . . . auctor mihi fuisti, ut Codicem illum . . . Bibliothecæ . . . Capituli Veronensis . . . typis ederem, atque illustrarem . . . Descriptionem tamen Codicis Evangeliarum Veronensis . . . heic non attexam, quoniam liber ponet vos est," &c. (Blanchini *Epistola ad J. F. Musellum, S. Veron. Eccles. Canonici Archiepiscopatum. Prolegomena*, fol. 89.)

As to the *Codex Vercellensis*, Blanchinus says,

"Ego divinæ providentiæ ductu felici faustoque a Doctissimo . . . Viro S. Marchione Maffeo . . . anno 1726 . . . edoctus fueram Vercellis exstare Codicem Evangeliarum tantæ vetustatis, ut Veronensem nostrum . . . (quem

tunc in aedibus Capitularibus a me primum exscriptum usque ad annum 1782. quo Romam veni, semper des socium, & tanquam contubernalem habui," &c. (*Proleg.* fol. 65.) "Cl. Mabillonius, To. 1. *Itineris Italici* . . . de nostro Codice Vercellensi hæc scribit," &c. . . "Doctissimus quoque Montfauconius die xxi. Maji Vercellam ivit, atque Eusebianum Codicem in *Diario Italico* . . . ita descripsit," &c. (*Proleg.* fol. 64.)

To the Cardinal Bishop of Brescia, Blanchinus writes:—

" . . . Cl. Viro Philippo Abbati Garbellio Patris Brixiano Præposito Ecclesiæ Pontis vici . . . maximam gratiam habenda est . . . qui . . . suam industriam in e totam contulit, ut e Regio Monasterio S. Julii insignem illum Codicem Evangeliorum . . . primum omnium erant, exscriberet, atque illustraret," &c. (*Evangel. Quadruplex* fol. cdlxxvii., *Proleg.* fol. 2-46.)

And Garbellus to Blanchinus:—

"Mabillonius ipse in itinera, quod per Italiam instituit, cum Brixiam inviseret, omnes hæc vetusti *Evi* reliquias clam habuit; nemine e nostratibus faciem præferente." (*Proleg.* fol. 5.)

In the *Prolegomena*, "D. Joh. Martiansy . . . in edit. Vulgat. Evangelii sec. S. Matthæum, descripti ex Codicibus Corbejensi, & San-Germansensi," &c. (fol. 55, 56), he says:—

"Unum, vel duos profero testes V. C. F. Demarès, et Stephanum imprimis *Bahuzium*. . . . Is ergo usu et volutatione innumerabilium MSS. codicum . . . Bibliothecæ Colbertinæ subactus, Corbejensem . . . Matthæi codicem ante octingentos annos scriptum esse mihi concessit." "Dixi conservatos fuisse codices nostros in Monasteriis insignioribus . . . Priorem enim codicem MS. celebre Monasterium Antiquæ Corbejæ in Francia servavit. Alterum superstitem nobis tribuit Monasterii hujus sancti Germani a Pratis Bibliotheca. Ambo hodie adservantur in eadem Bibliotheca."

JOSEPH RIX, M.D.

WHIG AND TORY: ORIGIN OF THE TERMS.

(1st S. iv. 57, 164, 281, 492; vi. 520; x. 482; xi. 36; 2nd S. iii. 486; viii. 413.)

According to all your correspondents, the terms *Whig* and *Tory* originated in broils social as well political, and eventually served to distinguish the supporters of the rival Houses of Hanover and Stuart. But the occasion which gave rise to these designations, are variously assigned to different periods. MR. FRANCIS CROSSLEY—who traces the use of the name "*Whiggammore*, or big-saddle thieves," to the effect of the border wars—states that it was transferred during the Civil War, and applied by the King's party to their opponents (iv. 164). This derivation, which appears to be sanctioned by Sir Walter Scott (x. 482, *Of The Lay of the Last Minstrel*, notes^o), is given in

"The vocation," says Scott, "pursued by our ancient Borderers, may be justified on the authority of the most polished of the ancient nations;" and he refers to Thucydides, i. 4. "This in effect is the account given us, of the same disposition of the old Germans, by Cæsar: '*Latrocinia*,' says he, '*nullam habent indolentiam, quæ extra fines cujusque civitatis sunt.*' And the reason ap-

Burnet's *History of his own Time*, vol. i. p. 43; where it is stated that the second application to the enemies of the Court occurred in 1648, and is inserted in Johnson's *Dictionary*, and by Kirkton in his *History of the Church of Scotland*. These etymologists, Johnson and Kirkton, find the first use of the word in the traffic between the Highlanders and Lowlanders. But MR. DAVID STEVENS adds (iv. 281), that Roger North, and the historians Laing and Lingard, were of opinion that the original Scotch Whigs were called so from the word *whig* being vernacular in Scotland for sour whey, which was a common drink with the people: compare the extract, from the *Mémoires des Trevoux*, which I have subjoined. By others it is derived from the initial letters in "We hope in God" (2nd S. iii. 486; viii. 413).

The word *Tory*—which, according to Burton (*Cromwellian Diary*) and Johnson, is said to be the Irish word *toire*, i. e. give me; according to Lingard *toringham*, to pursue for the sake of plunder, and which signifies the most despicable savages among the wild Irish, "Tories and wild Americans" (vi. 520)—was, according to North, transferred by the Exclusioners to the Yorkists (iv. 281); but Lingard traces the name to certain parties in Ireland, who refused to submit to Cromwell (iv. 492). This opinion is supported by Rapin. The Cavaliers, who in the reign of Charles II. occupied the lands of the Whigs, were consequently called Tories, or brigands (xi. 36).

In the *Mémoires pour l'Histoire des Sciences et des Beaux Arts*, par Trevoux, Jan. 1703, there is a review of *Lettres, Mémoires, et Actes concernant la guerre présente*, containing the following remarks, p. 427:—

"On trouvera à la page 74, l'explication de ces deux mots si repetez dans les nouvelles d'Angleterre, Wighs et Thoris. Wigh est un terme Irlandois qui signifie petit lait: et Thoris signifie dans la même langue un voleur. Sous le règne de Charles II, ceux qui tenoient le parti de la Cour en Irlande appelloient leurs ennemis Wighs; marquant par ce nom l'état misérable où ils étoient réduits. Cachez dans les montagnes sans autre nourriture que du petit lait, ces malheureux traioient les partisans de la Cour de Voleurs, Thoris. Aujourd'hui ces noms distinguent deux factions qui partagent le Parlement d'Angleterre; la faction des Presbyteriens porte le nom de Wighs, la faction de l'Eglise Anglicane porte celui de Thoris. Le Prince d'Orange étoit à la tête des Wighs, ils dominoient sous son règne. Aujourd'hui les Thoris ont le dessus."

BIBLIOTHECAR. CHEETHAM.

appears from what he had just told us: "in pace, nullas est communis magistratus; sed principes regionum atque pagorum inter suos jus dicunt, controversiasque minuunt," *De Bello Gall.* l. vi. § 21.—Hurd's *Lectures on Chivalry and Romance*, Works, vol. iv., Letter iv.

LORD HAILES (3rd S. viii. 175.)—SCOTUS is not perfectly correct when he says that "Lord Hailes is represented, through his daughter, by Sir James Fergusson, Bart., of Kilkerran, M.P. for Ayrshire." Sir James is indeed the legal representative, or heir general; but the actual, real, ostensible, representative is his younger brother Charles Dalrymple, Esq., of Hailes. Both gentlemen are the sons of the late Sir Charles Dalrymple Fergusson, of Kilkerran and Hailes, Baronet, whose mother was the second daughter of Lord Hailes. The elder daughter, Miss Dalrymple of Hailes, died about thirty years ago, when Sir Charles succeeded to the estate. The last male representative was Sir John P. Dalrymple, of Hailes, Bart., who seems to have been a cousin, or a nephew, of Lord Hailes; and to have got nothing but the title, and who died in or about 1839. Mr. Dalrymple is my next neighbour, though a mile distant: for my windows look into New Hailes Park, which contains the family mansion of these Dalrymples, five miles east of Edinburgh. The estate of Hailes, from which they take their distinctive addition, is in East Lothian, fifteen miles further east. It contains the remains of an old castle, formerly the residence of the notorious James Hepburn, Earl of Bothwell, Duke of Orkney, &c. V. S. V.

THOMAS VINCENT (3rd S. viii. 391) was elected from Westminster School to a scholarship at Trinity College, Cambridge, 1617; matriculated March 28, 1618; B.A. 1621-2; Fellow 1624; M.A. 1625; B.D. 1632. We suppose that he died about 1641. He has verses in various University collections, 1623 to 1631.

C. H. & THOMPSON COOPER.

Cambridge.

SIR HENRY RAEBURN (3rd S. viii. 235, 278, 315.) Great pressure on my time has prevented my looking further into the Raeburn question till now. I cannot at present throw any light upon the Leslies, or say how they acquired Deanhaugh, afterwards called St. Bernard's. My impression was, that the whole of the Dean property belonged to the old family of Nisbet, raised to the baronetage 1660, now extinct in the male line; but represented on the female side by the Riddells, late of Granton. One member being the late talented and well-known antiquary, John Riddell, who is buried in the Dean Cemetery, which was carved out of the property long held by his maternal ancestors.

Though Raeburn's father was a tradesman, it has been supposed he was descended from the old family of Raeburn, or Ryburn, of that ilk.

The Raeburn monument, referred to by Sr., has long since been removed from the West Kirk, and was replaced by a new one bearing the simple words upon it: "Henry Raeburn, St. Bernard's,

1792." The old one had a Latin inscription upon it in memory of his eldest son Peter, which will be found in Duncan's *Epitaphs*, and which may be translated thus:—

"Sacred to the memory of Peter Raeburn, eldest son of Henry Raeburn and Anne Edgar, who (distinguished for the gifts of understanding, and adorned with modesty of disposition; dear to all his friends, but greatly beloved by his parents, to whom he never caused grief, nor even the least uneasiness except when they bitterly mourned him snatched away in the flower of youth, in the seventeenth year of his age, alas too soon!) reached his latest day the 6th of February, A.D. 1798."

The family of Vere, formerly written Weir, late of Stonebyres—whom Sr. intimates Raeburn, through his wife, was connected with—were undoubtedly of ancient lineage; and are now, I apprehend, represented by Mr. Hope Vere, the property of Stonebyres being possessed by General Monteith Douglas, C.B.

W. R. C.

Tweedside.

DUTCH EPITAPH: THE LEARNED PIG (3rd S. vi. 513; vii. 141.)—Miræus gives a brief memoir of Pighius, and two epitaphs; one, ascribed to Jo. Latomus, is the second quoted by Burman; the other confirms Paulus Jovius, as to Pighius's want of beauty. It is—

"MYRTEI,

"Qui extremâ Batavum profectus orâ, non bello ore, animo, sed omniumque præclaris studio scientiarum, pro republicâ et optimâ Quiritum sede, acer stetit hostis in Lutherum, Albertus jacet hic. Sacrum sepulchro datus, maxime Pontifex, et undam."—*Elogia Illustrum Belgii Scriptorum*, p. 56. Antwerpæ, 1602.

W. D.

PASSAGE IN LOCKE (3rd S. viii. 203.)—K. R. C. will find this thought expounded and illustrated in Isaac Taylor's *Physical Theory of another Life*. NEWINGTONENSIS.

GILRAY'S "SALUTE" (3rd S. viii. 351.)—Perhaps the following hints may help SEBASTIAN to identify who are the officers represented in this caricature. That they are portraits no one can doubt. The "Salute" was published July 10, 1797; and it is clear from the standard which the ensign is carrying, that the officers belonged to the fifth company of the Coldstream Guards. G. S.

LORD PALMERSTON (3rd S. viii. 443.)—The first time that I can find Lord Palmerston represented in *Punch* with a sprig of myrtle (?) in his mouth, is in No. 708, Feb. 1855, immediately after his taking the "supreme command"; but I imagine that the twig was intended not to refer to his being Premier, but to his fighting qualities, a symbol of his "being game." (See the costermonger in the Cartoon of No. 684, &c. &c.)

Mr. Toots's Game Chicken always had a wisp of

straw or a twig in his mouth. Game and the fancy were his sentiments. JOHN DAVIDSON.

P.S. Looking at No. 710 of *Punch*, the reason of the twig in Lord Palmerston's mouth is most evident. The cartoon represents "A set-to between 'Pam, the Downing Street Pet,' and 'the Russian Spider.'"

As an answer to a question, it would be difficult to offer anything more irrelevant than the quotation from Mr. Grocott's *Index* (3rd S. vii. 443.) There are numberless sketches in *Punch* representing Lord Palmerston under ludicrous disguises, in which the display of any "ensign of supreme command" would have been utterly out of place, and would have annihilated all the point and fun of the caricature; and yet in these sketches the flower or bit of straw still figures. My query (3rd S. viii. 389) is a very plain one, and there must be thousands of persons competent to answer it in a plain manner. J.

WARDE (3rd S. viii. 334.)—There is a portrait of Sir Patience Ward in Merchant Tailors' Hall. See Brayley and Nightingale's "London and Westminster," *Beauties of England and Wales*, vol. ii. p. 381; also, Herbert's *History of the Twelve Great Livery Companies*, vol. ii. p. 476. At p. 474 Herbert states that the picture was painted in 1669, which would be eleven years prior to Ward's mayoralty. But this is at variance with the date given at p. 400, where the resolution of the court is quoted under 1688. This latter date seems the more probable. R. S. Q.

"There is a portrait of Sir Patience Ward in Merchant Tailors' Hall. This portrait was painted by order of the Court of Assistants, 11th July, 1688, inscribed 'A worthy benefactor.'"

I extract the above from the MS. Collections relating to the Lord Mayors of London, by the late Samuel Gregory of the Lord Mayor's Court Office. J. J. HOWARD.

Greenwich.

QUARTERINGS (3rd S. viii. 238.)—I know of no reason why all the sons of the heiress B. should not bear all the quarterings to which she was really entitled, those of C. and D. among the rest. I do not understand that any apportionment of the property would, of itself, affect the right to quarter the full arms of the heiress B. In case she had by will directed that certain of her sons should take certain estates, certain names, and certain arms; then an application to the College of Arms would have to be made to enable them to do so. But this arrangement would be a departure, though a legalised departure from the ordinary heraldic rule. P. P.

POYLE ARMS (3rd S. viii. 332, 426.)—The coat of John Poyle of Hampton Poyle, and of Poyle in Guildford, was, Gu. a saltire, ar. within a bordure

of the second, charged with eight hurts (Harl. MSS. 2087. 82); that of his wife, Elizabeth Banastre, Ar. a cross sarcelly, sa. (Inq. 2 Hen. VI.) In *Gent. Mag.* 1808, p. 810, will be seen an interesting account of this ancient family, formerly called De la Puille. H. M. VANE.

Eaton Place, S.W.

FERMOR PEDIGREE (3rd S. viii. 309, 424.)—In Baker's *History of Northamptonshire*, vol. ii. 142, will be found the pedigree with ample notices of this family, supplemented with copies of inscriptions on numerous tablets in the church. Sir Philip Hobby or Hoby appears to have married Elizabeth, daughter of Sir Walter Stonor, Knt., but Katherine, daughter of Sir George Fermor, married Edward Hobby of Hales, co. Gloucester. (Harl. MSS. 1094, 167; 1184, 163.) Sir William Fermor was created Baron Lempster of Leominster. H. M. VANE.

Eaton Place, S.W.

C. N. will find an elaborate pedigree of Fermor, Earl of Pomfret, in Baker's *Northamptonshire*, vol. ii. pp. 142-3.

The title of Lempster was taken from Leominster, co. Hereford.

In an illuminated pedigree of the Hoby family, prepared at Heralds' College, and certified and attested by Dethick, Garter, and Camden, Clarenceux, July 10, 1598 (now in my possession), Sir Philip Hoby is stated to have died without issue. His wife was Elizabeth, daughter of Sir Walter Stonor, Knt. B. W. G.

In reference to the letter of MR. TURNER of Oxford, stating that the ancient family of Fermour is now represented by the Ramsdens, I beg leave to say that Beville Ramsay and Edward Ramsay, Esqs., of Croughton, Northamptonshire, are the present representatives of the Fermours—formerly of Somerton, Oxfordshire, where a fragment of their ancient mansion yet remains in the shape of a decorated window, in a field called the Park, belonging to the Countess of Jersey. The adjacent bowling-green has of late years been used, I am told, by croquet-parties; at all events it is perfect, and well suited for the modern modification of an ancient pastime. In the 14th & 15th Henry VIII. a Fermour, of Somerton, was one of the "Commyssioners auctorized by the Kyng to collect a Subside wⁱⁿ the Counte of Oxford, granted to our said Sov'en lorde Kyng at the last Parliamente." It appears from a record, that he, with two others, had authority for "sessyng" this subsidy throughout the Hundred of Powghley (now spelt *Ploughley*), in Oxfordshire.

WILLIAM WING.

Steeple Aston, Oxford.

P.S. The Fermour aisle of Somerton church is screened out, and locked up from the body of the church. More than half a century ago, my father

attended there at the funeral of one of the Fermours, attracted by curiosity only. At the conclusion of the service, and upon the retirement of the mourners, as the spectators thronged round the vaults, a person, presumed to be a priest, pushed through the throng, threw some water from a small bottle on the coffin, uttered a short prayer in Latin, and hastily disappeared.

COPEs (3rd S. viii. 371.)—I saw the copes at Westminster Abbey about two years ago. Leave was obtained from one of the canons. H. A. W.

BECKFORD'S "LIVES OF EXTRAORDINARY PAINTERS" (3rd S. viii. 287) was a *jeu d'esprit*, written by him in his seventeenth year. The old mansion at Fonthill, since destroyed by fire, possessed a fine collection of paintings, which the housekeeper was directed to show to applicants; but she often told descriptions of the painters: and the stories which the painters were said to represent obtained from her vivacity so many additions and amplifications, that the definitions by this cicerone were often ludicrous in the extreme. Young Beckford therefore, to methodise and assist her memory, wrote these Lives, which she received from her youthful master, as gospel; and after descanting on Gerard Douw, would add the particulars of that artist's patience and industry in expending four or five hours in painting a broomstick. There were other extravagancies, all of which she religiously believed; and a few copies were printed in 1780 to confirm her belief; hence the rarity of that small volume. Beckford, in after life, spoke of it as his *Blunderbussiana*.

J. H. BURN.

JUDGES RETURNING TO THE BAR (3rd S. viii. 386.)—J. M., in your number of Nov. 11th, is mistaken in saying that Lord Grange's case was "a singular instance of a judge taking his place at the Bar, after having sat on the Bench." Pemberton, who as Lord Chief Justice of the King's Bench presided at the trials of Russell and Sydney, was removed from that office; and was afterwards Counsel for the accused in the trial of the Seven Bishops.

HIBERNICUS.

Edinburgh.

HUMAN SKIN TANNED (3rd S. viii. 404.)—It is well known that the doorkeeper of the Anatomical Class Room in the College of Edinburgh used to carry a pocket-book made from a tanned piece of the skin of Burke, the wholesale murderer, who was executed in that city in January, 1820. The writer of this note has seen the precious relic.

G.

Edinburgh.

THE JANIZARIES (3rd S. viii. 387.)—The creation of the formidable corps of Janisaries is attributed to the Sultan Amurath (meaning, I

presume, Murad); whereas the institution of the armed force of Christian renegades belongs to the reign of Urkhan, the successor of Osman, founder of the Ottoman Empire. Aladdin was brother, and also Grand Vizier, of Urkhan; and it was he who, in concert with a relative named Kara Khalil Tschenderah, drew up the plan for the creation of the *Yeni-Tscheri* ("new troops"), which name has been changed by European historians into *Janissaires* and *Janizaries*. The quotation from White's *Account of the Turks*, which you gave in the above note, said that, "according to tradition, the first kettles issued to the Janizaries were similar in form to those used by the *Bektashy dervishes*, and were presented to the different odas by Mahomet II. when he led them to the attack on Constantinople." But so far from this statement being accurate, the kettle became an "institution" at the date of the creation of the corps; and it was in reference thereto that the colonel was named *Tschorbadji-baschi*, or "head soup-maker;" and the major was called *Aschtschi-baschi*, or "head cook."

GEORGE W. M. REYNOLDS.

41, Woburn Square, W.C.

CHARLES BUTLER (3rd S. viii. 371.)—I may inform your correspondent that I left Cheam School in 1803 or 1804, at which time the head master, the late excellent Rev. William Gilpin, retired to the living of Pulverbatch, in Shropshire, on the presentation of a pupil, the late Lord Kenyon, and was succeeded at Cheam by the Rev. — Wilding. Although more than sixty years ago, I have the most perfect recollection of Charles Butler, even of his personal appearance; rather short, stout, of florid complexion, of quiet and gentle manners, and, as a contrast to others, had entitled himself to the respect of the unruly urchins whom it was his duty to instruct in the first rudiments of writing, the formidable mystery of the multiplication table, and the progressive rules of arithmetic; and also of those boys who were preparing for the University, the more advanced teaching of mathematics, for which he was supposed to be perfectly qualified. As he did not lodge in the house, I never knew what were his domestic relations. We were led to believe that in his earlier days he had served in the navy, but in what capacity, or under what circumstances he had left and become an usher at Cheam, we were all strangers. He used to relate to the boys that he was an eye-witness to the catastrophe of the sinking of the Royal George at Spithead; that he had been refused by his superior to accept an invitation on board the Royal George on that very day; and whilst afterwards meditating with feelings of disappointment, and with his eyes fixed on the ship, she was suddenly seen to heel over, and, to the consternation of the beholders,

rapidly to disappear. On a holiday we often had a ramble on Banstead Downs, and when Butler accompanied the younger boys he was usually provided with a telescope of rather antique appearance, we judged to it be a relique of former days, but with which its owner used, with much good humour, to indulge the boys with a view of St. Paul's. I well remember the publication of his volume upon Algebra, but whether from disinclination or incapacity, or from both, I question much whether the copies circulated in the school ever found a student qualified to give an opinion upon its merits. G. B.

MILITARY QUERIES (3rd S. viii. 332.)—1. The 8th and 9th Dragoon Guards must be a misprint for 8th and 9th Dragoons, as there have never been more than seven Regiments of Dragoon Guards.

2. In respect to "the Irish Army Lists of the last few years before the *Repeal* of the Union," it may be remarked that such an event has happily not yet occurred, and can only exist in some heated Fenian's imagination. "*Repeal*" is a dream of the past. The War Office Army Lists have always contained the regiments in Ireland, before and since the *Union*.

3. There was a regiment in 1796 numbered the 117th, of which the Hon. Fred. St. John was Colonel. It was raised in August, 1794, and reduced in the following year.

4. The Queen's German Infantry was numbered the 97th Queen's German Regiment on Jan. 9, 1805. On the 95th being made the "Rifle Brigade" in February, 1816, and removed from the numbered regiments, the 97th became the 98th, and was disbanded as such at Limerick on Dec. 10, 1818. The regiment of Lowenstein was never on the army establishment. It was serving in the West Indies in 1796, and then consisted of two battalions. This corps was sometimes designated Lowenstein's Yagers, and appears to have existed until 1802.

The regiment of Hompesch, known as "Hompesch's Mounted Riflemen" was raised by Ferd. Baron Hompesch, and placed on the establishment in October, 1796. This corps served in St. Domingo and Egypt. In consequence of the reduction occasioned by the Peace of Amiens, it was brought over from Ireland to Portsmouth in August, 1802, for disbandment.

THOMAS CARTER.

Home Guards.

HORACE GUILDFORD (3rd S. viii. 392.)—I recollect when a boy reading with a similar interest to Mr. MATTHEW COOKE, *The Parterre*, and in it the "Manorial Archives," by Horace Guildford. To one story in particular, "*The Scourged Page*," I owe my acquaintance with Wensleydale, in the North Riding of Yorkshire, for it was the means

of my setting off on a knapsack ramble to that charming dale. The attractive and romantic scenery in the vicinity of Richmond is graphically described, and the many objects of interest with which Wensleydale abounds, as Middleham and Bolton castles, where the scene of the "Scourged Page" is laid. Aysgarth Force and Jerveaux Abbey are mentioned, but the whole story is evidently the production of one who was very well acquainted with that part of the noble county of York.

OXONIENSIS.

THOMAS R. BARLOW (3rd S. viii. 348.)—The REV. DR. BARLOW, who made inquiry some time ago for Thomas Richard Barlow, of Lancashire, begs to offer his due thanks to P. J. for Wickham and Barlow families. Although not sure of the trace, it is remarkable that his father once saw a genealogy belonging to a relative who was one of the Loftus family, in which there was a trace to William of Wickham.

WICKHAM FAMILY (3rd S. viii. 348.)—I have only lately come upon the copy of the inscription on the tomb of Annabella Scott, and think it well to point out two mistakes in the inscription itself: 1, the baptismal name of Wickham, Dean of York, was *Tobias* and not *Thomas*; and, 2, his grandmother was *Anthonia*, and not *Antonia*. It is singular that whilst the grandfather and great-grandfather of Mrs. Scott are given in the inscription, no mention whatever is made of her father. He was Henry Wickham, a captain in the royal navy, married to Margaret Archer of Barbadoes, and died Nov., 1735. Besides Mrs. Scott he had two other children, a daughter and a son, Henry, Fellow of Trinity College, Cambridge, rector of Guisely, co. York, and chaplain to the Princess of Wales. He was father of Lieut.-Col. Henry Wickham, father of the Right Hon. William Wickham, who died Oct. 22, 1840, leaving one son, Henry Louis, who died Oct. 27, 1864, leaving three children, of whom the eldest is

WILLIAM WICKHAM.

P.S. A pedigree of the family of Wickham will be found in the *Collectanea Topographica et Genealogica*, vol. iii. p. 369.

WILLS OF THE SEVENTEENTH CENTURY (3rd S. viii. 353.)—If DEVONIENSIS had given his habitat, and the name of the testator, it is not unlikely but that some good-natured reader of "N. & Q." might, before he sees this, have sent him the very *locus in quo*. All wills are of easy access in the diocesan probate courts.

H. T. E.

ROMAN CATHOLIC GENTRY OF LANCASHIRE (3rd S. viii. 252.)—The principal seats of the families named in Peck are as follows, but it does not follow that the head of the family is the party intended. In the case of Nelson and Sherborne it

is clearly not so: Ornell of Turton; *Houghton, query of Hoghton; Trafford of Trafford; *Ashton, many families of; Thornborrow; Forth of Swindley; *Bold of Bold; *Rigbie of Harrock? or Preston? Hodgson; *Markland of Wigan Wood houses; Halliwell; Thompson; Nelson of Fairhurst; Gerard, many families of; Sherborne of Stonyhurst; Sanupe; Bishopp; Mildmore; *Chisnall of Arley; Anderton of Euxton; Nelson, Sherborne, Firth. Thornborrow, Hodgson, Halliwell, Thompson, Sanupe, Bishopp, and Mildmore, are I fancy, extinct. Some of them were never families of note.

I cannot refer to the lists of 1633 and 1655; but numbers of staunch Protestants had to compound for their estates in the Cromwellian times.

P. P.

HARROGATE (3rd S. viii. 172, 238.)—In addition to the works on Harrogate, is one entitled *Modern Manners; or, A Season at Harrogate*. A tale in 2 vols., written towards the close of the last century. I cannot give the exact date; it is about 1797.

L. R.

ATTORNEY-GENERAL NOY (3rd S. viii. 405.)—I am obliged to P. W. TREPOLPEN for noticing my queries; but unfortunately in correcting me he has fallen into error himself. He says "the estate of Camanton, in Ryder, belonged to this family," instead of saying Camanton in Mawgan, in Pyder. He states, "the family that lived at Pendrea was the only one of the name of Noy in Cornwall." If this was the case, why does he tell us in the following paragraph that "there are several Noy's in Penzance, Gulval (Gulval), and St. Just." TREPOLPEN further observes, that "the name is not nearly so uncommon as PENDREA supposes." I still maintain that the name is extremely rare. It is uncommon so far as to be confined, with but one exception, to a particular locality. There are five farmers in Cornwall named Noy; three in Gulval and two in Madron. They are all more or less related, and live within a radius of six miles. The list of burgesses for Penzance does not contain a single Noy. How then can there be several Noy's in Penzance, Gulval, and St. Just? Humphry Noy, the attorney-general's second son, and eventually heir, had a son and three daughters. Hale, in his *Cornwall*, says the attorney-general had a grandson.

W. PENDREA.

THE DREAM OF THE GERMAN POET (3rd S. viii. 370, 424.)—I have not the works of J. P. Richter, or I would attempt a translation of the desired poem, if it really was his. But I have Schiller's poems, and I have just translated his piece entitled *Die Grösse der Welt*, which I strongly suspect formed the groundwork of the beautifully

* I have put an asterisk to such as are Protestant now.

expanded "Dream" which appears in the "Orbs of Heaven," and is very likely to have been the composition of a dreamer like De Quincey. As Schiller's poem may interest the readers of "N. & Q." I forward it for insertion:—

"THE IMMENSITY OF THE WORLD.

"O'er the vast world, which erst from chaos sprung,
At the Creator's word, thus wondrous hung,
On the wind's wings I fly, and reach the strand
Of its wide rolling ocean: there I land,—
Cast my firm anchor where no tempest blows,
And its fixed boundary creation knows.

"Stars I there saw already young arise,
A thousand years to travel through the skies:
Saw them to their attractive term advance,
With playful movement, and with joyous dance.
I looked with aching eyes confused around,
The space was vacant:—not a star was found!

"Farther to wing my course to realms of night,
I steer more boldly with the speed of light;
With dreary mists above me in the sky,
Systems of worlds, swift streams I hurry by,
Torrents and floods about me, ever new,
Rush on, the daring wanderer pursue.

"But see! a pilgrim treads the lonely way,
And quickly meets me where I've dared to stray.
Soon with commanding voice, approaching near,
Cries: 'Stop! rash traveller, what seek'st thou here?'
I seek the shore where tempest never blows,
And where its boundary creation knows.'

"Stay, for thy course is vain, lo! endless space,
Boundless eternity eludes thy chase.
Pilgrim! beside me here let down thy wings,
Though eagle's deemed, they here are useless things.
Thy daring flight is but a phantom dream;
Spent and disheartened, cast thine anchor here.'

F. C. II.

CURIOUS CUSTOM IN IRELAND (3rd S. viii. 325, 402).—It was asked why, in Ireland, it is so generally the custom to turn the back of the hat, so as to wear it in front when a shower of rain comes on. A correspondent thinks the reason simple enough; and that the object is merely to save the front of the hat comparatively from rain. But surely this answer will satisfy no one out of Ireland. For the plan can answer only when Paddy has to meet the shower. If it drives against the back of his hat, he had better leave his hat as it was. But we are told that whenever a shower comes on,—and we presume from whatever quarter,—Paddy at once reverses the position of his hat, to preserve the front comparatively from rain; and that the reason is "simple enough." The answer attempted is certainly so. F. C. II.

PETTIGREW FOR PEDIGREE (3rd S. viii. 248).—I have met with "pettigrew" for *pedigree* in old books. I think in the curious rhyming pedigree of the Stauntons, in Thoroton's *Nottinghamshire* (the old edition), the writer calls it a "pettigrew" throughout.

P. P.

CARTHAGINIAN GALLEYS (3rd S. viii. 128, 175, 215).—MARCHMONT and T. J. BUCKTON seem not

to have seen an *Essay on the War Gallies of the Antients*, published nearly forty years ago by John Howell (not Holwell): a very ingenious polyartist, as he called himself, who was sometime janitor to the new Edinburgh Academy; and latterly a pensioner of the Trinity Hospital of Edinburgh, to which his polyartistic ingenuity had reduced him. He constructed the model of a galley, which he deposited in the Academy.

V. S. I.

NATHANIEL RICHARDS (3rd S. viii. 391).—He was matriculated as a pensioner of Caius College March 30, 1629; and proceeded LL.B. 1634.

C. H. & THOMPSON COOPER

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Popular Epics of the Middle Ages of the Norse-German and Carolingian Cycles. By John Malcolm Ludlow. In two Volumes. (Macmillan & Co.)

Years and years ago, when we saw for the first time the old folio *Heldenbuch* with its hundreds of quaint little woodcuts (of which the very identical blocks were afterwards employed to illustrate our own *Penny Histories*), did we long to know something of the North-German Cycles of Medieval Romance. But (like Mr. Ludlow) in vain did we turn to the volumes of Warton, Ellis, Ritson, Weber, De la Rue, Rosenkrantz, and numberless others—all were alike barren; and we were fain to pick out from a multitude of volumes, rich in bibliographical, philological, and antiquarian lore, what Mr. Ludlow here tells us pleasantly and effectively in two volumes, which have also the merit of being models of good taste on the part of the publisher. Those of our readers who know nothing of the *Popular Epics of the Middle Ages*—and we suspect they form a larger body than Mr. Ludlow is inclined to believe—will be well pleased with that gentleman's notices of the Norse-German Cycles,—of the Edda Legends, the Nibelungenlied, the Dietrich Legends, the Heldenbuch, the Horny Siegfried, the Legend of King Rother, and in addition, the Carolingian Legends, the Songs of Roncevaux and of Roland, and the Sub-Cycles: among others, those of Raoul of Cambrai, Gerard of Roussillon, William of Orange, Ogier of Denmark, &c. We trust that Mr. Ludlow's present contributions to Medieval Literary History will be received with such favour as to induce him to give us a volume on the Arthurian Cycle, and a supplementary one on the lesser Cycles of the Cid and the Crusades, of the Theological Epics, the Beast Epics, and the Classico-chivalrous Epics, such as those on the Siege of Troy, Alexander the Great, &c.

The Gothic and Anglo-Saxon Gospels in parallel Columns, with the Versions of Wycliffe and Tyndale; arranged, with Preface and Notes, by the Rev. Joseph Bosworth, D.D., F.R.S., &c., assisted by George Waring, Esq., M.A., &c. (J. R. Smith.)

It may almost be a question whether the present volume possesses greater interest for the divine or for the philologist. To the latter it must certainly be interesting, from the opportunity which it affords him of marking the gradual development of our language. The four versions of the Gospel, which are presented to us by the venerable Oxford Professor of Anglo-Saxon and his

coadjutor Mr. Waring, are—1. The Gothic, by Bishop Ulphilas; of whom it was proverbially said, among his countrymen, "Whatever is done by Ulphilas is well done." 2. The Translation in the Eighth or Tenth Century from the *Vetus Italica* into Anglo-Saxon. 3. The Version of Wycliffe, which is here given from the Oxford Edition of Wycliffe's Bible, printed in 1850 under the editorship of the Rev. Josiah Forshall and Sir Frederick Madden; which Dr. Bosworth pronounces one of "the best, most laborious, and accurate editions of any English author" he has ever seen. This text has, moreover, been collated with the original MS. in the Douce Collection. 4. The Version translated from the Greek by William Tyndale, from the first edition published in A.D. 1526; or rather from the very exact and beautiful fac-simile of it published by Mr. Fry in 1862. These, with a learned and instructive preface, and a few necessary notes, form a volume the value and importance of which need scarcely be insisted upon.

The Sham Squire, and the Informers of 1798. With a View of their Contemporaries. To which is added, Jottings about Irish Society Seventy Years ago. By W. J. Fitzpatrick. (Hotten.)

This is a reprint, greatly enlarged, of an interesting pamphlet published in 1859, and now extremely scarce. A more curious picture of Irish life than the original pamphlet, it would be difficult to conceive. The additions and supplements to the present reprints add even more to its interest than to its bulk. What a warning to Fenians is the story it contains, if they would but read it aright!

Fairy Land; or, Recreations for the Rising Generation. By the late Thomas and Jane Hood, their Son and Daughter, &c. With Illustrations by T. Hood, Junior. (Griffith & Farren.)

Strange Stories of the Animal World. A Book of Curious Contributions to Natural History. By John Timbs. With Illustrations. (Griffith & Farren.)

Messrs. Griffith and Farren are here catering for book-givers of very different tastes. For those who like children to revel in the riches of imagination, they present a volume which will delight the little ones who don't care to hear about this "work-a-day" world; while the volume on the Animal World, by Mr. Timbs—the most industrious and interesting of compilers—will delight those model children who like only what is "quite true," and may also contribute to awaken in all children that great good taste, a love for Natural History.

THE ARGOSY, a New Monthly, issued by Messrs. Sampson Low, promises to have a successful voyage. She is well freighted; one little poem, "Hermione," is alone worth more than the cost of the number.

LETT'S DIARIES, ALMANACS, AND CALENDARS FOR 1866.—These useful aids to all men of business, and indeed all lovers of punctuality and correctness, are now ready, in that variety of size, price, and arrangement, which commend them to the attention of all classes.

THE CHAPTER HOUSE, WESTMINSTER.—A meeting convened by the Society of Antiquaries, under the presidency of one of its most distinguished Fellows, the Dean of Westminster, and at which it is expected will be assembled a large body of gentlemen interested in Archaeology, will be held in the Chapter House this day (Saturday), at twelve o'clock, for the purpose of urging upon the Government to take the necessary steps for the preservation of this beautiful specimen of early art. Mr. Gilbert Scott, F.S.A., will read a short paper on the chief points of interest in the building.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

OUR CHRISTMAS NUMBER, for which we have already received some interesting communications, will be published on Saturday, December 10th.

G. B. B. If such are the arms of your family you are of course entitled to bear them.

GEORGE LOVE. Vide *Horace*, Cat. III. 22, 54.

ERRATUM.—3rd S. p. 431, col. 1, line 51, for "Thomas Watson Wentworth" read "Charles Watson Wentworth."

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LONDON, SATURDAY, DECEMBER 9, 1865.

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THE SOCIETY OF ANTIQUARIES.

THE PASTON LETTERS: THE CHAPTER HOUSE AT WESTMINSTER.

It is a good thing to see a venerable Society like that of the Antiquaries, which was incorporated upwards of a century since for the purpose of promoting "the Study of Antiquity and the History of former Times," coming forward when circumstances call for its interference, as the Society of Antiquaries has done in the past week, in the matter of the Paston Letters and the preservation of the Chapter House at Westminster.

The Paston Letters had, at the time of their publication, received as it were the *imprimatur* of the Society. The originals had been deposited in their library for inspection by the Members, among whom were some of the best Palæographers this country has ever seen. And as not a word of doubt, as to the genuineness of the Letters, was breathed by any of them, their authenticity was universally recognised.

When Mr. Herman Merivale published his "doubts," Mr. C. Knight Watson, the indefatigable Secretary of the Society—doubtless, with the cordial concurrence of the President and Council—felt that some action should be taken upon the matter by the Society; and he pressed upon Mr. Bruce the task of vindicating the authenticity of these valuable historical monuments: and for the same purpose, put himself in communication with Mr. Almack, who possessed important evidence as to their history. When the rumour of the discovery of the Originals of the fifth volume reached Mr. Watson, he at once communicated with Mr. Frere, who at his request kindly consented to submit such originals to the inspection of the

Society. They were accordingly exhibited on Thursday the 30th November: when, after Mr. Almack's Paper had been read by the Secretary, and Mr. Bruce had read his defence of these curious letters, Mr. Merivale frankly congratulated the Society and the country at large on the result of the doubts he had raised a short time ago; and said the appearance of the originals of the fifth volume from custody beyond all suspicion had virtually ended the controversy.

We hope, however, that this unanimity will not prevent the Society from adopting Mr. Bruce's proposal for the appointment of a committee to examine and report upon the authenticity of these Letters. This can now be done with advantage, and an important literary question set at rest. Whereas, if this opportunity be neglected, the doubts now so temperately advanced by Mr. Merivale, may be put forward by some one less candid, and less readily convinced than that gentleman; and when, moreover, there may not be a Mr. Frere disposed to exhibit the Letters, nor a Mr. Bruce to vindicate them with the same ability and success.

Again, on Saturday last, a most numerous and influential meeting of the Fellows of the Society and other gentlemen interested in Archaeology assembled in the Chapter-House at Westminster, on the invitation of the Society of Antiquaries, for the purpose of impressing upon the Government the duty of restoring and preserving that beautiful and interesting monument. The Chair was taken by the Dean of Westminster, a Fellow of the Society (to whom the President, Lord Stanhope, gracefully resigned it), and who gave a lucid and interesting sketch of the history of the building—a meeting-place of the House of Commons, which sat in that Chapter House for three hundred years; and then proceeded to show how that, for the last three hundred years, it had been used by the Government as the depository of the most important records of the kingdom. The Dean was followed by Mr. Gilbert Scott, who pointed out the chief architectural features of the building, &c. Various resolutions in support of the object of the meeting were then moved and seconded by Earl Stanhope, the Dean of St. Paul's, Mr. Bouverie Hope, Sir E. Head, Sir W. Page Wood, Mr. Tite, the Dean of Chichester, and Lord Lyttelton. Mr. Tite and Mr. Cowper fairly pointed out the difficulty which the Government would meet with, unless, when sustained, the building could be applied to some practical purpose; and various ingenious suggestions for its future use were made. But all were open to grave objections; and we believe, if this movement is to be attended with success, the promoters must urge it on the broad ground—and the real ground—that the Chapter House (which has been used and abused by the Government for three hundred years), is, as the cradle of the House of Commons, and so the cradle of the Liberty of England, an historical monument of the highest interest, which should be carefully restored and preserved: while its architectural beauties invest it with the additional claim of being a work of art calculated to educate and elevate all classes of the people.

This is a great national object; and as such, the various Literary and Antiquarian Societies throughout the country

should now come forward and promote it, by petitions to the House of Commons, and by urging the local Members to bring their influence to bear in support of such petitions.

Be the result, however, what it may, and we can scarcely doubt that the efforts now making will be attended with success, the present movement is highly creditable to the Society of Antiquaries.

Notes.

AUTOGRAPHS IN BOOKS.

1. *Gulielmi Neubrigensis Historia*, Antw., 1567, 8vo.—The volume is full of MS. notes; and on the title, in the same hand, occurs: "Nusquā tuta fides. Roger Twysden, 1625."

2. Sir Walter Raleigh's *Historie of the World*, 1614, folio.—With the autograph of his son, Carew Raleigh. While upon the Raleighs, it may be worth pointing out that, in the celebrated episode of Sir Walter throwing down his cloak before Queen Elizabeth at Greenwich, we seem to have an example of the old oriental and Scriptural practice. See Burder's *Oriental Literature*, i. 443.

3. Castaneda, F. L. de. *First Booke of the Discoverie and Conqueste of the East Indias*. Translated by N. L. 1582, 4to.—On the title is the autograph of [Sir] W. Ingleby, and his memorandum of the price paid by him, "pretio vj. vj^d." A second copy of the same volume is extant, having on the last leaf the autograph of Edward Blount—the same person probably who, with Isaac Jaggard, published the first edition of Shakespeare.

4. Basire (Isaac). *Sacriledge Arraigned and Condemned*. Second edition, 1668, 8vo.—A copy exists with Basire's autograph inscription: "For my honoured friend, Sir Richard Lloyd."

5. *Comedies, Tragi-comedies, &c., by Mr. William Cartwright*. London, 1651, 8vo.—With the book-plate of "Thomas Cartwright, of Aynho, in the county of Northampton, Esq. 1698." Early English book-plates with dates are of very great rarity. Was this Thomas Cartwright related to William? He appears to have been interested in the book, for the *marginalia*, presumed to be his, are numerous, if not very important.

6. *The Unkind Deserter of Loyal Men and True Friends*. [By Nicholas French.] *Superiorum Permissu*, 1676, 8vo.—On the fly-leaf there is this inscription: "This Booke belongs to y^e English Nuns of St Dominikes order in Bruxells. 1696."

7. Vilvain (Robert). *Theoremata Theologica*. Printed for the author. 1654, 4to:—

"For my noble friend, Arthur Trevor, Esquire—

This smal work, faithful Trevor, I give you.

But to few els, as a pledge of love most tru.

"Yors many waies obliged, ROB. VILVAIN."

8. Plumptre (Huntingdon). *Epigrammaton Opusculum*. 1629, 8vo. Presentation copy from the author, with the following inscription on the verso of the leaf before the title:—

"Medicinis Doctori Eruditissimo,
Nec minus Poetæ quam medico
D^{no} Francesco Prucano
hoc quicquid est libelli
in nouæ amicitie fœdus
vovuit et Sacrauit,
Huntingdonus
Plumptre."

It afterwards came into the possession of his great-nephew, Russel Plumptre, M.D., who has recorded the fact thus on another spare leaf:—

"E. Libris
Russel Plumptre,
M.D. et Prof. Reg. Med.
A.D. 1785,
Æt. 76.
Qui
Huntingdoni Plumptre
Pronepos
Erat."

On another leaf he has transcribed, from the copy which the author presented to the library of St. John's College, Cambridge, the ensuing particulars. He notes that they were copied by him in 1747:—

"Augustissima Divi Johannis
Bibliotheca hunc libellum suum
non legendum, sed penitus
Reponendum, vovit
Huntingdonus Plumptre,
quondam Johannensis.

Bibliotheca, tui modicum cape munus Alumni,
Atq. in Pierio grata reconde sinu,
Paulinas fugiens quid te petat Erro tabernas,
Da veniam: patriâ gestit obire suâ,
Fas sit Apollinis jam se mandare sepulchro,
Cum vitâ illectum destitatur opus.
I, moritura, sacri in penetrabile Joannis, et isto,
Quo cepisti animam, (Musa) repone loca."

On a piece of paper, pinned to a fly-leaf, somebody else has written: "Huntingdon Plumptre, Trinity Hall, A.B. 1622; A.M. 1626; M.D. March 30, 1631."

At the end, on a blank leaf, Russel Plumptre himself extracts a passage alluding to his ancestor from Barnes's edition of Homer's *Batrachomyomachia*, Præfatio; and two more modern hands refer to Wood's *Fæsti*, and to the *Memoirs of Colonel Hutchinson*.

So much for a very rare volume, which contains much of interest in relation to the Byrons of Nottinghamshire.

9. Powell (Tho.). *The Attourney's Academy*. London, printed for Benjamin Fisher, 1623, 4to.—With the autograph on fly-leaf of T. Hobbes, of Malmesbury, in his small-hand. Powell's work would scarcely have been selected by Hobbes, if he had limited himself to two or three great authors, according to the rather popular fallacy.

W. CAREW HAZLITT.

I have had for many years in my possession a volume entitled "*Treize Sermons sur Divers Textes de l'Ecriture Sainte*, par Jean Maximilien De l'Angle," printed at Geneva in the year 1684. On the first leaf is written "E Libris Mandeville, May y^e 17th, 1688. I took coach for Nottingham^e, 1688."

As Lord Mandeville's autograph was written not quite a fortnight after James II. had "made an Order in Council that his Declaration of the preceding week should be read on two successive Sundays," &c., I think that a peculiar significance is attached to the words "I took coach for Nottingham^e." At a later period, in 1688, Nottingham, Macaulay tells us, "became the headquarters of the Northern insurrection." And again "Four powerful and wealthy Earls, *Manchester*," (Lord Mandeville's father), "Stamford, Rutland, and Chesterfield, repaired to Nottingham."

W. T.

JAMES ALBAN GIBBES.

In examining the "long list of worthies" recorded by Mr. Barrett in his *History and Antiquities of Bristol*, I have occasionally exposed his incorrect statements through your columns, as in the instance of Sebastian Cabot (3rd S. i. 48) and others; and I now send for your acceptance a memoir of another individual, who, says that writer, was "of Bristol"—meaning, of course, that he was born in Bristol; and he also states that his father "was physician to Queen Henrietta Maria and Mrs. Mary Stoner," instead of being physician to the former and husband to the latter! As long ago as 1858, I communicated an article on this subject to a local journal; but as such publications are generally too ephemeral to preserve antiquarian matters from perishing, I have thought that, if worth saving at all for the use of future biographers, its place would be found in "N. & Q."

Some years have elapsed since I had the good fortune to secure a small volume of Latin poems, entitled "*Carminum Jacobi Albani Ghibbesii, Poetæ Laureati Cæsarei, Pars Lyrica; ad exemplum Q. Horatii Flacci quam proximè concinnata*." It was printed at Rome; and the dedication, to "Clementi IX., Pontifici," concludes with "Sanctitati tuæ Deuotissimè addictus J. A. Ghibbesius." In Tuâ Urbe, Kal. Januar. 1688." Then follows a "Prefatio ad Lectorem," and "Auctoris Vitæ Epitome, ex magno Opere Illustris: Viri, D. Caroli Cartharii, Consistoria Advocati, cui titulus, De Romano Athenæo, decerpta," of which the following is a correct translation:—

"In the island of Great Britain, which we call England, a city stands out pre-eminent, which, having received the name of Troy at its foundation, and having been made a Roman colony, was at length called London by Lydus or

Lyddus, a chieftain, and the restorer of the self-same city. Under its sky, William Ghibbesius and Mary Stonora—the one a native of Bristol, the other of Oxford, the parents of our memorable author—made their habitation; but being banished on account of religion by King James, they at length changed their own country for that of France. James Alban Ghibbesius, therefore, I present to you an Englishman by stock, but a Frenchman by birth; who, when born into the world, was called James in the holy water of baptism, but Alban in honour of the first English martyr, at the sacred rite of christening. Being invited about his ninth year by his parents, he made a journey to England, whither they themselves also, having set out from exile, and having been restored to their country after eleven years, had returned a little before. Hence, as if imitating Ulysses by his continual love of travelling, Ghibbesius, as they say, with ships and horses, sets out in the pursuit of Wisdom. Having travelled over Belgium, Spain, Germany, and Italy, in each separate place he obtained the honour which literature bestows, and the friendship of renowned and illustrious men, and 'saw the manners and cities of many.' At length he thought that the course of virtue and glory with his foot, his steps with his mind, if indeed he could stay his mind, should be fixed at Rome; in this light, I say, of the whole world, and capital of all nations—the theatre, as it were, of talent. Urban VIII., the pontiff of immortal memory reigned, at the expiration of whose last year Ghibbesius arrived at the city, being twenty-eight years old; where continually (if a year and ten months be excepted, in which, being invited by Francis, Duke of Modena, at a great price, to instruct his son Almericus, he was absent from Rome; on account of ill health, however, he was not able to keep himself from returning) he lived under the patronage and in the train of Bernardin Spada, a Cardinal, and a great lover of literature, up to the time of the Cardinal's death, when he gained the protection of Justinian and still enjoys it. I should here recount the great natural gifts, the accomplishments, and knowledge of Ghibbesius, had not the pen of the Cardinal himself expressed the same to the life in a letter sent to the Duke of Modena, to be added to this work. He went to Modena; but through ill-health, as I have shown, not being able to remain there long, he returned to Rome; and at his return the Emperor, in no degree the less than before, overwhelmed him with the glory of praise and rewards. Moreover, he experienced the bounty of Alexander VII., the Pope, a man most inclined towards the fine arts; at whose decree, on the death of Henry Chisellius, a man of high renown, a professor of polite literature at the seat of Roman literature for thirty-five years, Ghibbesius was exalted to the vacant chair in 1657. But how well he performs the duty demanded of him the learned city itself tells, many works unceasingly edited have confirmed, and more yet to be published will prove. He lives in the palace of the world, in stature neither too tall or too short, slender in form, of commanding look, slow step, light complexion, asburn hair, the glance of his eye not severe but very searching; wholly engaged in study and toil, unknown to no one. These few remarks I have rapidly drawn up concerning J. A. Ghibbesius, as relating to a man remarkable and well versed in the whole round of arts and sciences; having given his life elsewhere with more extensive pen, where I have fully shown both all the honours before received in the name of virtue and literature, as well as the most liberal presents of great men; and have expressly pointed out the tributes offered to him in a certain contest as it were among Kings, of congratulations and magnificence, on account of his excellent skill in poetry. But the gifts of fortune (for the sake of brevity) being omitted in this place, which can be read at large in my

work, *De Romano Athenaeo*. I will mention only that reward of a bright genius due to true virtue—the diploma of the august Emperor Leopold, lately sent to Rome for him, with a golden chain and medal, whereby Ghibbesius was emphatically declared the Laureate Poet of Caesar; spontaneously, indeed, and with honour hitherto awarded to no one since Petrarch.

“Also may be mentioned the favour of that most wise Prince, Clement IX., the supreme pontiff; who was greatly attached to our poet, and was his former patron; to whose presence being admitted, and to a kiss of his sacred foot, did not dislain in remarkable words to compliment him very courteously; from whose more than imperial mind, and almost incredible favour towards all literary men, there is nothing so great or noble which he may not almost of a right expect.”

It is clear, from the above, that the father and mother of James Alban Gibbes had resided in France two years before he was born in that country, and that he never saw England until nine years afterwards; which fact at once decides that he was not “of Bristol,” as stated by Mr. Barrett.*

GEORGE PRYCE.

City Library, Bristol.

THE TEMPLES.

Can the Editor of “N. & Q.” find room for the following cutting from the *Leeds Mercury* of Oct. 27?—

“A ‘Constant Reader’ writes to the *Post*:—‘For domestic and historical purposes I have long been a collector of materials connected with the “Temple Pedigree,” and have had large correspondence with the heads of families connected by blood or marriage with that noble and illustrious race. Many journals seem to forget the axiom *seniores priores*, and represent the Temples as extinct. This may, alas! be true of Anthony’s descendants; and what a glorious sunset! But Anthony had an elder brother, John, father of the first baronet (created Nov. 12, 1112), who, as you rightly state, was the “ancestor of the House of Buckingham.” From him descended the famous warrior Sir Richard, fourth baronet, created Lord Cobham, Oct. 19, 1714, celebrated in Thomson’s *Seasons* (Autumn), in planting trees at Stowe:—

“While thus we talk, and thro’ Elysian vales
Delighted rove, perhaps a sigh escapes;
What pity, Cobham, thou thy verdant files
Of order’d trees shouldst here inglorious range,
Instead of squadrons flowing o’er the field,
And long embattled hosts!”

Your account traces the family through ten descents from the grandson of Leofric, named Del Temple, from his manor of Temple, in Leicestershire. Burke makes Peter Temple twelfth in descent from the said Henry del Temple. I visited the ruins of the old hall in 1833, and found the family arms still existing on the wainscot in the dining-room. The registers of Sibstone-cum-Temple record 33 births and 12 burials of this ancient family; thus they appear to have been as prolific in that day as Esther, wife of the first baronet, who had four sons and

* Perhaps I ought to mention that, in every case where this volume is catalogued, Ghibbesius is said to have been a native of Bristol, who was taken to Rome in his childhood, which we find is not true. The book is said to be “very rare,” a copy of it having sold for four guineas.

nine daughters; and Fuller, in his *Worthies of England*, relates that she lived to see 700 of her descendants; and that he lost a wager in denying the fact could be proved. I have collected many interesting particulars and anecdotes of this celebrated family. The descendants of John, second son of the first baronet, settled at Sulby, near Welford. The last of that line, Edward, was buried at Sibberton-cum-Welford in 1796, with three sisters, the children of Purbeck Temple; the headstone to Edward’s grave bears the Temple arms. Edward Temple, who married (1647) Eleanor Harvey, registered his pedigree in the College of Arms, 1683. The epitaph to his wife, on a tablet in Welford Church, may interest many an antiquarian reader:—“Eleanora Temple. Hic juxta sua est. Uxor, Mater, Xتنا, omnimoda virtute. F. filias cohæredibusq. Stephani Haruzi, de Hardingham, in Com. Northam. equitis de Balneis, et Mariæ Uxoris ejus, filia et hæredis unice Ric. Murden de Norton Murden, in Com. War. Armigeri.—Quinta Nupta. Edmundo Temple, de Sulby in Com. North. armigero, Johis. Temple, de Stowe, in Com. Bucks, equitis, et Dorotheæ uxoris ejus, filia et hæredis Edm. Len, de Stanton (Bury) eodem Com. armigeri, filio quinto, cui reliquit.

filios { Stephanium
 Johannem
 Edmundum
filias { Mariam, Eleanoram,
 Dorotheam, Stephanam,
 Hestherem,
a cujus natali paucis obiit Die 23 Decembris

Anno { Domini 1661
 Ætatis 35
 Conjugii 13

Temple arms impaled with a bend, pearl, charged with 3 trefoils, slipped, proper, now borne by the Marquis of Bristol, showing his descent from the Harveys *olim* Harveys (Harveys now Herveys). I have no doubt the story of the ‘famous’ Godiva (now revived in Tennyson’s beautiful poem) is substantially correct. An historian in the reign of William III. declares that there then existed in one of the church windows in Coventry the following distich:—

‘Lurick, for love of thee,
I do set Coventry toll free.’

“This is, as the poet says,

‘The woman of a thousand summers back,
Godiva, wife to that grim earl who ruled
In Coventry.’”

A LORD OF A MANOR.

EPITAPHS FROM ABROAD.—

Church of Saint Nicolas, Ghent. Choir. White marble slab to memory of Nicolas French.

D. O. M.

Siste viator, audi, lege, luge.

Hic jacet

Illustriissimus ac reverendissimus præsul

Nicolaus French,

Fernensium in Hibernia Episcopus Humilis:

Sacra Capellæ Pontificæ Comes Assistens:

supremi concilii regni Hybernici consiliarius

ab eodem ad Innocentium X. Pap. cum autoritate

deputatus:

illustrissimorum ac reverendissimorum

episcoporum S. Jacobi in Gallia

Parisiensis in Gallia, ac demum Gaudensis in Flandria

Coadjutor indefessus:

hære-siarcharum, ac hæreticorum tam verbo,

quam calamo profigitor accerrimus,

collegii pastoralis Hybernorum Lovanii alumnus,

magister, præses, benefactor,

fundata ibidem bursa 180 flor. annue
in perpetuum pro capaciore
ingeniis:
tandem exultatus sui a dilectis, patria,
episcopatu et grege ob fidem anno 25,
præsul emeritus emensis pro ecclesia Dei
innumeris periculis ac persecutionibus,
cunctis semper gratus, omnibus spectabilis,
non sine magno patriæ suæ præjudicio,
bonorumque, suspiriis ac lacrymis
hoc marmore tegitur, qui vere fuit:
animo pontifex, Verbo angelus: vita sacerdos
obit Gandavi in metropoli Flandriæ:
ætatis 74, episcopatus anno 30,
incarnationis dominicæ 1678, mensis augusti 23.
Requiescat in pace.

W. H. JAMES WEALE.

SIR THOMAS OVERBURY'S "WORKS."—It is to be regretted that the last editor of Overbury did not resort to a MS. of *The Wife*, in recommitting it to the press; as all the printed copies are corrupt, in some places so much so as to make complete nonsense of what the author wrote. I do not believe that Sir Thomas Overbury wrote many of the Characters. Were they from his pen at all? At all events, such as were clearly by another pen ought to have been omitted. The fifth edition of *The Wife* was printed in 1614, 4to (not 8vo), "by T. C. for Laurence Lisle;" and there is an impression by H. Hills, in Blackfriars, 1710, 8vo. The "D. T.," who has verses before the poem, was probably Daniel Tuvill. I am very far from being satisfied that, by "R. Ca.," we are to understand Richard Carew of Anthony; but it is possible, nay, likely. See Ellis's *Letters of Eminent Literary Men*, p. 98. A broadside by S. Rowlands, upon the death of Sir Thomas Overbury, is preserved; and, I think, it is in the library of the Society of Antiquaries. W. CAREW HAZLITT.

VILLIERS, DUKE OF BUCKINGHAM.—

"In the worst inn's worst room, with mat half-hung,
The floors of plaster, and the walls of dung . . .
Great Villiers lies."

This is mere fiction: there is no reason to believe the house was ever an inn; it was certainly, at the time of the Duke's death, one of the best houses in the little town of Kirbymoorside in which it stands, for it is a good house yet; and with the exception of the windows, and a part which has been turned into a shop, shows no evidence of material modern change. The room, indeed, in which the duke is said to have died, is a mean one, small and not well lighted. D.

VALUE OF LAND IN THE CITY.—It is worth while making a note of the following:—On the 8th of November, Messrs. Fox and Bousfield sold by auction the site, in Gracechurch Street, of the old Spread Eagle Tavern. The plot, consisting of 12,000 feet, of which 5,600 were leasehold and the rest freehold, was put up at 50,000*l.*, and

ultimately knocked down at the enormous sum of 95,000*l.* Such was the excitement and the number of bidders on the occasion, that the auctioneers had to adjourn from Garraway's to the greater accommodation of the London Tavern.

PHILIP S. KING.

REMAINS OF AN OLD ENGLISH SHIP.—

"The remains of an old ship, supposed to be identical with the one described by Gov. Bradford (*Plymouth Plantation*, pp. 217, 251), which was wrecked 'before a small blind harbour, that lies about the middle of Monamoyake Bay, to the southward of Cape Cod,' in the beginning of the winter of 1626-7, is now on exhibition upon Boston Common, and is attracting considerable attention."

W. W.

Malta.

EPIGRAM ON GIBBON THE HISTORIAN.—I found the following malignant epigram on Gibbon this morning in an almost forgotten work by the Rev. R. Polwhele. It is contained in a letter from Dr. Downman to the author, which I transcribe without abridgment.

Who is the archdeacon* to whom the writer attributes these bitter words?—

"April 29, 1794.

"My dear Friend,

"You have here the Epigram applied to Gibbon's Portrait, which our learned Archdeacon repeated to us the other day, though not as his own. I believe, however, that it is his own, and that the translation is Major Drewe's.

"Felix qui Satanae potuisti frangere vires;
Sed quod fecisti, mi Sophe! non satis est.
Dæmonis ut nostræ de mente recedat imago
Horribilem vultum, Gibbone! tolle tuum.

"To sinners, wonderfully civil,
Gibbon declares there is no Devil.
Ah! trust him not! For, if we look
Upon his portrait in his book,
The boldest infidel would swear
He sees the very Devil there.

"Your's, &c.

"H. D."

(R. Polwhele, *Traditions and Recollections*, 1824, vol. i. p. 354.)

EDWARD PRACOCK.

Bottesford Manor, Brigg.

Queries.

ANONYMOUS DRAMA.—Will any of your readers oblige me by saying who wrote *Editha* and *Edward*, two historical dramatic sketches? The preface and introduction are signed "E. F.," and the imprint is, "London: printed by Thomas Davison, Whitefriars, MDCCCXXV." The volume is a thin octavo, and was not meant for the public eye. B. H. C.

ARCHDALL'S "MONASTICON."—Wanted, the full references to the following works, constantly re-

[* The Rev. George Moore, M.A., Archdeacon of Cornwall; ob. March, 1807.—ED.]

ferred to in Archdall's *Monasticon Hibernicum*; *King's Collect*; * *War. Mon.*; *Annal. St. Mary, Dubl. Pembroke*. J. N. O.

CONFEDERATE COLOURS. — Will some of your correspondents give me an heraldic description of their unlucky flag? also, of the arms of the defunct East India Company? BO-PsILIPZ.

ENNYS'S "CORNISH SHERIFFS." — It is stated in Rev. R. Polwhele's *Traditions and Recollections*, 1826, vol. ii. p. 679, that F. Ennys, Esq., of Ennys amused himself by collecting anecdotes of the Cornish Sheriffs. Mr. Polwhele speaks of it as a valuable and entertaining work, which "I wish the present Mr. Ennys, who possesses the MS., would give . . . to the public." I am anxious to know whether this work has been printed, and if not, whether the MS. is still in existence? K. P. D. E.

SIR JOHN FORTESCUE, KNT. — Can any reader of "N. & Q." inform me where copies may be found of the undermentioned inedited manuscript works of Sir John Fortescue, Knt., Chief Justice of the King's Bench, and Chancellor, during the reign of King Henry VI., viz.: —

1. A Dialogue between Understanding and Faith (an imperfect copy exists in the Cottonian Collection at the British Museum.) 2. Defensio Juris domus Lancastrie. 3. A Defence of the House of Lancaster (one leaf.) 4. Genealogy of the House of Lancaster. 5. Of the Title of the House of York. 6. A Defence of the House of York. 7. Genealogia Regum Scotiae. 8. A Prayer Book, "which savours much of the times we live in." And any other work or works by the same author existing only in MS., except the following already obtained: — Opusculum de Natura Legis Naturae; A Declaration on Writings sent out of Scotland; A List of the Commodities of England.

Copies of articles 2–7 at one time formed part of the Cottonian MS. Otho. B. I. See Casley's Cat. of the Royal Library, p. 321, where it is stated to be *burnt*, which statement appears to be incorrect, as the volume was *missing* from the Cottonian Collection when Smith made his catalogue of that library *previous to the fire* (vide Cat. p. 69.) S.

8, Mornington Crescent, N.

JOHN HALKE, ROBERT DOD, ETC. — John Halke was admitted Rector of Upminster, Essex, September 14, 1638; in 1662 he resigned in favour of John Newton, who was inducted on the presentation of John Halke. (Newcourt, *Rep. Eccl.* ii. 618.) Calamy, in his account of ejected ministers, 1713, mentions Mr. Hawks as a sufferer at Upminster (vol. ii. 307); at vol. ii. p. 313, he

mentions John Robotham as ejected from Upminster. (Compare *Continuation of Acc. &c.*, 1727, p. 490.) On the other hand, the Dissenters' List of 1663, quoted by Walker (*Sufferings of the Clergy*, pt. ii. 387), speaks of Upminster as a sequestered living: if so, Halke must have suffered by the rebellion, not by the Act of Uniformity. I shall be obliged by any information relating to this John Halke.

I should also be obliged by the date of admission of Robert Dod to the rectory of Inworth, Essex (the date given in Newcourt is evidently incorrect), and the date of his death. The Dissenters' List of 1663, quoted by Walker (*Sufferings of the Clergy*, pt. ii. 281), speaks of this also as a sequestered living. Is there any evidence that such was the case?

I am also anxious to discover the date of death of John Fisher, admitted rector of Hallingbury Parva, Essex, Nov. —, 1610; also, who held the rectory during the Rebellion, and who was rector from the Restoration up to the admission of John Sherwell, A.M., 16 Nov. 1660.

JOHNSON BAILY.

Bishop Middleham.

MAJOR-GENERAL S. LAWRENCE. — Can any of your readers inform me anything about the parentage, birthplace, and of what country was the Major-General Stringer Lawrence, who lies buried in Westminster Abbey? The inscription on his monument only relates to his service. MILES.

"LONDON UNIVERSITY MAGAZINE." — Can any of your readers inform me as to the authorship of three articles published in the *London University Magazine*, 1829–30? viz.—I. "Ullo's Death: or, the Interruption." Translation of a German farce, by a "Student." Vol. ii. pp. 191–4.—II. Epilogue to the Phormio; Scene, Bow Street.—III. Vol. ii. pp. 380, 413. Translations from (Ehlerschlager's *Eric and Abel*. Who edited this *University Magazine*? R. I.

"OUT OF SIGHT, OUT OF MIND." — This proverbial saying is in substance to be met with in the *Imitation of Christ*, by S. Thomas à Kempis, in the following words: —

"And when he is out of sight, quickly also is he out of mind." (Translation published by Messrs. Parker, Oxford, 1861, chap. xxiii.)

The work is reputed to have been written before 1430. Can any of your readers refer to an earlier use of this sentence? MARY STEWART.

PENANCE FOR INCONTINENCY. — By what authority would this punishment have been inflicted towards the close of Elizabeth's reign, or between that and the reign of Charles I.? And where ought search to be made for evidence of such a sentence having been carried out in Shropshire? P. F.

[* That is, Archbishop King's Collection of MSS. in the library of the Dublin Society, Kildare House.—ED.]

POISONOUS SPIDERS.—In Sir John Denham's *Sophy*, Act I. Sc. 2, is this passage:—

"From his virtues suck a poison,
As spiders do from flowers."

Is there any spider that obtains poison in this manner, or does it refer to the deadly *Tarantula*?
W. C. B.

REFERENCES WANTED.—I should feel much obliged if any of your correspondents would direct me to the original sources of the following passages, which occur in Dr. Giles's *Sanctus Thomas Cantuariensis*:—

1. "Frons populo nostra conveniat, intus autem omnia dissimilia sint."—*Anon. Lambeth*. ii. 81.

2. "Dignitas ecclesiastica regiam provshit potius quam adimit dignitatem, et regalis dignitas ecclesiasticam potius conservare quam tollere consuevit libertatem; etenim quasi quibusdam sibi invicem complexibus dignitas ecclesiastica et regalis occurrunt, quum nec reges sine ecclesia, nec ecclesia pacem sine protectione regis consequatur."—*Ib.* iv. 150; vi. 198, 227.

3. "Pater, cur tam cito nos deseris, aut cui desolatos relinquis?"—*Herb. Bosham*. vii. 323.

I have also observed this last quotation in the *Life of Stephen of Oboize* (Baluz. *Miscell.* iv. 175, 8vo); in the *Chronicon Livonium Vetus*, edited by Gruber (p. 8); in *Arnold of Lübeck* (b. iii. c. 3); in the *Life of St. Francis*, by Thomas of Celano (c. 117, *Acta Sanctorum*, Oct. 4); and in Wadding's *Annales Minorum* (i. 197, ed. 1).

J. C. R.

SIR JOSHUA REYNOLDS'S PALETTE.—By an advertisement in the *Times*, Messrs. Christie & Co. announced for sale by auction at Liverpool, on the 20th November and nine following days, the works of art of the late Mr. R. H. Grundy. They comprise (*inter alia*) "Sir Joshua Reynolds's palette." Mr. Timbs, in his *Anecdote Biography*, 1860, mentions two of Sir Joshua's palettes: one in the National Gallery, and the other in the possession of Mr. Cribb of King Street, Covent Garden. (Pp. 113, 137.) This, however, I suppose, is another. What history attaches to it?
W. C. B.

SHIP FOUND AT BERNE.—In the *Letters writ by a Turkish Spy, who lived Five-and-Forty Years undiscovered at Paris*, occurs this passage:—

"In a mine in Switzerland about two hundred and thirty years ago there was found a whole ship fifty fathoms deep with all its tackle, and the dead bodies of many seamen."

Allusion is also made to the ship found at Berne in "The Digression of Ayre," in Burton's *Anatomy of Melancholy*.

Is it known what circumstance gave rise to this exaggerated relation?
H. C.

CAPTAIN STARKIE.—About the close of the last century, when dread of foreign invasion had caused all England to bristle with bayonets, a corps of volunteers, under the command of a Captain

Starkie, was formed in some part of Yorkshire. Of Captain Starkie I can give no other clue than the few words which I remember written in celebration of the corps by (if I mistake not) one of its members:—

"Our uniforms light blue, my boys, all turned up with red,
With a leather cap and feather to wear upon the head.

Chorus.

Wherever we go
With brave Captain Starkie,
That valiant hero-o-o-o."

The last word prolonged and usually accompanied by a fall of several hardy fists upon the deal table around which the singers sat, making the pots and glasses ring again.*

MILES EBOR.

STYLE OF THE ARCHBISHOP OF CANTERBURY.—Can any of the readers of "N. & Q." inform me from some reliable document when the Archbishop of Canterbury was first addressed as "Your Grace?" As is well known, the primates were sometimes appointed legates; the power thus conferred is denominated *legatine*, and also, especially by earlier writers, *legantine*. I should be glad of any information as to this latter word.

F. H. ARNOLD.

Chichester.

"UTOPIA FOUND," ETC.—Who was the author of a small 8vo volume, entitled *Utopia Found; being An Apology for Irish Absentees*, Bath, 1813? As stated on the title-page, it is "addressed to a Friend in Connaught by an Absentee, residing in Bath."

ABHRA.

WINCHESTER SCHOOL.—In the *Hampshire Repository*, vol. ii. 1804, there is (communicated by Dr. Warton) a prologue written by Bishop Lowth for a performance of *Venice Preserved*, by the boys of Winchester College. I think this performance took place in 1754. Are the names of the performers known? Perhaps some of your Wykehamist correspondents would favour the readers of "N. & Q." with a copy of the prologue, if not too long for insertion. What is the latest instance of a play acted by Winchester scholars?
R. L.

YARMOUTH SUPERSTITION.—In *Horne's Year Book*, p. 254, is the following extraordinary passage:—

"The left seat at the gateway of the entrance to the church at Yarmouth is called the *Devil's Seat*, and is supposed to render any one who sits upon it particularly liable to misfortunes ever afterwards."

Does this superstition prevail at present, and is there any tradition as to its origin?
A. A.
Poets' Corner.

[* There was another Captain Starkie, of Newcastle-upon-Tyne, a dwarf beggar and pot-house orator, whose *Life* was published in 1818, and epitomised in *Horne's Every-Day Book*, pp. 922, 965, 1510.—*Ed.*]

Queries with Answers.

FOREIGN ORDERS OF KNIGHTHOOD.—Will any of your readers politely inform me the name of a book in which I can find a correct description of the German, Italian, Spanish, &c., Orders of Knighthood?
RHODOCANAKIS.

[Some account of the foreign Orders of Knighthood may be found in the following works:—

1. Sir Levett Hanson. An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe; with a Critical Dissertation on the ancient and present state of those Equestrian Institutions. Lond. 8vo, 2 vols. 1802.
2. André Favyn. Le Théâtre d'Honneur et de Chevalerie. Paris. 4to. 1620.
3. C. H. von Gelbke. Description des Ordres de Chevalerie. Berlin, fol. 1832-11.
4. E. Dambreville. Abrégé Chronologique de l'Histoire des Ordres de Chevalerie. Paris. 8vo. 1807.
5. A. M. Perrot. Collection historique des Ordres de Chevalerie, civils et militaires, existant chez les différens peuples du monde. Paris. 4to. 1820.
6. Pierre Palliot. La vraie et parfaite science des Armoiries, ou L'Indice Armorial de Louvan Geliot augmenté. Paris, fol. 1661. Article "Ordres."
7. Al. Sylvii Torelli Armamentarium historico-legale Ordinum Equestrium et Militarium. Farol. 2 tom. en 3 vol. fol. 1751-58.
8. Viton de Saint-Alai. Histoire générale des Ordres de Chevalerie Civils et Militaires, existant en Europe. Paris. 4to. 1811.
9. Histoire des Ordres Militaires. Amst. 4 vols. 12mo. 1721.

Besides these there are particular histories of the most celebrated Orders.]

HEATHEN.—What is the likeliest derivation of *heathen*?—from the Greek *ἡθνη*, or the Saxon *heathen*?
B.

[Dr. Richardson, a good authority, has given the following derivation of this word:—"HEATHEN, Goth. *Heithnui*; A.-S. *Heathne*; Dut. *Heidninge*; Ger. *Heydenen*; Sw. *Heidning*; Gr. *ἔθνη*; Lat. *Ethnicus*, from the Gr. *ἔθνος*, a nation; applied emphatically to the *ἔθνη*, or nations not Jews. But Vossius would give the word a northern origin (in v. *Paganus*), viz. the Ger. *Heydenen*, *locus agrestis*, imprimis quæ *erici* plena; places overgrown with *heath*. Because when the Christian religion was prevailing in cities, the rites of the *Ethnici* continued in *locis agrestibus*."

We think there can be little doubt that the immediate source of the word *Heathen*, as we have it in our language, was either the Anglo-Saxon *Hæðen*, or the corresponding term of some one of the kindred languages. As to the more remote origin of the word, Wachter thinks it was brought into Northern Europe by the first preachers of the Gospel, and suggests as its probable source *Ethnicus*, Matt. xviii. 17, or *Atheos*, Eph. ii. 12. Of these two

origins Wachter inclines to the latter, and probably most of our readers will prefer the former.]

SIR SIMONDS D'EWES' MSS.—In Nichols's *Bibl. Topog. Brit.* vol. vi. p. 34, the reader is referred to MS. Harl. 481-4, for the diary of Sir Simonds D'Ewes from Jan. 21, 1621, to March 24, 1646-7, and it is described as consisting of "four 8vo vols. in cipher." On consulting these four volumes, which, by-the-way are rather 12mo than 8vo, I find that vol. i. commences with Sir Simonds' diary for Jan. 1, 1621, and ends with April 20, 1624. But with vol. iii. a jump is made to 1642-3, and this and the remaining two volumes continue the diary down to 1646-7. Where then is the diary for the intermediate years? Nichols had certainly seen it, for he quotes from Sir Simonds' account of his courtship in 1626, and indeed this part of the diary has been frequently referred to. Also, on Jan. 1, 1621, the diary begins as follows:—"Now having finished my former booke upon the last of December, I thought good to begin a second narration with the new yeare," &c. Is the "former booke" known to be in existence?
L. B. C.

[Our correspondent does not appear to have consulted *The Autobiography and Correspondence of Sir Simonds D'Ewes*, edited by J. O. Halliwell, Esq., 2 vols. 8vo, 1845. Chap. xiv. (vol. i.) A.D. 1626, is on Sir Simonds' courtship. It is probable the missing portions are in the library of the College of Arms, as Mr. Halliwell in his Preface (p. vii.) acknowledges his obligations to Sir C. G. Young, Garter, for a transcript of the Autobiography. In the Sale Catalogue of the Manuscript Library of Dawson Turner, June 6, 1859 (lots 129-138) are the following articles: Extracts from Sir Simonds Ewes' Journal, 1619-1626 (from Harl. MS. 646); *Literary Correspondence*, 1640-1649; Catalogues of his printed books and manuscripts, and Miscellanies.]

COBHAM COLLEGE, KENT.—Sir William Brooke, Lord Cobham, by his will dated 1596, vested the election of the inmates in the rector, churchwardens, "collectors," overseers, &c. Can any of your readers inform me what was the nature of the office of "collector" at the date of the testator's will? I presume all churchwardens and overseers then collected their own rates.

W. NEWMAN, Vestry Clerk.

Gravesend.

[The Collector mentioned in Lord Cobham's will appears to have been a local collector of taxes, such as the Collector of Peter-pence noticed in the Instructions for the Lord Privy Seal, A.D. 1537 (Styrye's *Memorials*, Appendix, No. 79), where we read, that "the Archdeacons of Lincoln and Sarum paid the pence gathered to the Bishop; and the Bishop paid to the Collector, and had his acquittance by the name of Peter-pence." Hence we find that the nominators to the New College of Cobham in each parish were "the parson, vicar, minister, curate,

churchwardens, sidemen, collectors, overseers, and supervisors of the poor of the parish."—*Vide Thorpe's Registrum Roffense*, ed. 1769, p. 247.]

LIMERICK HALFPENNY.—I have an Irish half-penny, *Obv.* IACOBVS . II . DEI . GRATIA. Bust in profile to right, laureat; neck draped, with a crown stamped on the centre of the neck. *Rev.* HIBERNIA, 1691. Hibernia seated, with a harp or cross in her right hand. Can any of your correspondents oblige me with a solution of the crown stamped on the king's neck; or refer me to any work on numismatics, where I can find a description of it? W. S. J.

[This is one of the coins called *Hibernias*, described and engraved in Simon's *Essay on Irish Coins*, 4to, 1749, p. 64, plate vii., No. 153. As neither Simon, Snelling, nor Ruding take the least notice of the crown stamped on the neck of the King, it would seem to have been subsequently added to the one possessed by our correspondent.]

Replies.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE.

(3rd S. viii. 252, 340, 419.)

In reply to an inquiry under the above heading, in a recent number of "N. & Q." as to how Lord Wellington could justify Soult for having caused that sanguinary battle in 1814, I stated that Lord Wellington was most to blame, having been the aggressor, and aware that the allied sovereigns had been then in Paris for about a fortnight, and that they had declared Napoleon dethroned and Louis XVIII. Sovereign of France; the war ought to have been then considered as virtually at an end, as this proclamation of the allied sovereigns from the capital of France should have been regarded in the same light as if Napoleon had actually abdicated.

There were various replies in "N. & Q." which I did not consider deserving of notice, as they were from anonymous writers, and did not question the correctness of my facts, but clung to the fact that as the official notification of the abdication of Napoleon had not reached the hostile armies then preparing for battle at Toulouse, the thousands of lives thus sacrificed was justifiable.

I find, however, in a recent number of that publication, a letter from COLONEL PONSONBY of the Guards, containing an extract from the papers of his father, the late Sir Frederick Ponsonby, in which it is stated that he was the first who brought the intelligence of Napoleon's abdication to Lord Wellington, having preceded by some hours from Bordeaux Colonels Cooke and St. Simon, who were bearers of the official despatches to that effect. This extract from the papers of so distinguished an officer as Sir Frederick Ponsonby I

consider deserving of notice, so far as regards my confirmation of all the facts therein contained, submitting at the same time that such facts do not at all disturb my views of the case, namely, that Lord Wellington, having been aware of this proclamation of the allied sovereigns as to the downfall of Napoleon and the succession of Louis XVIII., ought to have considered the war as much at an end as when Napoleon was forced to abdicate, consequently the loss of life in that battle was unnecessary, it being improbable, if not impossible, after the destruction of the French army in the Russian Campaign, and the invasion of France by the allied powers of Europe, North and South, the declarations in favour of Louis XVIII., and a termination of war at Bordeaux and other cities and towns, that Napoleon could continue to govern that country.

Even Napier, the historian of that war, who generally supported Wellington, admits this to have been an "unnecessary spilling of blood," one regiment alone, the gallant 42nd, having lost four-fifths of their number in their endeavour to retain one of Soult's fortified heights, after being overpowered by numbers, until supported by the 71st and 91st regiments, which were also reduced to what he termed an extended line of skirmishers, compared with what they had been in close contact at the commencement of that sanguinary conflict,—a conflict in which, as I commanded a Regiment, and, as one of the sufferers, from a musket-ball that has never been extracted, I am not likely to forget—which must justify my having a perfect recollection of these facts, and my defence of Soult from the blame which has been cast upon him, when he was not the aggressor, having only defended himself when attacked.

His conduct had been nevertheless so reprobated in this country from misrepresentations of these facts, that the late Lord Aberdeen expressed his surprise in the House of Lords "how any minister could be on amicable terms with a man capable of such a crime." This was noticed by Napier at the conclusion of his history, and how the Duke of Wellington was compelled to defend Soult; but he did not go so far as to say that the severity of the expressions used by Lord Aberdeen were more applicable to himself than to Soult, or, as expressed by Horace in "days of yore,"—

"Mutato nomine de te fabula narratur."

This proclamation having been regarded by Napoleon and his followers as their *coup de grace*, was more worthy of attention than the act of abdication which followed as a necessary consequence; an act that could not be either expedited or retarded by the blood-stained laurels obtained on that occasion.

There were other important facts that should have operated upon the Duke's mind, and pre-

vented this effusion of blood; namely, the ground being so wet in the valley, which was commanded by Soult's fortified heights, as not to admit of the artillery which was required to make breaches; the troops, moreover, not being provided with ladders which ought to have been also looked upon as indispensable for success, the consequence was that all the attacks made under the Duke's immediate orders on the enemy's left failed, with the loss of thousands of lives; and that if it had not been for the almost miraculous success of the two divisions (4th and 6th) detached under Beresford to the extreme right, a distance exceeding two miles (of which my regiment formed a part), this battle would not have been added to the Duke's glorious victories. How dearly it was purchased may be seen by the manner in which Napier describes certain regiments as reduced to thin lines of skirmishers compared to what they had been before the battle commenced. For laurels and vain glory so dearly purchased all that can be said is—*Sic transit gloria mundi!*

Should the foregoing facts not be questioned, no difference of opinion ought to exist as to whether Wellington or Soult were most to blame for the blood shed at Toulouse, nor respecting the fact as to the result of that battle not having tended in the slightest degree to expedite the abdication of Napoleon, which followed as a matter of course the proclamation of his dethronement by the Allied Sovereigns, and restoration of Louis XVIII., by whom, in conjunction with his allies, not only France but Europe might have been justly considered as then governed.

JOHN SCOTT LILLIE.

Union Club.

LIVES OF DR. BEATTIE.

(3rd S. viii. 349.)

Your Dalkeith correspondent, J. S. G., in giving some interesting information respecting the portraits of Dr. Beattie, makes some inquiries respecting their authorship which I fear will not easily be answered. Will you permit me to suggest to him, or any of your readers, that there is a much greater *desideratum* (as it seems to me), in regard to the same personage, in the want of any tolerable *biography* of this great poet.

And yet there are few subjects that afford a more interesting theme for the exercise of biographical genius than a good *poetical* life of Beattie. Nothing can be further from this than the miserably meagre and dull publication of Forbes, who shows himself much less anxious to erect a memorial of his author than of himself, and than whom it would have been difficult to find any one less qualified for the office he undertook, having produced what may be considered about the very worst specimen of literary biography that ever

was written. His advanced age and proximate death may be an excuse for not having produced something better, but it is none for the egotism which urged him to undertake a work which ought to have been entrusted to better hands. The work is, moreover, not only faulty from its deficiencies, but positively disagreeable from its solemn and pompous egotism and affectation: utterly different from the pleasant gossiping egotism of Boswell. It is wonderful how such a man as Forbes appears in this work could have enjoyed such high consideration as he seems to have done in his lifetime, and even after it, in many quarters. Of course his work contains some interesting information, but for the best things in it he is more indebted to the pens of others than his own.

Yet this seems to be the only source of information generally known, even to literary men (if we except a few trivial anecdotes in Boswell, Nichols, and a very few others). Happily there is another Life of the poet of a very different character, and which supplies in a great degree just the information of which Forbes's is so miserably destitute. It is that by Alexander Bower, published in 1804, less than six months after Beattie's death, and more than two years before Forbes's work appeared, in a thin 8vo volume. He, too, was acquainted with Beattie and other members of his family, and made up by diligence in his researches for the scantiness of his materials and entire absence of any literary documents. For all these reasons it is wonderful that the work has remained so generally unknown. Combined with the documents which Forbes has preserved (scattered in letters, &c.), but not used, it would furnish tolerably sufficient materials for a future biographer. (The "Life" by Alexander Chalmers in his edition of *The British Poets*, though he, too, was acquainted with Beattie, is little else than an indifferent abridgment of Forbes.)

It would appear that Southey at one time thought of giving a biography of Beattie as he has done of Cowper, as it is difficult to conceive why else he should have taken the thankless trouble of giving an analysis of the series of letters in Forbes, published in his *Common-Place Book*.

I had also once the same intention, and prepared a large store of materials for that purpose, a small part of which, but the best, I have preserved, and shall be happy to place at the disposal of any who would make a good use of them, and give his address (or an address) in "N. & Q."

Does any one know who is the author of "*The Minstrel* in continuation of the poem left unfinished by Dr. Beattie. Book the third." (London, Longman & Co., 1808, 4to) ?* There is

* In Bohn's *Lowndes*, p. 185, the *Third Book of The Minstrel*, 4to, 1808, is attributed to Mr. Merivale; by

a copy of it, probably the only one, in that most valuable collection, the Bristol Library (*Belles Lettres*, M. 19), where I read it twenty years ago, and made notes of it. It contains fifty-seven stanzas, but very little action. The plan is different from that indicated by Beattie himself in his letter to Dr. Blacklock (Letter 17), and personally to Forbes (mentioned after Gray's letter, No. 46), because "the author had *partly arranged* his own design before the original design came to his knowledge"—an insufficient reason, if he had got no further.

Though the work is not a successful one, either as a sequel or a poem (partly for the above reason and partly for others), yet as it has been immortalised in *name* by being recorded in Watt's *Bibliotheca Britannica*, it deserves a notice, and even a reprint, though not in its original magnificent form.

W. D.

ISWARA: OSIRIS.

(3rd S. viii. 189.)

1. Lassen (*Indische Alterthumskunde*, i. 775) says that the meaning of *om* (otherwise A. O. M. or A. U. M.) cannot now be found in the Sanscrit, but that the word seems to be derived from the old Persic *avan*. If this be the case, there are not likely to be any Sanscrit "words, symbolic of Brahma and Vishnu, claiming A and U as their initial letters or their power." *Iswara*, moreover, is not the name of the third person of the triad. His name is Siva; and *Iwara* is a title common to all the three persons, the votary of each ascribing it exclusively to his own favourite among them. It means the Supreme God, or the Lord of the Universe, Brahm; whose three attributes—of the Creator, the Preserver, and the Destroyer—are personified as Brahma, Vishnu, and Siva.

2. *Iswara-Siva* is not Osiris in anything but the imperfect assonance of the words; and there are no deities in the Egyptian mythology corresponding with Brahma, Vishnu, and Siva; either in the sound of their names, or in their dignities or attributes.

3. More modern philological and mythological research does not justify the conclusion that the religion of ancient India was in all essential respects the same as that of Egypt, or that there was a connection between them in any respect whatever. There is nothing in common to these two, but what they may have possessed in common with all pagan religions, or what may have occurred independently to men placed in similar circumstances. In 1819 Dr. Pritchard, the great upholder of the unity of races, "confessed that no

essential affinity has been traced between the languages of Egypt and of India; nor can we afford satisfactory proof, from authentic history or tradition, of any ancient intercourse between the natives of these countries, or demonstrate that they sprang from a common source. We must, therefore, rest the whole weight of our hypothesis (of identity of their mythologies) upon internal evidence." And in 1854 Sir G. Wilkinson said, very cautiously or doubtfully: "If there is any connection between the religions of Egypt and India, this must be ascribed to the period before the two races left Central Asia,"—that is to say, before their religions became developed into those systems that have been made the objects of comparison by Pritchard, Jones, Moor, and others.

Moor's *Hindu Pantheon* seems to be out of date as well as out of print. In the preface to a recent issue of the *Plates* (London, 1861), the editor, the Rev. A. P. Moor, says:

"The advances which have been made of late years in the study of Indian mythology have rendered it unadvisable to issue a new edition of the text of the *Hindu Pantheon*; nor did it seem just to the memory of the learned author, or to his reputation as one of the first orientalists of his day, to put forth, after an interval of many years, such views or theories of interpretation, as, though frequently the most just and able that have been propounded, he might at the present time, with the additional light afforded by more recent researches, have been inclined to modify or cancel."

V. S. V.

ISMAEL FITZADAM.

(3rd S. viii. 435.)

It must be a quarter of a century ago since I read the lines quoted by Sir J. EDMOND TERNANT; and the last stanza ran in my memory thus:—

"Yes! bury me deep in the infinite sea,
I should burst from a narrower tomb;
Could less than an ocean his sepulchre be,
Whose mandate to millions was doom?"

Where I had become so familiar with the poem, I could not recall; nor was I aware who had written it. But the thought occurred that I possessed two volumes of fugitive poetry—the relics of days when such literature was devoured—and at the end of the first series of *The Poetical Album*, edited by Alaric A. Watts in 1838, the following lines appear anonymously:—

'NAPOLEON MORIBUNDUS.

"Summe superblam

Quantum meritis."

"Yes! bury me deep in the infinite sea,
Let my heart have a limitless grave;
For my spirit in life was as fierce and free,
As the course of the tempest-wave.

"As far from the stretch of all earthly control
Were the fathomless depths of my mind;
And the ebb and flow of my single soul
Were as tides to the rest of mankind."

whom is probably meant John Herman Merivale, ob. April 25, 1844. See an account of him in the *Genl. Mag.* of July, 1844, p. 96.—ED.]

"Then my briny pall shall engirdle the world,
As in life did the voice of my fame;
And each mutinous billow that's sky-ward curled,
Shall seem to re-echo my name.

"That name shall be storied in records sublime
In the uttermost corners of earth;
Now breathed as a curse, now a spell-word sublime,
In the glorified land of my birth.

My airy form on some lofty mast
In fire-fraught clouds shall appear,
And mix with the shriek of the hurricane blast,
My voice to the fancy of fear.

"Yes! plunge my dark heart in the infinite sea;
It would burst from a narrower toul,
Shall less than an ocean his sepulchre be,
Whose mandate to millions was doom?"

The volumes which have been named also contain the following pieces by Ismael Fitzadam: "Stanzas written on the back of a Letter"; "A Farewell"; "Love: in five Sonnets"; "Parting"; "The Battle of Algiers"; "Stanzas written on the Grave of an Illegitimate Child"; and "The Hour of Phantasy." Several of the above were contributed to the *Literary Gazette*, in whose columns Miss Landon wrote "Lines suggested by the Death of Ismael Fitzadam." Every one of taste will agree with your accomplished correspondent, that poor J. F. deserved a better fate than the broken heart of a neglected genius:—

"To die in poverty and pride;
The light of hope and genius past;
Each feeling wrong, until the heart
Could bear no more, so broke at last."—L. E. L.

It appears to me that this neglected writer had much of that condensed power which is so remarkable in Campbell's *War Lyrics*; and his tenderness and delicacy are exquisitely shown in the five love sonnets. I hope we shall hear more about him.

ALFRED GATTY, D.D.

In the *Literary Gazette*, pp. 419-20, July 4, 1818, is a friendly critique on this author's first publication, *The Harp of the Desert*, &c. The editor thinks him "more likely an able poet than an able seaman:" and fixes his style and the character of his genius, as between that of Lord Byron and Walter Scott. Quotations from the poems are given in proof, and the conclusion is: "It is often beautiful, and always glowing with poetical fervour; there is no thought we could wish blotted, and few lines that we would censure as lame or incorrect."

In the *Lit. Gaz.* pp. 593-4, Sept. 16, 1820, is an article under the head "Poems, by a Common Sailor," written to pre-engage public attention in favour of Fitzadam's second volume, *Lays on Land*, which was then shortly to appear. The Editor quotes six poems from the manuscript, and says—

"The variety of talent which they display, their beauty, their pathos, their unaffected and pure poetic character,

will plead more effectually than we can for our Poet-Sailor."

In the same journal, pp. 635-6, Sept. 30, 1820, it appears that Jerdan, the editor, had done all in his power to benefit Fitzadam; but he says, "we had no knowledge whatever of the poet, except what his works and our anonymous friend had afforded. We have not at present even the means of tracing him."

The *Lit. Gaz.*, pp. 326-8, May 26, 1821, contains an article on "*Lays on Land*," by Ismael Fitzadam, then just published. The editor avows all the warmth of an anxious friendship, that the author may receive "from the world the meed his genius deserves." He quotes the preface, and more than four columns from the poems; and closes his notice as follows:—

"We have declared that we will not try to interest the world more than it ought naturally and unwooed to be interested in this poet; nor will we." Let it look at the title-page, and these examples "by an able seaman," and—that must be enough."

The *Lit. Gaz.* pp. 411-12, June 28, 1823, contains a brief biography of Ismael Fitzadam, from which it appears that the unfortunate genius had an honest pride and independence which rendered the efforts of Jerdan less efficacious than was desired by the latter, who says:—

"Depression of spirits and a cankering sorrow at the neglect which he experienced from the world preyed on Fitzadam's health, and he left London with an almost broken heart. He retired, as we now learn, to his native land—to die."

Then follows a notice from the *Erne Packet*; or, *Inneskillen Chronicle*, stating that Fitzadam's real name was John Macken, son of Mr. Richard Macken of Brookeborough, in that county: that the writer was his kinsman, and fellow-editor of that journal, which owed the eminence it had attained almost entirely to the genius of Macken. He says,—"Those terse and elegant compositions both of prose and poetry, which have so often edified and delighted the readers of our paper, were all his own." His death, after a tedious illness, borne with true Christian patience, took place on the 7th June, 1823.

The biography concludes with a monody (of eighty lines) to the memory of Fitzadam, by L. E. L.

It seems that he was much befriended, while in London, by Henry Nugent Bell, who attained celebrity in connection with the Huntingdon Peerage Case. For this last, and other information, see *Autobiography of William Jerdan*, vol. iii. pp. 39-40, and Appendix C. p. 316.

I am not aware of a third volume of Fitzadam's poems, referred to by SIR J. EMERSON TENNYNT.

As far as I know, the above references are all that will be found in print relating to this great, but almost forgotten genius, Ismael Fitzadam.

W. LEE.

The real name of this gifted poet was John Macken: He was the eldest son of Mr. Richard Macken of Brookeborough, in the county of Fermanagh, in Ireland. He did not assume the name of Fitzadam in consequence of his first production, *The Harp of the Desert*, having failed to attract the attention which it assuredly deserved; for the volume was published under that name. He had served as a common sailor at the battle of Algiers. In 1821 he published his second volume of poetry, *Lays on Land*. He found a great friend in Mr. Jerdan, the proprietor and editor of the *Literary Gazette*; but all the efforts of that gentleman failed to procure for him any substantial patronage. He accordingly left London, wholly disheartened and in broken health, for his native land, and became the originator and joint editor of the *Erne Packet*, or *Enniskillen Chronicle*, to which he contributed many elegant compositions in prose and poetry. But only two years after the publication of his *Lays on Land*, which was his last literary venture, except his pieces in the *Erne Packet*, he died on the 7th of June, 1823. Further particulars of this extraordinary genius may be read in the *Literary Gazette* for June 28, 1823, and in the third volume of the *Autobiography of Wm. Jerdan, Esq.*

F. C. H.

WALTONIAN QUERIES.

(2nd S. iii. 288.)

Who is the "Ward" cited by John Hockenhull, Esq., in his *Pleasant Hexameter Verses in Praise of Mr. (Thomas) Barker's Book of Angling*?

"Markham, Ward, Lawson, dare you with Barker now compare?"

This query has been put by others, besides RIVERLENSIS. A brother angling-book collector suggests (and with every show of probability) that the Ward in question was the translator of *The Secrets of Alexis* (of Piedmont), published in 1615, and into which he introduced, at pp. 198 and 150, certain recipes, "To Catch River Fish," "How to take great Store of Fish," &c. Lawson's contributions to angling literature were of a similar character, being limited to the practical notes and recipes given with the early reprints of "*The Secrets of Angling*," by J. D."

"Who was Robert Nobbe?" The name is a printer's blunder, and should be *Noble*. The latter has no connection with Robert Nobbes, the "Father of Trollers," with whom he is identified in the foot-note.

I take RIVERLENSIS to be the American editor of the *Complete Angler*, the late Dr. Bethune himself, as in the list of that gentleman's Angling Library occurs the MS., which he thus describes:

"*Arte Piscatoria (De)*, Concerning Angling for a Trout or Grayling.

"This is a very curious MS. by Robert Noble, who appears to have been a clergyman. It begins thus:—

"8 waies, 1. At the top; 2. At the bottom; 3. In the middle. At the top with a fly. At the bottom, with a ground-bait. In the middle with a minnow or ground bait. At the top is of 2 sorts: 1. A quick fly; 2. An artificial fly. At the bottom is of 2 sorts: 1. By hand; 2. or with a float. For the middle, is of 2 sorts: 1. With a minnow for a trout; or, 2. With a ground-bait for a grayling or omber, vulgo, oummdr.

1. Of fly-fishing at the top: 1. With a natural fly; 2. With an artificial or made fly.

"First, then, of the natural Fly, which are to be used in May and June only; namely, the Green-drake, the Stone-fly, and the Chamlet-fly, to which I may add the grasshopper, the most excellent of any.

"From this follows: 2. With an artificial or made fly, you are to angle with a line (or tawm), &c.

"Then follows a list of flies for each month, the same, and in nearly the same words as Cotton's, in his second part of the *Angler*, and the treatise breaks off.

"From this it is clear that either Cotton copied from the treatise, or the treatise is a synopsis from Cotton."

And I incline to believe the latter, and that the copyist, in abridging Cotton's instructions, introduced such slight modifications as were suggested by his personal experience. Such cases are common enough. Amongst the Sloane MSS. in the British Museum is a treatise on the sport, analogous to that of Noble, being made up of abridgments of contemporary works, such as *Gilbert's Delight*, and the *True Art of Angling*, by J. S.

T. WESTWOOD.

LONGEVITY: WIDOW ROWBOTTOM (3rd S. viii. 426).—Your correspondent speaks of this supposed centenarian as *Sarah* Edwards, afterwards Widow Rowbottom; but in some of the accounts of her, the certificate of her baptism at Shabbington, Bucks, is quoted, in which she is called *Elizabeth* Edwards. Perhaps the Rev. Mr. Bernays—who, from his letter to *The Daily Telegraph*, seems to have thoroughly investigated this case, will kindly tell us how the identity of Widow *Sarah* Rowbottom and this *Elizabeth* Edwards is established. I see he takes no notice of this discrepancy in the communication to which I have referred; and in which, by the bye, after stating that she was born in December, 1764, he goes on to say she had, therefore, not completed her 102nd year. Surely, supposing her identity with *Elizabeth* Edwards to be established, she had not even completed her 101st year. The fact of her son being eighty, does not prove her to have been 100—there are many mothers at seventeen and eighteen. When were her first and last child born?

M. S.

JOHN GAINES (3rd S. viii. 327, 426).—The following cutting is from the *Manchester Courier* for Nov. 20, 1865:—

"A CENTENARIAN IN YORKSHIRE."—Mr. John Gaines,

of Aldfield, near Ripon, died on Saturday week, at the advanced age of 102 years. He was born on the 12th of August, 1763, and enjoyed excellent health to within a few days of his death. His mental faculties were unimpaired to the last."

It will be no difficult task for one of the readers of "N. & Q.," who resides in the neighbourhood of Ripon, to ascertain where Mr. Gaines was baptized, and if the date at all agrees with the alleged date of birth. This being found correct, it establishes a *prima facie* case; but unless good evidence can be produced to show that the man born in 1763 is the man who died "on Saturday week," we must consider it "not proven."

II. FISHWICK.

ANOTHER CENTENARIAN. — *The Times* of Nov. 23, 1865, contains a paragraph from the *Lynn Advertiser*, from which I make the following extract: —

"John Naylor of Hilgay died, and was buried in the same place, Oct. 30th and Nov. 3rd. His eldest son, who is sixty-nine, supposed him to be 110 years old; but by the baptismal register at Welney, he appears to have been 117. He was servant to Dr. Bayfield, Downham Market, some time before 1780; and the same to Mr. E. W. Manby (the Sailor's friend), at Woodhall, Hilgay, about 1794. The following is said to be an extract from the Register of Welney — 1748. John, son of John Naylor."

I indulge in the hope that some evidence may be got, which shall prove that this person *was* or *was not* the John Naylor of the register. I am now engaged in an endeavour to do so. If he lived with Dr. Bayfield in the capacity of "servant," before 1780, he certainly must be at a near approach to a century old at the time of his death; and assuming that he was only fifteen when he entered the Doctor's service, he would have been a man of five-score years. Unfortunately the time of his life, from 1748 to "some time before 1780," is not accounted for—let us hope it may be.

J. W. BATCHELOR.

Odiham.

A WRITER IN NOTES AND QUERIES (3rd S. viii. 450.) — The writer in *Notes and Queries* to whom Mr. W. CAREW HAZLITT refers is the undersigned. He has been an amateur editor and author for more than forty years, and has never concealed his name.

As Mr. HAZLITT admits that he is *wholly unpractised in controversies of this class*, it would be unhandsome on the part of the note-writer, who has had some experience in that line, to call him into the field; nor does he believe that any further illustration of the mystery in question could arise out of a contest with one who expresses himself *so masterially*. Nevertheless, it being intimated that the said note-writer has described Thomas Thorpe, the publisher of the *Sonnets* of Shakspeare in 1609, as a *simpton*, it seems fit to repeat his own words: T. T. was "a sagacious man, and a

humorist withal." — "The volume of 1609 was no clandestine impression; nor was Thorpe an obscure man. He edited one of the posthumous works of Christopher Marlow, and published some of the plays of Ben. Jonson, Chapman, Marston, etc." The above quotations are from a pamphlet entitled, *The sonnets of William Shakspeare: a critical disquisition suggested by a recent discovery*. 1862. 8°.

The note-writer has since obtained some further information on Thorpe. He now records two particulars, reserving others for a more suitable occasion. Tom Coryate complains that Thorpe had printed the *Odombian banquet*, the most elaborate and exquisite specimen of quizzing in our literature, "*hugger-mugger*"; and the very submissive dedication of Thorpe to the earl of Pembroke, which the note-writer has read, and not without a touch of astonishment, seems to have been designed to make amends for the former unjustifiable offence in giving publicity to the *PRIVATE* *earl* of his lordship, then master W. H., by *courtesy* lord Herbert, to the *only begetter of the sonnets*, i.e. The earl of Southampton. BOLTON CORNET.

Barnes, S.W. 4 Dec.

DILAMGERBENDI: BINSTER (3rd S. viii. 390.) — With reference to the question whether there is an island between Hayling and Portsea Islands called Binster; if still extant, if inhabited, and what dimension, or if swallowed up by the sea? I have made reference to some old maps (Ordnance Survey): in one it is spelt North Benniss Island; in a more modern map, copied from, or said to be from, Ordnance maps, it is called and written Binster Island; in another, published by order of Government, by Jos. Avery, in 1788, it is there written Binster Island; it is the north-western island of our small group. At high tides it is nearly all under water; some twenty-five years back about an acre was cultivated, now abandoned; fifty years back there was a sheep way to drive sheep over to feed, but so many were drowned by the tides, that it was given up. It is in the manor of Bedhampton, the property of the late Lord Sherbourne, now, I believe, Mr. Dutton; it is inhabited only by wild birds, &c. I have not made reference to the exact dimensions, but it is about twenty or thirty acres. In reference to the word Binsted, there is Binstead near Bognor, Sussex; Binstead in the Isle of Wight; and Binsted, near Allon; and the name is not uncommon.

J. S.

Bedhampton.

WALTON'S "LIVES" (2nd S. iii. 485.) — Mr. YEOWELL asks for information respecting a supposed second and third editions of the *Lives*, published between the years 1670 and 1675. My impression is, that no such editions ever appeared, and that the edition of 1675 is really the second

collective issue. I account for its being styled the "fourth" on the title-page, by the fact that two of the Lives *were* therein reprinted for the fourth time—those of Donne and Hooker.

T. WESTWOOD.

LETE MAKE (3rd S. viii. 374.)—The use of the verb *let*, to cause, followed by a verb in the infinitive passive, is so common among early English writers that no difficulty ought to have been felt in explaining the words *lete make*; i. e. caused to be made. We have only to open our Chaucer, vol. i. p. 279:—

"For which this noble Theseus anon
Let senden after gentil Palamon;"

or, *Robert of Gloucester*, vol. i. p. 144:—

"Gode lawes, that were aleyd, newe he *lette make*;
Londes, that were arst by nome, the ryght eyr he *lette*
take."

VERB. SAP.

Lete make is simply caused to be made. Of this usage of *let* (= Germ. *lassen*), the following are examples out of many which might be given:—

"For which Theseus lowd anon *leet* crie,
To styngen al rancour and al envye."
Chaucer, *Knight's Tale*, c. t. l. 2733.

"For which this noble Theseus anon
Let senden after gentil Palamon."

Ibid. l. 2973.

W. ALDIS WRIGHT.

Cambridge.

LORD PALMERSTON (3rd S. viii. 462.)—Lord Palmerston first appears in *Punch* with a sprig in his mouth at p. 245, vol. xxi. (1851). He is there represented as "The Judicious Bottleholder," and the sprig was subsequently used generally at the mere whim of the artist; although it was occasionally employed to mark Lord Palmerston, when forming one of a group. Mr. Grocott kindly called attention to Dr. Johnson's lines; but Mr. *Punch's* sprig was not of myrtle.

M. L.

Vine Cottage.

I believe the query of J., respecting the reason why the late Premier is represented in *Punch* with a bit of straw in his mouth, can be explained by the fact of a member of the House of Commons having applied to him the term *stable*, i. e. fixed, firm in resolution. Hence the *double-entendre*, and the bit of straw.

G. E. M.

Hastings.

ST. ANDREW'S CHURCH, EDINBURGH (3rd S. viii. 209.)—The architect of this church was Captain Andrew Fraser, of the Royal Engineers, the chief engineer in Scotland at the time of its foundation, in March, 1781. I have been unable to learn anything more of his history.

V. S. V.

JOHN DAY (3rd S. viii. 204, 391.)—We see no kind of reason to alter the opinion we have given (*Athen. Cantab.*, ii. 475), that John Day, of Caius

College, who wrote plays in conjunction with many others, was one of the authors of *The Traivales of Three English Brothers*—Sir Thomas, Sir Anthony, and Mr. Robert Shirley; and sole author of *The Parliament of Bees*.

C. H. & THOMPSON COOPER.

Cambridge.

"WHOM THE GODS LOVE DIE YOUNG" (3rd S. viii. 171.)—A curious agreement with the ancient opinions on this subject occurs in a book on *The Atonement*, by R. S. Candlish, D.D., Principal of the New College, Edinburgh, and reputed "pope" of the Free Kirk (London, 1861). At p. 183, he says—

"The death of little children must be held to be one of the fruits of redemption. If there had been no atonement, there would have been no infant death. It is on account of the atonement that infants die. Their salvation is therefore sure. Christ has purchased for himself the joy of taking them, while yet unconscious of guilt or corruption, to be with him in paradise. That any children at all die—that so many little children die—is not the least among the benefits that flow from his interposition as the Saviour."

In a graveyard near Hartford, Connecticut, is an epitaph in these words:—

"Here lies two babies so dead as nits;
De Lord he kilt them with his ague fits.
When dey was too good to live mit me,
He took dem up to live mit He.
So he did."

(From *Harper's Magazine*, August 1856, p. 139.)

V. S. V.

"TATTERING A KIP" (3rd S. viii. 415.)—Wrecking a house of ill-fame.

M.

THOMAS AND JOSEPH ARROWSMITH (3rd S. viii. 391.)—Thomas Arrowsmith, son of Joseph Arrowsmith, D.D., Master of St. John's College, Cambridge, born at Lynn Regis, Norfolk, and educated at Hitchin School, was admitted a pensioner of St. John's Oct. 9, 1651, æt. sixteen, being matriculated Dec. 17 following; but migrated to Trinity College, probably in 1653, when his father was appointed Master of that society. He was B.A. 1655-6; Fellow, 1656; M.A. 1659. On March 25, 1668, he was instituted to the vicarage of North Weld Basset, in Essex; and died in 1706. He has verses in the University collection on the accession of Richard Cromwell, 1658.

Joseph Arrowsmith, probably a brother of the foregoing, was matriculated as a pensioner of Trinity College, Dec. 15, 1663; B.A. 1666-7; Fellow, 1668; M.A. 1670. He has verses in the University collection on the death of George, Duke of Albemarle, 1670.

It is difficult to determine which of them wrote the comedy of *The Reformation*. It has been ascribed to Joseph; but, so far as we can make out, merely because he is the only Arrowsmith,

Fellow of Trinity, whose name occurs in the printed *Graduati*.

C. H. & THOMPSON COOPER.

Cambridge.

OURANG-OUTANG (3rd S. viii. 205.) — F. C. H. mentions "a species of ourang-outang." This is a common way of spelling the words; and I met with it again some days ago in a review, but it is wrong. The correct spelling is "orang-outan," or better "orang-utan" — the *ou* being French. *Orang*, in Malay, means "a man;" and *utan*, "a wood or forest": so that the two words together just mean "a man of the woods," or "a savage." The Malay word *utang*, or *ítang*, means debt or credit; and is, therefore, improperly used with *orang*. I have seen this stated elsewhere, but my immediate authority is the *Mag. Pittoresque* for August, 1865 (p. 266), the reading of which suggested this note. V. S. V.

EGOISM AND EGOTISM (3rd S. viii. 414.) — In reply to your correspondent K. R. C., I would state that I take the distinction between *egoism* and *egotism* to be as follows: *egoism* signifies inordinate, or at least passionate self-love; *egotism* is the actual expression of that sentiment, by word or action (literally by a constant use of the pronoun, *ego*). Thus, a man may possess *egoism* without being guilty of *egotism*; the sentiment may be strong within him, though he may possess sufficient good taste to avoid making it the constant theme of his conversation. The term *egoism* is also applied to the doctrine of those who (following the philosopher René Descartes) hold that they are uncertain of every thing but their own existence, and the existence of the operations and conceptions of their minds. *Egoist*, it may be observed, is usually limited to the signification of a believer in this doctrine, while an *egotist* is a person continually speaking of self.

PIERCE EGAN, JUNR.

SUICIDE (3rd S. viii. 416.) — I can slightly help MR. EDWARD PEACOCK in his researches. Archbishop Trench, in his valuable little book on *English, Past and Present*, fifth ed., p. 100, says, respecting the origin of the word "suicide," —

"The coming up of 'suicide' is marked by the passage in Phillips's *New World of Words*, 1671, 8th edit., 'Nor less to be exploded is the word "suicide," which may as well seem to participate of *sus*, a sow, as of the pronoun, *sui*.'"

PIERCE EGAN, JUNR.

COSTREL (3rd S. viii. 394.) — This word occurs in *Piers Plowman*. Halliwell has it in his *Archaic Dictionary*, and defines it as "a small wooden bottle used by labourers in harvest time." I am told that the word (spelt *koystrel*) and the utensil are both still in use by rustics in some parts of Sussex. The *Malvern Guide*, with its "quaint verses," to

which JAYDEE refers, I discovered the rhyme prowling through a museum, and admiring kept them by me for

HIGH AND LOW W

I have seen it state recollect) that sick when the tide begins time. It was alleged has a similar power has over the tides; begins to fail the way son dies. Can any of this statement occur a querist on "Death With regard to this stance it may be observed waves are less numerous in shallow water, for The rolling of the narrow sea), which not have a very bene

"TREEN" AND " (310, 381, 424.) — In hereon, though at the of *Howel Dda*, where frequently occurs, it is thereto. The said part. Singular to a Dr. O. Pugh's *Welsh* edition, the second. word as corrupt, and his method of deriving Dr. Davies's *Dictionary*, 1753. The additions of Dr. Davies follows: — "*Traian*, Quoting also from gives the words, — "*pensationis pro cred Wotton*." Also, *trae anawg yw pob gwerai* tertia pars viri compilers of the Laws of sters." The word of Bible, either in its mutation. The word in the Welsh Conc it may be found in *passim*. The word of tation of *tair* (femini in syntax *ran* = a sl As to "Quarterlar Celt or Manx. The be *pedeirran*, from *p* four, and *rhan*, a sha

or rather its mutation, "pedwaran," is very commonly used in Glamorganshire. R. & M.

HUNDRED WEIGHT (3rd S. viii. 415.)—The origin of the abbreviation *cwt.* is easily explained: C representing 100, and the letters *wt.* being respectively the initial and final letters of *weight*. The two horizontal strokes placed through *€* are probably connected with the similar ones in *£*.

W. C. R.

THE CHURCHING OF WOMEN (3rd S. viii. 327, 422.)—I am induced by the remarks of your correspondents on this subject, to inquire, what is the authority for "the Churching of Women" being used, as it so invariably is in country churches, before "the General Thanksgiving"? It seems to me quite to break the service by its introduction there, and the congregation most usually sit down during its reading. The rubric certainly is indefinite as to the *place* (some convenient place), but there can be little doubt as to the Communion Table being the proper one for the officiating clergyman, and kneeling in front of the rails that for the woman. It is wholly silent as to the *time*; but the proper one would seem to be before the commencement of divine service. With all due deference to your valued correspondent, QUEEN'S GARDENS, yet I cannot think he is right in his assertion that the rubric requires the woman to repeat the Psalm, "I am well pleased," &c.; or, "Except the Lord," &c., after the clergyman. There is no direction whatever to that effect, as I think he will find by a reference to the Book of Common Prayer.*

OXFORDSHIRE.

That it was usual for the mothers of illegitimate children to be churched appears from the following passage from Crabbe's *Poems*, "The Parish Register," book i., "Baptisms":—

"Recorded next a babe of love I trace;
Of many loves, the mother's first disgrace.

For rite of churching soon she made her way,
In dread of scandal, should she miss the day:
Two matrons came, with them she humbly knelt,
Their actions copied, and their comforts felt,
From that great pain and peril to be free,
Though still in peril of that pain to be."

J. A. J. H.

[* It would seem that the office "Of the Thanksgiving of Women after Childbirth," was intended to be said before the Communion Office, as commanded in the Articles of the Bishop of Norwich, 1536:—"It is to be done immediately before the Communion Service." Custom has, however, sanctioned its insertion before the General Thanksgiving at Morning and Evening Prayer.

The Psalms should certainly be repeated by the woman, with an audible voice, after the priest: see the opening address, "You shall therefore give hearty thanks unto God, and say," followed by the rubric, "Then shall the Priest say." Consult Wheatley *On the Common Prayer*.—ED.]

"BICKERDICES" (3rd S. viii. 413.)—

"*Bickerstaff* (with its corruption *bickerstak*) was probably the sign of an inn. It seems to mean a staff for tilting or skirmishing. (Vide Bailey's *Dictionary*, voce 'Bicker.') In the old ballad of *Cherry Chase*, we read—

"Bowmen bicker'd upon the bent

With their broad arrows clear."

Lower's *Essays on English Surnames*, vol. i. p. 205.

Bailey derives the word *bicker* from the Welsh *bicre* (a contest) "or perhaps from *bickelre*, Du. to play at dice, which often gives occasion to wrangling and quarrelling." The first derivation seems preferable. Richardson offers amongst others, Skinner's etymology, *v. picker*, to fight with pikes.

F. PHILLOTT.

COINCIDENCE (3rd S. viii. 390.)—I remember my father, who was a contemporary of Burns, stating that the poet was very fond of reading old plays. A correspondent last week referred to an idea in an old comedy which is also to be found in Burns's song of "Green grow the rushes." I beg to refer to another "coincidence." In Burns's song, "Is there for honest poverty," occurs the following verse:—

"A king can mak a belted knight,
A marquis, duke, and a' that;
An honest man's aboon his might,
Guid faith he mauna fa' that."

The idea is to be found in these lines of Rowe:—

"Yet Heav'n that made me honest made me more
Than e'er a king did when he made a lord."

If I mistake not, it has already been pointed out in "N. & Q." that the best thought in the same song—

"The rank is but the guinea's stamp,
The man's the gowd for a' that,"

is also to be found in an old play. C. ROSE.

COLLAR OF SS. (1st S. ii. *passim*.)—The derivations of the name of the collar of the royal livery, viz. the Collar of SS., are enumerated in pp. 186 and 362, and another is suggested by DR. ROCK, p. 280. Another correspondent, O., denies that this term has any spiritual or literary derivation, p. 390. The editor's *veto* on a further discussion of "the origin and probable meaning of the Collar of Esses," p. 395, will perhaps after this long interval of time be withdrawn, and, although Mr. NICHOLS and Mr. FOSS think there can be no reasonable doubt of a letter being intended, pp. 362, 395, I beg leave to call their attention to the following ingenious theory in Mr. KING's *Gnostics and their Remains, Ancient and Medieval*, p. 76:—

"Almost invariably the back of such a gem (the Agathodæmon talisman) bears a peculiar symbol like the letter S or Z thrice repeated, and traversed by a bar through their middle, the purport of which cannot be more than conjectured. . . . It formerly struck me that it may have been a letter of the Assyrian cuneiform alphabet, to one of which it bears a strong resemblance."

blance; but now I am more inclined to suspect that this device has the same origin as the serpent-entwined club of Esculapius, itself so hard to account for. In many examples the SSS take the form of a spiral winding thrice around the rod in the middle. The medical potency also ascribed to the latter symbol of itself points out an analogy in signification to the distinctive attribute of the god of the healing art. Thus, in the age of Marcellus Empiricus, the fourth century, it had obtained a place in the pharmacopœia, for he recommends the physician to engrave this sigil on a cerulean jasper, and hang it round the neck of any one suffering from pleurisy, adding, 'You will obtain marvellous results.' Whether this promise be true or not, marvellous has been the vitality of the symbol; for reduced to a double S thus traversed by a bar, it became a favourite device in the times of chivalry, being received as the rebus of the word *Fermesse* (SS *fermes*); that is, the emblem of constancy. Here then in this Gnostic sigil is to be found the true origin of the SS in the collar of the garter, formerly styled the 'Collar of SS,' rather than in the popular explanation that the letters are but the initials of Edward IV.'s motto. 'Soyverayne,' a prince posterior by a whole century to the institution of the order and its insignia."

BIBLIOTHECAR. CHETHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Constitutional History of the British Empire from the Accession of Charles I. to the Restoration: with an Introduction tracing the Progress of Society and of the Constitution from the Feudal Times to the opening of the History, and including a particular Examination of Mr. Hume's Statements relative to the Character of the English Government. By George Brodie, Esq., Historiographer Royal of Scotland. Three Vols. 8vo.

It is now forty-three years since the former edition of this work was published. "During that time," Mr. Brodie remarks, "I have subjected my work to the most searching scrutiny, and carefully reperused my authorities. I have endeavoured, as far as possible, to correct my errors, making alterations and additions wherever by so doing I considered I could throw more light on any subject." Considering the number of historical authorities which have been published since the first edition of Mr. Brodie's book, we are surprised that he did not find more to alter. The great value of the work consisted originally, and still does so, in the searching way in which the writer has followed Hume, and exposed his inaccuracies, paragraph after paragraph. The author's principles are liberal, and his opinions of Charles I. severe and unfavourable, but he gives his authorities (the best at the time when he wrote) with great fairness. This new edition is a wonderful improvement on the former in printing, binding, and the general "get up" of the book. The number of volumes also is reduced from four to three, and the index much improved.

A History of the Gipsies, with Specimens of the Gipsy Language. By Walter Simson. Edited, with Preface, Introduction, and Notes, and a Disquisition on the Past, Present, and Future of Gipsydom, by James Simson. (S. Low & Son.)

We are somewhat startled by the author's assertion, "that there cannot be less than 250,000 gipsies of all castes, colours, characters, occupations, degrees of educa-

tion, culture, and position in life, in the British Isles alone, and possibly double the number." Be that as it may, the gipsy race and the gipsy language are subjects of no ordinary interest, both socially and ethnologically; and the work before us—the result of much time, labour, and expense, is valuable as a contribution towards a complete history of this extraordinary people. The work is, for the most part, occupied with the gipsies of Scotland; but gipsydom is so much alike everywhere that most of what is true of the Scottish gipsy holds good of the rest of the race. The Index to the present work is full, and most useful.

The Literature of the Sabbath Question. By Robert Cox, F.S.A., Scotland. In Two Volumes. (MacLachlan & Stewart.)

This work is intended first, as a help to those who wish to study the Sabbath Question in a thorough and impartial manner, and, secondly, as a contribution to that discussion, and to the history of opinion about the weekly day of rest in Jewish and Christian times. It contains, in addition to the portions of Scripture which bear upon the subject, a copious bibliographical list of works in which the various opinions upon it are maintained, including occasionally very copious extracts. The whole forms a very complete and exhaustive handbook of the materials for the consideration of this important question.

BOOKS RECEIVED.—

An Enlarged and Illustrated Edition of Dr. Webster's Complete Dictionary of the English Language, thoroughly revised and improved. By Chauncey A. Goodrich, D.D., and Noah Porter, D.D. Part XII. (Bell & Daldy.)

We congratulate Messrs. Bell & Daldy on the completion of this very useful and valuable Dictionary.

Gutch's Literary and Scientific Register and Almanack for the Year 1866. (W. Stevens.)

When a work like this has gone on for a quarter of a century steadily improving, we need do no more than record its appearance.

Aurora; or, Rays of Light on the Road of Life. Original Table-Talk on all Kinds of Subjects. By W. Tarbet Young. (Rivington.)

A little book with many neatly expressed thoughts on every variety of subject.

A List of Provincial Words in Use at Wakefield, in Yorkshire. Collected by W. S. Banks. (J. R. Smith.)

Tommy Toddlers's Comic Almanack for all t' Foaks e t' World for 1866. (N. Hirst, Leeds.)

Two contributions to the history of the Yorkshire 'Doric,' and the latter very amusing.

DOCTOR MARIGOLD'S PRESCRIPTIONS forms the subject of the Christmas Number of *All the Year Round*. Mr. Dickens's introduction, in which he describes Doctor Marigold—a 'cheap Jack!—is one of the finest bits of writing we shall see this Christmas.

THE GENTLEMAN'S MAGAZINE has passed into the hands of Messrs. Bradbury and Evans, and will be edited in future by Mr. E. Walford. We hope we see in this a security that the Biographical Department, the most valuable feature of *Silvanus Urban*, will be carefully looked after.

THE BRITISH ARMY AND NAVY REVIEW has been transferred to Mr. Bentley of New Burlington Street, who will publish the new Number for January, 1866.

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Notices to Correspondents.

THE CHRISTMAS NUMBER of "N. & Q." will be published on Saturday next, December 16th. Advertisements for insertion in it must be sent in by noon on Thursday, the 14th.

OUR CHRISTMAS NUMBER, to be published on Saturday next, will be enlarged to thirty-two pages, and will contain, in addition to many curious miscellaneous articles—

Two Christmas Notes.

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Devonshire Household Tales.

Yarmouth Superstitions.

Peg Tankard.

Yorkshire, Yarmouth, and Ulster Folk Lore.

A Curious Custom.

O O at Christmas.

Yorkshire Household Riddles.

The Italian St. Swithin, &c.

NOTES ON BOOKS. We are compelled to postpone until next week our notices on *Hours, Languages's* beautiful Christmas book, *The Life of Man Symbolised*, &c., by John Leighton; *Smiler's* Lives of Boulton and Watt; *C. Knight's* Old Booksmen; *Dyer's* Roma, &c.

M. D. The MS. Wick Bible was no doubt used by Mr. Forehall in the beautiful edition in four vols. 4to, published by the University of Oxford, which was edited by that gentleman and Mr J. Madden.

S. J. H. will find the names of the twelve candidates for the Oriel fellowships in "N. & Q." 2nd S. vi. 326, 329.

D. BAR BARNETWELL. The query respecting the lecture on *Witchcraft* at Huntingdon has appeared twice in "N. & Q." (1st S. vii. 231; 2. 144), but elicited no reply. No mention is made of this lecture in the Report of the Charity Commissioners.

ERRATUM.—2nd S. viii. p. 430, col. 1. line 24, the obelisk (†) should be placed after the word "unknown," at the end of the sentence preceding that in which it now stands.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

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Notes.

TWO CHRISTMAS NOTES BY W. B. MAC CABB.

I.—CHRISTMAS TREE: ATTEMPT TO TRACE IT TO ITS REAL ORIGIN.

Various suggestions have been made as to the origin of "the Christmas Tree." Mr. Timbs, in his interesting miscellany *Something for Everybody* (p. 127), suggests its being traceable to the ancient Egyptians and their palm-tree which produces a branch every month, and therefore held to be emblematical of the year. The Germans may be said to claim it as peculiar to themselves, as being indicative of their attachment to Christianity: they identify it with the apostolic labours of St. Maternus, one of the earliest, if not the very first, of the preachers of the Gospel amongst them. They have a legend of his sleeping under a fir-tree, and of a miracle that occurred on that occasion. With them the fir is the genuine "Christmas-tree"—like their faith it is "ever-green," in storm as in sunshine, in winter as in summer; and it is emblematic, with its fruits and ornaments, both of "the tree of knowledge" in Paradise, and the still more sacred "tree" of Golgotha. (Cassel, *Weihnachten*, pp. 146, 147, 148.)

I do not think, with Mr. Timbs, that "the Christmas-tree" is traceable to Egypt, nor with the Germans, that its formation originated with

themselves. Like many other of our festivities at Christmas, I believe it is distinctly traceable to the Roman Saturnalia; and was, not improbably, first imported into Germany with the conquering legions of Drusus. "The Christmas-tree," such as we now see it, with its pendent toys and mannikins, is distinctly portrayed in a single line by Virgil:—

"Oscilla ex alto suspendunt mollia pinu."

Georg. ii. 389.

What, then, were these pretty *oscilla* that were hanging from a lofty pine? They were, says Mr. C. D. Yonge, in his edition of Virgil (notes, p. 68), "Little masks of Bacchus." They were, it is said, by Carolus Ruæus (Delphin edition), "little earthen images sacred to Bacchus, and made to his likeness" (*imagunculas fictiles, Baccho sacras, et ad ejus speciem effictas*), "and were supposed to afford protection to the vines, and confer fertility on every side towards which the images, impelled by the wind, turned their faces." I shall not trouble your readers with quoting the original passage in Virgil, in which mention is made of the *oscilla*. The following translation by Dryden is sufficiently close and intelligible for my purpose to show the similarity between a pine-tree laden with *oscilla*, and a "Christmas-tree":—

"Thus Roman youth, deriv'd from ruin'd Troy,
In rude Saturnian rhymes express their joy;
With taunts and laughter loud, their audience please,
Deform'd with vizards cut from barks of trees:
In jolly hymns they praise the god of wine,
Whose earthen images adorn the pine,
And there are hung on high, in honour of the vine;
A madness so devout the vineyard fills,
In hollow valleys and on rising hills;
And whate'er side he turns his honest face,
And dances in the wind, there fields are in his grace.
To Bacchus therefore let us tune our lays,
And in our mother-tongue resound his praise."

Georg. ii. 383-392.

A further confirmation—I may venture to add—a distinct proof of the accuracy of my suggestion as to the original idea from which our modern "Christmas-tree" is derived, will be found in Smith's *Dictionary of Greek and Roman Antiquities* (p. 846, 2nd ed. in verb "oscillum"), where there is given an engraving "from an ancient gem (Maffei, *Gem. Ant.* iii. 64) representing a tree with four *oscilla* hung upon its branches." Any one who will take the trouble of looking for himself into that invaluable work will at once perceive that it is an exact picture of a "Christmas-tree." I believe that senior members of a family now-a-days, in presenting to their juvenile relations a "Christmas-tree," are, in so doing, only imitators of the old Pagan Romans. I think there is in Suetonius the proof that Tiberius made such a present (a toy pine-tree with pendent *oscilla*) to his nephew Claudius; and that the present was characteristic of the giver: it was the infliction of a

cruel joke upon the imbecility and drunken propensities of the recipient. "The sixth and seventh" days of the Saturnalia, it is observed in Smith's *Dictionary of Greek and Roman Antiquities* (2nd ed. in verb. "Saturnalia," p. 1009), "were occupied with the *sigillaria*, so called from little earthenware figures (*sigilla*, *oscilla*) exposed for sale at this season, and given as toys to children." Bearing these facts in mind, we can the more keenly appreciate the signification of the words used by Suetonius describing Tiberius's treatment of his nephew, when seeking for consular power and dignity:—

"Tiberius patris petenti honores consularia ornamenta detulit. Sed instantius legitimos flagitanti, id solum codicillis rescripsit: 'Quadraginta aureos in Saturnalia, et sigillaria misisse ei.'—Suet. *Claud.* c. 5.

There can, we think, be little doubt that to a person of whom it could, at any time, be said "ebrietatis infamiam subiit," amongst the toys presented him by his grim uncle, was a mimic pine-tree with its pensile masks or images of the god of wine-topers.

Whether this suggestion be well founded or not I shall not pretend to determine: but there can, I think, be no doubt that the true original of "the Christmas-tree" is to be found in the pine and its branches hung with "oscilla ad humanam effigiem arte simulata," to use the words of Macrobius (*Saturn.* lib. i. c. 7.)

II.—TWENTY-TWO SUPERSTITIONS CONNECTED WITH THE CHRISTMAS HOLIDAYS IN FRANCE IN 1741.

A Roman Catholic clergyman (M. Thiers), writing in the year 1741, denounces various superstitions then existing in France. I have made a selection of such as have reference to the time of Christmas:—

1. *Bathing on Christmas Day.*—It is a superstition, says M. Thiers, to bathe on a Christmas Day or on Ash Wednesday, with the hope or intention thereby to be free from fevers or toothache.

2. *Not eating Meat on Christmas Day.*—It is a superstition not to eat meat on Christmas Day, for the purpose of escaping sickness by fever.

3. *Christmas Eve-bread for Cattle.*—To bake bread on Christmas Eve, and put it in the cow's drink after she has calved, in order that she may be the sooner freed from *l'arrière-faix*.

4. *Lending on New Year's Day.*—Not to lend anything upon the first day of the new year, lest one should be unlucky for the whole of that year.

5. *Christmas Day Corn, Fortune telling.*—To take twelve grains of corn on a Christmas Day, and to give to each the name of one of the twelve months: to put them afterwards on a shovel slightly heated, beginning with that which bears the name of the month of January, and continuing to do the same with the rest: and when there is

one that jumps on the corn will be de contrary, it will be jump. There is (double superstition cause it is intended and next, that the mas Day, rather than Mizauld (*Centur.* v. tice in another mod stitious.

6. *Cabbage on St* to eat cabbage or that saint lay conce tyrdom (*parce qu' pour éviter le marty found?*

7. *Fire on Chris* one's neighbours fi Circumcision, for fe (Thus in the origi by the awful blank,

8. *Baking Brea* bake bread betwee les deux Noël); i. e. Lord and the Circ would bring misfor

9. *Bread for the* ing the whole of th the table, both nigh Virgin comes at the you.

10. *New Year's Fountains.*—To go upon the New Year and a nosegay, with better and more w

11. *Christmas D* of preserving your tire of the coming plums (prunes) on

12. *Christmas Ca* stated especially of they call *Le pain* white as they can they cut a small pie a knife, three or fou served for the purp of various maladies, is reserved for the E amongst the family *gâteau des rois*.

13. *Christmas B* believe that the bi will remain good mouldy.

14. *The Three K* the night of the E blood on the foreh kings," Gaspar, Mel

wards look in a mirror, and believe that the person will see himself there as he will be at the hour of his death, and in whatsoever manner he may die.

15. *Lessive at Christmas time, &c.*—Not to make a lessive during the *quatretems* nor Rogations, nor on the days the *Tenebras* are sung, nor from Christmas Day to the Epiphany, nor during the octave of Corpus Christi, which, in certain places, are called *Les Octoubres*, nor on Fridays, for fear some mishap might occur.

16. *The Sieve on St. Thomas's Day.*—Not to make any use of a sieve on St. Thomas's Day.

17. *St. Stephen's Day: bleeding Horses.*—Bleeding horses upon St. Stephen's Day. Better to do it that day than at any other time in the year.

18. *Christmas Day Dinner-cloth.*—To carry in a cloth (*nappe*), which has been used at the dinner on Christmas Day, the corn which you are about to sow, in order that the seed may produce a better and finer crop.

19. *Christmas Mass-bread.*—To keep bits of bread blessed at the three masses on Christmas Day, and take them as a cure for certain maladies.

20. *Midnight Christmas Mass.*—Upon returning from midnight mass at Christmas, to make the cattle drink before you re-enter your dwelling, and to do this without speaking to any one, with the intention of preserving them from certain diseases.

21. *Yule Log Superstitions.*—It is superstitious to believe that a log (*une bûche*) that is begun to be set on fire on Christmas Eve (that which is called the *trefoir*, or *le tison de Noël*), and that is so kept burning every day until the Epiphany, can secure against conflagration and thunder all the year the house in which it is laid under a bed or some other place; that it can prevent those who dwell there from having kibes (*les mûles au talon*) during the winter; that it can cure animals of many diseases; that it can deliver cows ready to calve (*à vêler*) by steeping a bit of it in their drink; finally, that it can preserve corn from rust, by casting its ashes over the fields.

22. *The Provence Yule Log; Christmas Carol.*—It is superstitious, says our French theologian, to believe, say, and do all that is believed, said, and done with the Christmas log (*trefoir*) or *la bûche de Noël*, and Christmas-bread (*du pain de Noël*) in a great many places, and especially in Provence. The *trefoir* being prepared, all the family assemble together on Christmas Eve; they then go to fetch it, and it is borne in state (*en cérémonie*) into the kitchen, or into the apartment of the master or mistress of the dwelling. In bearing it, they sing, divided into two choirs, the following *provençal* rhymes:—

"Souche bandisse
Deman sara panisse;
Tout beux ca y entre,

Premes enfantan,
Cabres cabrian,
Fedes aneillan,
Fren bla-et prou'fartuo,
De vin une pleuo tino!"

Let the log rejoice,
To-morrow will be bread-day;
Let all be welcome that come here.
May the women have babies,
And the goats have kids,
The sheep have lambs;
Let there be plenty of corn and flour,
And of wine a full cask!

The *trefoir* is then blessed by the smallest and youngest person in the house, who pours a glass of wine over it in the form of a cross, saying, "In nomine patris," &c. After which it is set on fire. Such very great respect is paid to it that no one dare sit down on it for fear that, in profaning it, he might attract some malediction upon himself. They preserve during the entire year its charcoal, which they put into the composition of several of their remedies; and they believe that this charcoal, though placed red hot upon the Christmas cloth (*la nappe de Noël*), would not burn it. This same cloth (*nappe*) is laid during the three feasts of Christmas, and it is then covered with the nicest dainties and best meats they can procure.

Dinan, Côtes du Nord, France.

EASTERN ORIGIN OF THE CHRISTMAS TREE, OR TREE OF LOVE.—It has been conjectured that in the fifth century of our era certain forms and ceremonies appertaining to Buddhism were introduced in the church of Rome by the barbarians from the East. I apprehend that at the same period the Christmas Tree was first used on the continent of Europe, and by the same people, it being an old Buddhist custom, still observed in Asia, for the people, on certain festivals, to stick a tree in the ground, upon the natural and artificial branches whereof they suspend their offerings and presents.

H. C.

A CURIOUS CUSTOM.

Some time ago, having read that at Bassora, in the pashalic of Bagdad, all the ladies and virgins of the environs paid an annual visit to a tomb which they covered with flowers, after having kissed it seven times, I was anxious to learn the origin of so singular a pilgrimage. The following is the result of my search:—Under the reign of Mirza-Abbas, at a small village called Mendelhi, in the Kurdistan, a young girl was living with her aunt. This young maiden was often surprised in tears, and particularly on one occasion, after the arrival of an itinerant hawker. At the oft-repeated request of her aunt to disburden her mind, she said that she was not the humble village maid she seemed to be, but that she was the

daughter of the renowned general, Meli-abeth, who, upon the false accusations of his enemies, had been condemned to death, but had afterwards been reprieved; and that for sixteen years he had been languishing in a prison. She also said that she was determined to obtain his release, or die in the attempt. The fortress in which her father was imprisoned was situated upon the river Tigris, thirty-two days' walk from Mendelhi. At this her aunt gave her all the money she possessed, and her blessing. When Hal-mehi reached Basora, she found she was without resources; but being bent upon releasing her father, she was nothing daunted, but resolved to beg for shelter at the first house she met. It was accorded; the owner was a merchant, who took a kindly interest in the heroic girl. She confessed her ambition, and he encouraged, and promised to aid her. She then, at his advice, began to teach herself swimming, and when she found she could swim across the river, she obtained a piece of canvass and painted her name upon it. She was recognised. The next time she contrived to throw a file through the prison grating. He filed the bars, and made an appointment with his daughter to escape the first dark night. The merchant gave her a boat; they escape; but as they are on the point of landing, the alarm is given, and they are assailed by a shower of darts, and Hal-mehi falls in the boat wounded by an arrow. Other boats are in the pursuit; they are captured, and the governor of Basora commands them both to be strangled. His command is obeyed. When Mirza-Abbas, the king, heard this, he exclaimed, "For the sake of the daughter, I would have forgiven the father." At his order and expense a monument was erected to their memory with this inscription: "To the noblest of maidens, who died in the noblest action." The queen visited the spot, and from that time it became customary to perform a pilgrimage to her tomb upon the anniversary of her death.

ARTHUR EDWARD LOWNDES.

PALL MALL: CROQUET.

Lovers of *croquet*, who are disposed to trace its origin to the fashionable "Pall Mall" of Caroline celebrity, may find some interest in the following notices of the latter game. Croquet already possesses such fascinations of its own, that it can hardly derive any increase of popularity from a conceivable association with the monarch for whom the game above-mentioned had such charms.

Charles II. and his pleasure-loving courtiers were much addicted to this species of "ball-play." Pall Mall seems to have admitted of a variety of play. A woodcut illustration may be seen in Knight's *History of England* (vol. iv. p. 205), which represents the king and his nobles at their

favourite game in with his mallet hoop, suspended pole at some height the suspended ring time, to the *gro* admitted between commends itself a representative of *partime* of St. Jam

Pale Maille is "a with a mallet struck ing, at either end of at the fewest blows, (*Colgrave's* descriptio

This compound the "Mail," is d *maille* (or from p mallet, *vide* Bailey, says Nares, "the mall, the stick en of which he quote

"If one had *paile* alley: for it is a res even."—*Fr. Garden*]

A marginal note

"A *paile mal* is a long staffe, to strike s men and gentlemen i

This, and the f the French origin

"Among all the before the *paile mal* like sport, not violen portunity of discours the other. I marv foolish toys which we we have not brough Sir Robert Darlington See Brand's *Popular*

Another game, by Strutt as playe ring fastened into t

"A ball is to be d alley to the other wit about three feet thre far, it resembles *pall*

After describin sending the ball t require much skill ball, he says —

"This done, the pla ground, where there is also necessary for game is completed."- edit. book ii. p. 104.

The games abo have suggested ou of croquet; "arch the game develop quired a more exte

ment of hoops for the greater display of the players' skill. I have sent this note in the hope of eliciting some more satisfactory information on the subject, but cannot conclude without entering a decided but most respectful protest against any further "hoop" development: that already attained being amply sufficient to satisfy the taste and requirements of the age. F. PHILLOTT.

Folk Lore.

ULSTER FOLK-LORE.—A clerical friend in the co. Tyrone, has sent me the following note, which may, I think, be as new to the readers of "N. & Q." as it was to me:—

"*Trying for Heart-Fever.*—A woman came to me and said her husband was lying [i.e. confined to bed]. 'He was tried yesterday for heart-fever, and they are now preparing herbs to lift or take it off him.'

"*Clergyman.*—What way did they try him?

"*Answer.*—They took stones and put them in the fire, and if they frizzed in the fire, then he had the heart-fever.

"*Clergyman.*—What is that?

"*Answer.*—A kind of weight about the heart and disinclination for food.

"The above answers were given seriously by a labourer's wife."

I regret my friend did not mention "the herbs" used for a remedy in heart-fever. He, however, mentions in a postscript the use in his parish of burdock as a cure for scrofula. AITKEN IRVINE.
Kilbride, Bray.

YORKSHIRE HOUSEHOLD RIDDLES.—A lady of my acquaintance, seeing the batch of riddles in "N. & Q." (3rd S. viii. 325), has supplied me with the following, which seem of equal merit with those quoted by S. BARING-GOULD:—

1. "Hitti Titti on the wall,
Hitti Titti got a fall;
Ten score men and ten score more,
Could not set Hitti Titti as it was before."
Ans. An egg.

2. "Black I am and much admired;
Men do seek me till they're tired;
Tire horse and tire man,
Tell me this riddle if you can."
Ans. Coal.

3. "Round the house, and round the house,
And in at the parlour window."
Ans. Sunshine.

4. "Creep hedge, crop corn,
The little cow with the leather horns."
Ans. The hare.

5. "Under the water, and over the water, and never touches the water."

Ans. A maid with a pail of water on her head passing over the bridge.

6. "As I was going to St. Ives,
I met on the way three old wives;
Every old wife had three cats,
Every cat had three kits;

Tell me how many kits, cats, and old wives
Were going to St. Ives."

Ans. None, as they were all coming away."

7. "Two brothers we are, and great burdens we bear,
By which we are sorely oppressed;
With truth we may say, we are full all the day,
And empty when we go to rest."

Ans. A pair of shoes.

I remember all these as familiar acquaintance in the hours of childhood; but neither myself nor the lady who has called them to my remembrance ever saw them in print. T. B.

To your Riddles among the Vulgar you may add the following. They are Lancashire chiefly:

1. "Red within and red without,
Four corners round about."

Ans. A brick.

2. "All hair but the head."

Ans. A cow tic.

3. "Four stiff standers,
Four diddle danders;
Two hookers, two smookers,
And a flip by."

Answer. A cow.

4. "Clink clank under the bank,
Ten against four."

Ans. A woman in pattens going a-milking.

5. "Little Nanny Neppicoat
Has a white petticoat;
The longer she stands,
The shorter she grows."

Ans. A candle.

I suppose "Elizabeth, Elisabeth, Beasy, and Bet" is known throughout England. P. P.

O O AT CHRISTMAS.—It was formerly a custom throughout France, says Sir Thomas Urquhart, and is still in some parts of it, to make, in the parish church, about seven o'clock in the evening, for the nine days next before Christmas Day, certain prayers or anthems, called the Christmas O Os, because in the books which prescribe these anthems they begin with O O, as, O Sapientia, O Adonai, O Radix, &c. To him that was last married in the parish, especially if he be one in good circumstances, is carried a very large O, represented in burnished gold on a large piece of very thick parchment, with several ornaments of gold or other fine colours. This O was, every evening of the nine days, put on the top of the lutrin: there staid the O all the time that the anthem was singing. The person to whom the O had been sent was wont in return to make a present of a piece of money to the curate, who on his part spent some of it in regaling his friends. After the holidays, the O was carried back to the new married man, who set it up in the most honourable place of his house. SHOLTO MACBUTT.

N. P. P. Training College, Dorchester.

ASH-LEAF SUPERSTITION.—The following Midsummer Eve superstition has been given me:—

“Pluck an even ash leaf, and, putting it into the hand, say—

The even ash leaf in my hand,
The first I meet shall be my man.

Then, putting it into the glove, say—

The even ash-leaf in my glove,
The first I meet shall be my love.

And, lastly, into the bosom, say—

The even ash-leaf in my bosom,
The first I meet shall be my husband.

Soon after which the future husband will make his appearance.”

What is meant by an *even* ash-leaf, and is this superstition still believed in any part of the country?
A. A.

Poets' Corner.

CHAINING.—A most peculiar custom called “chaining” is observed in some parts of Monmouthshire, on the occasion of popular weddings. I believe the bride usually pays “the lads of the village” so much per head to meet her, after the sacred rite has been solemnized, with chains of hay and straw, at the churchyard gate. The strange ceremony of chaining is then and there performed. What is its signification, and is this the only county in which it is practised?

JAMES PITT.

Stapleton Road, Bristol.

WILL O' TH' WISP.—

“In the parish of St. Austley, in Cornwall, there is a singular phenomenon: it is the appearance of light near the turnpike-road at Hill-head, about three quarters of a mile west of the town. In the summer season it is rarely to be seen; but in the winter, particularly in the months of November and December, scarcely a dark night passes in which it is not visible. It appears of a yellow hue, and seems to resemble a small flame. It is generally stationary, and when it moves it wanders but little from its primitive spot, sometimes mounting upward, and then descending to the earth. As it has frequented this spot from time immemorial, it is now rendered so familiar that it almost ceases to excite attention. It is somewhat remarkable that, although many attempts have been made to discover it in the place of its appearance, every effort has hitherto failed of success. On approaching the spot it becomes invisible to the pursuers, even while it remains luminous to those who watch it at a distance. To trace its exact abode, a level has been taken during its appearance, by which the curious have been guided in their researches the ensuing day; but nothing has hitherto been discovered.”—*Gent. Mag.* 1827, pt. ii. p. 637.

Is the appearance spoken of above still visible?

A. O. V. P.

SINGING IN ONE'S EARS: A SUPERSTITION ABOUT IT.—A short time since, a young lady, a parishioner of mine, said suddenly, in my hearing, to another lady present, “Give me a number!” The lady she addressed was talking at the time, and did not notice the request at once; she was almost immediately told that it was too late. The

young lady then gave us the following explanation: She had a “singing” in her ears; when this occurs to one, one should at once ask for a number, and at once get it; one should then count the letters of the alphabet till one comes to the number given: the corresponding letter will be the initial letter of the name of the person one is destined to marry.

JOHN HOOKINS ABRAMALL, M.A.

Combe, near Woodstock.

LANCASHIRE PROVERBS.—

“Robin Hood could bear any wind but a thaw wind.
The Devil's children always have the Devil's luck.
Like a pig's tail, going all day, and nothing done a night.

A wise head makes a still tongue.

Every dog considers himself a lion at home.

One half of the Devil's meal runs to bone.

There's no getting white meal out of a coal-sack.

He has none of his chairs at home (*i. e.* he is wrong in his head).

Don't stretch thy arm further than thy sleeve will reach.

Every herring should hang by its own gills.

They are not all thieves that dogs bark at.

There's more flies caught with honey than with ale.

That man is safest who always serves a good conscience.

A man might as well eat the Devil as the broth he's boiled in.

It is not the hen that cackles most which lays most eggs.

Jackasses never can sing well, because they pitch their notes too high.

A mouse that has only one hole is easily taken.

A woman's tongue wags like a lamb's tail.

A small house has a wide throat.

Attorneys' houses are built upon the heads of fools.

Those who are doing nothing are doing ill.

Brawling curs never want sore ears.

Truth and sweet oil always come to the top.

They are as thick as inkle-weavers.

It is all in the day's work.”

For the majority of the above I am indebted to the Sequel to the “Felleys fro Rochde's Visit tath Greyt Eggsibishun,” describing “What me an my mistress seed an yerd ath Greyt Eggsibishun in 1862.” I have heard, also, the following rhymes, which hardly come under the denomination of Proverbs, and are, I fancy, too purely local to be called Lancashire sayings:—

“Them that buys beef buys bones,
Them that buys land buys stones,
Them that buys eggs buys shells,
But them that buys ale buys nothing else.”

Don't they sometimes buy *cocculus indicus*, strychnine, &c.?

“Many men has many minds,
But women has but two;
Everything would they have,
And nothing would they do.”

I am sure, Mr. Editor, that you will acknowledge this a libel as readily as HERMENTRUDE.

FOLK LORE FROM THE CARNIC ALPS.—Whilst travelling last summer among some of the remote valleys to the south of Austria, as yet almost undisturbed by English tourists, we met with a curious piece of folk lore, which may perhaps be worth a place in your notes on the subject.

It is believed that there exists a monster in the secluded parts of the mountains, with a body about the size of a goose, a flat head, and a beak like a hawk; it has two legs, but runs trailing its body along the ground, and leaving a filthy black streak, wherever it goes. It has no fur or feathers, but a smooth skin, and a pair of wings like a bat. It is said to be not unfrequently seen by the woodcutters on the mountains, coming out from its holes among the rocks always before a terrific storm, but has never been caught, as, if it bites ever so slightly, no remedy can save the life of the rash investigator. These particulars were gathered from a native of Udine, on the Italian side of the Santa Croce Pass, but were entirely confirmed by a man from Kôtschach on the Carinthian side, both speaking of it as a matter of common belief.

The fact of having a second independent witness, and the evidently *bona fide* way in which he spoke of it as a thing generally known, prevented any suspicion of the story having been got up specially for our instruction.

Perhaps some of your correspondents more learned than the writer in natural history, may be able to suggest that it is the description of some animal or bird which really inhabits the mountains, exaggerated by the superstitious terror of the woodcutters into the mythical creature described above.

There were other particulars which the writer cannot now recall sufficiently clearly to put them on paper, but all tending to increase the mysterious and uncanny nature of the "Unthier."

HERMAGORAS.

CHRISTMAS CUSTOMS IN IRELAND.

Many of what are called the "good old customs" are not now observed in the rural districts of Ireland, and I have heard ignorant old men attribute the falling off to the introduction of railways, the improvement of agricultural operations, and cattle shows!! Amongst some of the customs that I remember in the south-east of Ireland were the following:—

A week or two before Christmas, landed proprietors would have slaughtered fine fat bullocks, the greater portion of which would be distributed to the poor; and farmers holding from ten acres of land upwards were sure to kill a good fat pig, fed up for the purpose for the household, but the

poorer neighbours were also certain of receiving some portions as presents. When the hay was made up in the farm yards, which was generally about the time that apples became ripe, quantities of the fruit would be put into the hayricks and left there till Christmas. The apples thus received a fine flavour, no doubt from the aroma of the new-mown hay. In localities of rivers frequented by salmon which came up with the floods of August and September, the inhabitants used to select the largest fish, pickle them in vinegar, whole ginger and other spices, and retain them till Christmas, when they formed a most delicious dish at the breakfast-table. Large trout were preserved in like manner for the same purpose. Eggs were collected in large quantities and were preserved in corn chaff, having been first rubbed over with butter. I have eaten eggs so preserved after three or four months, and they tasted as fresh as if only a day old. In districts where the farmers were well-to-do, and in hamlets and villages, young men used to go about fantastically dressed, and with fifes and drums serenade and salute the inhabitants, for which they generally were rewarded with eggs, butter, and bacon. These they would afterwards dispose of for money, and then have a "bathe," which, as Dr. Todd, of Trinity College, Dublin, truly says, is a "drinking bout." These bands of itinerant minstrels were called "Mummers." They are not now to be met with. It was usual for people to send presents to each other, which consisted chiefly of spirits (*potheen*, home-made whisky), beer, fine flour, geese, turkeys, and hares. A beverage called "mead," which was extracted from honeycomb, after the honey was pressed therefrom, was also a favourite liquor, and when mixed with a little alcoholic spirit, was an agreeable drink, but deceitful and seductive, as well as intoxicating. This used to pass in large quantities amongst neighbours. "Christmas cakes" and puddings were extensively made and sent as presents. The latter were particularly fine, and made of fine flour, eggs, butter, fruit, and spices. I have never met anything in cities or large towns to equal them in their way, both as regards wholesomeness and flavour.

Of course the houses were all decorated with holly and ivy, winter natural flowers, and other emblems of joy. People hardly went to bed at all on Christmas eve, and the first who announced the crowing of the cock, if a male, was rewarded with a cup of tea, in which was mixed a glass of spirits; if a female, the tea only, but as a substitute for the whisky, she was saluted with half-a-dozen of kisses, which was the greatest compliment that could be paid her. The Christmas block for the fire, or Yule-log, was indispensable. The last place in which I saw it was the hall of Lord Ward's mansion, near Downpatrick, in Ireland; and although it was early in the forenoon, his lordship

(then a young man) insisted on my tasting a glass of whisky, not to break the custom of the country or the hall. He did the same himself.

There were many other customs observed, but I only mention the above because they are now "dead and gone," like those who observed them in the "good old days." S. REDMOND.
Liverpool.

NATIONAL PORTRAIT EXHIBITION, 1866.

[We are glad to find that the interest in the proposed Exhibition still increases, find that it is beginning to get known among the possessors of "twos and threes" of Historical Portraits.—Ed. "N. & Q."]

Being desirous of doing a little to further the interesting Exhibition of National Portraits, I have written down, as they occurred to me, the names of the most remarkable persons in the reign of Henry VIII.

Portraits of many, if not of all these persons, exist no doubt somewhere, and there is scarcely one that would not be seen with interest.

If the list could be admitted into "N. & Q." it might induce the owners of such pictures to offer the loan of them, and tempt others to suggest names I have overlooked:—

HENRY VIII. 1509—1547.

His Wives.

Catharine of Arragon.	Anne of Cleves.
Anne Boleyn.	Catharine Howard.
Jane Seymour.	Catharine Parr.

His Children.

Mary.	Elizabeth.	Edward VI.
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His Sisters and Brother.

Prince Arthur.
Margaret, married James IV. of Scotland, and Earl of Angus.
Mary, married Louis XII. of France, and Charles Brandon.

His Grandmother.

Countess of Richmond and Derby, who survived his accession.

Some Members of his first Council.

Archbishop Warham, Chancellor.
Earl of Shrewsbury, Steward.
Lord Herbert (afterwards Earl of Worcester), Chamberlain.
Sir Edward Poynings, Comptroller.
Sir Thomas Lovel, Constable of the Tower.
Sir Thomas, afterwards Lord Darcy.
Fox, Bishop of Winchester, Secretary and Privy Seal.
Cardinal Wolsey.
Charles Brandon, Duke of Suffolk.
Frances Brandon, Marchioness of Dorset, mother of Lady Jane Grey.
Sir Thomas More.
Thomas Cromwell, Earl of Essex, Secretary of State.
The Earl of Surrey, who commanded at Flodden, and was restored to the Dukedom of Norfolk, forfeited by his father.

S.
Lord Howard, great
Flodden.

Sir Edward Howard,
French commander's
Duke of Buckingham
land.

The Countess of Sal
Sir Anthony Denny
Cranmer, Archbishop
Fisher, Bishop of E
Tindal, who transla
Anne Askew, friend
Sir Ralph Sadler, A
Wriothesley, Earl o
Earl of Surrey, gra
folk, scholar, soldier, c

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when considering the Paston Letters. The writer's opinion was, that these suspicions had been generated by the imperfect way in which the facts had been ascertained, and that they were to be met by a fuller and more accurate statement. He then set forth what were the succession and position in the world of the leading members of the Paston family in the fifteenth century. During that period the chief persons of the family were Sir William Paston, a Judge of the Court of Common Pleas and three successive Johns (a son and two grandsons of the Judge), who all followed one another as heirs-at-law, inheriting the lands and much of the other property of the family on the deaths of their respective predecessors. Of the three Johns, the second was never married, whilst the wives of Sir William and of the other two Johns were named Agnes, Margaret, and Margery. These are the principal correspondents in the letters in question, which are written in the freest and most communicative manner, and lay open and explain all the domestic affairs, the interests in public movements, the intriguing at elections, and the lawsuits of this particular family, and all the ordinary relations of the life of English people during the period of the Wars of the Roses. Vols. I. and II. were published in 1787, under the editorship of Mr. John Feun, a private gentleman, resident at East Dereham. The editor was somewhat slow to learn the value of his book, but not at all negligent in the performance of his duties as editor. He was especially anxious to satisfy his readers of the authenticity of his papers. He stated their descent in the family of Paston until they were 'finally in the possession of the Earl of Yarmouth'; they then became the property of Peter Le Neve, a great collector, antiquary, and herald, from whom they devolved to 'honest Tom Martin, of Palgrave,' another antiquary and collector, on his marriage with the widow of Le Neve. On Martin's death his collections were purchased by an apothecary at Diss as a speculation, and from him they 'came' to the editor. Mr. Merivale had objected that it did not appear which of the Earls of Yarmouth parted with the papers. Mr. Bruce gave details which showed that of the two Earls of that title one was a gentleman of good learning, a traveller, and collector of curiosities; the other married one of the natural children of Charles the Second, entertained his royal father-in-law at Oxnead Hall, then the magnificent seat of the Pastons, and brought upon himself and the Paston family speedy and total ruin. The second Earl died in 1732, at the age of seventy-eight, the recipient of a pension of 200*l.* from the Crown. His library was dispersed by auction in 1734. Oxnead Hall was allowed to fall into decay, and was finally pulled down and the materials disposed of. In 1750 the Earl's estates were sold, at the instance of his creditors, under an order of the Court of Chancery, for the sum of 92,700*l.*, to Lord Anson, the circumnavigator. In answer to another objection, that it did not appear in what way the papers 'came' from the apothecary at Diss to the editor, it was shown from the Minutes of the Society of Antiquaries that it had been by 'purchase.' Mr. Merivale had condemned the pedigree of the papers given by the editor, because no legal claim could be rested on documents which had passed through so many hands; Mr. Bruce contended that in that respect the Paston Letters were like all the historical manuscripts in our great collections—in the British Museum, the Bodleian, and the Public Record Office—no legal claim could be rested upon any of them; and that no editor was bound to give such a history of his papers as would establish a legal claim, but only such as would satisfy all the ordinary requirements of one who desired to use the papers for historical purposes. Mr. Bruce then considered the account given by the editor of the palaeographical peculiarities of his papers, which Mr. Merivale had stated

that he had pretermitted as unimportant. Mr. Bruce controverted the propriety of this course. He showed that Mr. Merivale, had, as it were, put the editor upon his trial on suspicion of having dealt dishonestly with his papers. In answer, it was right to consider his whole conduct, and if it could be concluded, from what he had done, that he designed to give a fair and full description of his papers, to tell all he knew or thought important, it ought not to be hastily suspected, from any supposed want of completeness, especially in the case of a gentleman of the most unimpeachable character, that he was dealing otherwise than honestly. Mr. Bruce then explained what information the editor had given. He had described the paper, the paper-marks (with respect to which Mr. Bruce thought he was the first English antiquary who gave representations of them, and applied them as tests of antiquity), the sizes of the sheets of paper on which the letters were written, and of the particular pieces of paper used by the letter-writers, 'for our ancestors were compelled by a scarcity of the required material to be a paper-sparing race,' the paper being cut off from the sheet at the end of the letter. The editor had then explained the way in which the letters had been folded up, fastened, and directed, the characters of the seals, the contrivances by which they were preserved, and the insignia they bore. From these particulars he had proceeded to the character of the handwriting, the ink, the effects produced by damp, and his reasons for printing two copies of every paper, one containing all the contractions, and exhibiting the very spelling of the originals, the other, on the opposite page, printed in words at length and in modern orthography. To render all this information more intelligible, he had added at the ends of his various volumes engraved plates, containing altogether fac-similes of 187 of the signatures to the letters, 98 paper-marks, and 56 seals; besides which he had appended to every letter a statement of its size in inches, and a description of its watermark. Finally, that all this extraordinary editorial particularity might be tested by the ocular observation of the very best living judges in such matters, he had left the original papers for a month in the Library of the Society of Antiquaries, for general inspection and examination—a fact which had been doubted, but which Mr. Bruce thought he proved beyond possibility of further question. The transaction took place in the days of Astle, Gough, Caley, and many other eminent antiquaries,—men who could not have been deceived by pretended originals, and to court whose inspection would have been an act of madness on the part of a dishonest editor. Mr. Bruce gave other evidences of the editor's obvious anxiety to satisfy inquirers; amongst them, he permitted an entire transcript of one of the most interesting letters to be published in fac-simile in the *European Magazine* for April, 1787, a copy of which fac-simile Mr. Bruce was enabled, by Mr. Thomas, to lay upon the table. The success of the work far outstripped the expectations of the editor. A second edition of Vols. I. and II. was immediately called for. Mr. Merivale doubted whether this were a real second edition. Mr. Bruce showed that it was an actual reimpression, with many alterations, and two new plates of fac-similes. Vols. III. and IV. were published in 1789. The editor died in 1794, and Vol. V. was not published until 1828. Mr. Bruce then proceeded to relate the circumstances of the disappearance of the originals. Whilst those of Vols. I. and II. were lying under inspection at the Society of Antiquaries, it was communicated to the editor that the King, George the Third, was desirous to see them. The editor offered them at once as a present to the Royal Library. The offer was accepted. The papers, bound in three volumes, were presented at a levee on the 23rd of May, 1787, and in return the editor was knighted. But the papers never reached the Royal Library. There is a tra-

dition that they were last seen in the hands of Queen Charlotte, and that she lent them to one of her ladies in attendance. What became of them nobody knows. They have been searched for, and cannot be found. Their disappearance was, no doubt, a very singular circumstance, and was rendered stranger still by the circumstance that all the other originals had also disappeared. Mr. Serjeant Frere, who saw the concluding fifth volume of the publication through the press, after the death of Sir John Fenn, believed that the originals of the second and third volumes were also given to the King, and stated that he had not been able to find those of Vol. V., but had edited that volume from transcripts made many years before by Mr. Dalton, a most respectable gentleman, who died at Bury St. Edmunds, in 1860, at the age of ninety-four. On both points Serjeant Frere was probably mistaken. It was shown from papers of Mr. Dalton that the originals of Vols. II. and III. were in his possession, and in that of Sir John Fenn, after the gift to George the Third; and with respect to the originals of Vol. V., they really were in the possession of Serjeant Frere, although overlooked by him. They were exhibited this evening by his son, Mr. Philip Frere, and were now left by him at the Society of Antiquaries for general inspection. Together with them there were exhibited about 250 other papers, many of them Paston Letters, which Sir John Fenn did not design to publish. Mr. Bruce described the exhibited papers, and commented upon the care and particularity with which they had been kept and arranged by Sir John Fenn. He declared them to be unquestionable remains of the period to which they purported to belong, and vouched for the accuracy with which such of them had been printed as he had had time to compare with the originals. He also declared that he had not found the slightest trace of any garbling or interpolation, and that the only additions made to any of them that he could find were pencil memoranda of Sir John Fenn, as to their having been copied and noted, and indorsements of the contents, made in a modern hand, without any attempt at disguise. Mr. Bruce further showed that the whole correspondence was so full of coincidences and connexions, in story, phrase, and character, and was bound together by so many links and clues, that the recovery of one volume of originals gave a conclusive sanction to the whole, and sufficiently refuted the suspicions which had been founded upon the supposed concealment by the editor of the fact that he had other papers in his possession, upon the general character of the correspondence as being inconsistent with the presumed illiteracy of the age in which it was carried on, and upon the supposed improbability of its preservation; he also showed that phrases and expressions objected to by Mr. Merivale as having a modern air were found in the exhibited originals exactly as printed by Sir John Fenn. "The truth is," he remarked, "that our forefathers of those days were plain-speaking, manly Englishmen, and cast our language into a form the rough edges of which we have somewhat smoothed, but which we have been wise enough never to attempt substantially to alter. When we read their papers we feel that we can claim them as ancestors, not merely by the use of a common lineage, but by those also of a common speech." Mr. Bruce concluded by remarking that, of the presumed anachronisms in manners adduced by Mr. Merivale, two had been sufficiently answered by Mr. Gairdner; as to that one founded on the allusion to playing-cards, he gave extracts from statutes and parliamentary petitions, which sufficiently established their common use from 1161 to 1475. He concluded by expressing his hope that a consideration of the original documents now produced would induce Mr. Merivale to do justice to the character of Sir John Fenn, and again to accept the Paston Letters

for what Mr. Hallam termed them, his "faithful through the dark period to which they relate."

In justice to Mr. Merivale, we will add that which he addressed to the meeting, "the able sincerity and manly candour of which the *Athenæum* very justly, "our readers will be slow to appreciate":—

"At whatever cost to my reputation for ingenuity, cannot, of course, refrain from congratulating sincerely this Society, and, I may add, the country on the result of the few doubts which I threw on time ago. The appearance from custody above suspicion—the gentleman who produced them being here—of what we are told are the 'originals' of volume of the Paston Letters, goes, of course, very far to make an entire end of the controversy. It is pronounced any controversy absolutely closed; pleadings have been examined; but, subject to examination, I do not think any one probably will doubt the authenticity of the four first volumes although the originals have disappeared, if they declared that they have before them the full originals of volume, now in this very singular manner recover the presence, therefore, of papers like those, all that I ventured to throw out disappear,—vanish in air; they become like what Mr. Frere's relation on that box, 'toys for children.' Therefore I have slightest wish—of course it would be idle—to re-open controversy, or to express any doubt, as to anything has been thrown out to-night. If it were or not my ingenuity to raise those doubts, at all events it is very misplaced ingenuity, in the present state of to argue upon them, or to continue them."

LITERARY PSEUDONYMS.—There are two curious points in connection with this subject in our own early literature. In 1621, Richard of Basingstoke, who had published an *Æ Britanniarum* between 1597 and 1607, in books, with his name on the title-page, as the *nom de plume* of William Bas in a translation which he published of R. Smith's treatise *Author and Substance of the Protestant Church Religion*. It is the more remarkable that he should have fixed upon Bas, since at that time there was one, if not two, writers of the name, though, to be sure, neither of them, as we know, affected theological literature.

Prefixed to Richard Grounaway's translation of the *Annales of Tacitus*, 1598, there is an entry signed "A. B.;" and in Ben Jonson's *Conversations with W. Drummond of Hawthornden*, we are told that this A. B. was no other than Robert of Essex. Now, it has not, to my knowledge, occurred to any of the "Shakespeare's Sonnets" or rather "Mr. W. H." controversialists, that illustration was required to establish that the men in Shakespeare's time occasionally hid their identity beneath fictitious signatures, as apposite one than this could hardly be proposed if Drummond's report of what Jonson told him

reliable. Here we have no less a person than Robert, Earl of Essex, figuring at the foot of an epistle before a book as simple *A. B.*! Still, so far as my personal opinion goes, there is no strict analogy. If for *Mr. W. H.*, we could read *W. H.*, there might be.

A history of *Noms de Plume* would have its interest. John Serjeant, the antagonist of Jeremy Taylor, Henry Hammond, &c., wrote under the names of *Holland* and *Smith*; and William Warford published a work in 1603, and put *George Doulye* on the title-page as the name of the author. Modern pseudonymy seems to have set in with the struggles which preceded the Reformation. The promoters of that great movement were obliged to resort to all kinds of expedients for shielding themselves from persecution, and to this among the number.

W. CLAREM HAZLITT.

THE BASS AND THE MAY.—In Bacon's *Essay on Prophecies*, he mentions one which he says he did not well understand. The first three lines, however, are all that I am at present concerned with, viz.:—

"There shall be seen upon a day
Between the *Baugh* and the *May*,
The black feet of Norway."

This seems to refer to two islands, the Bass and the May, at the mouth of the Firth of Forth, standing as it were like sentinels, one on each side, to guard the entrance, twenty-five and thirty miles respectively E.N.E. and N.E. of Edinburgh. The black feet of Norway often passed between them, in the roving times of the Normans; and only a twelvemonth ago a black ship of Norway, after passing between them, was driven ashore in a storm, near my own garden door. In all the editions, however, I have seen, the first of these names is *Baugh*: but that looks very like a mistake or a misprint for *Bass*, which gives very nearly the Scottish pronunciation of *Bass*. V. S. V.

FIRST PRINCIPLES.—This phrase seems to be in very general use, and even Mr. Herbert Spencer calls one of his books *First Principles of a New System of Philosophy*. But are there, or can there be, such things as second or third principles? I presume not: therefore the *first* is uselessly redundant, for all that it means is expressed in the *prin.* If Sir Isaac Newton's *Principia* were to be called *Prima Principia*, the absurdity would be seen at once. V. S. V.

PUPPET SHOWS.—There is a chap-book entitled the "*Songster's Magazine*, being a Choice Collection of the newest Songs sung at Ranelagh and Vauxhall Gardens, the Theatres Royal, and all other places of public Entertainment." Mr. Halliwell, in his *Notices on Fugitive Tracts and Chap Books*, printed for the Percy Society, says, "Al-

though this tract is of a comparatively recent date, it is worthy of notice as containing a copy of the puppet play of the 'Broken Bridge.' This puppet play seems to have been not only a favourite drama in England, but also in France. I saw it performed at Nîmes in Languedoc, the puppet characters and the purport of the dialogue being the same. The scene represents a bridge of one arch rent by a broad fissure; the stage on which the puppets performed was erected at one end of a booth, pitched under the wall of the grand old Roman amphitheatre. Much in this show and its performances recalled to mind Gines de Passamonte and his puppets in *Don Quixote*." H. Q.

HOOPS AND CRINOLINES.—I am told by some young ladies that crinoline is decidedly going out of fashion, at which I rejoice. I am old enough to remember one wearer of the hoops of other days. They were not altogether admired by the gentlemen in those days any more than crinolines are now; e. g. Jany's *Art of Dancing*:—

"Dare I in such momentous points advise,
I should condemn the hoop's enormous size:
Ofills I speak by long experience found,
Oft have I trod th' immeasurable round,
And mear'd my shins bruist black with many a wound."

P. Q.

Queries.

ANONYMOUS.—Can any of your readers inform me who was the author of numerous poems which appeared in the earlier volumes of *The Pocket Magazine*, London, 1820-22? These poems had the signature "Basil." The following are the titles of some of them:—"Lines written in a Churchyard," from the Latin of Dr. Johnson (in vol. vi.), "Infant Hours," "The Sabbath," "The Irish Fiddler," "Adieu to Isle" (of Wight), "Song of Sea Sprites," &c. &c. The author was, I think, subsequently a correspondent or contributor to Hone's *Table Book*.

2. Who was author of a series of humorous papers called "The Barlowood Club," published in *The Literary Gazette*, 1838, edited by Mr. Jordan? R. I.

ARTEMUS WARD.—Artemus, or Artémus? In consequence of the double how so lately made by Artemus Ward to the British public, this question of long or short has given rise to a lively discussion. Some think that, in accordance with Artemus mentioned by St. Paul, Artemis the Greek Diana, and *ἀρτεμης*, the Greek adjective, we ought undoubtedly to say Artémus; nay, they go so far as to express their full conviction that Artemus is only the New Testament Artemus Anglicized. Others, however, would be glad to know what can be said in favour of Artemus. Sugerman.

BONAR. — Can any of your readers tell me from what the family name "Bonar" is derived?

II.

CHURCHING-PEW. — Upwards of seventy years ago, two dashing young unmarried ladies were journeying from London to Norfolk by coach, and from some accidental cause were compelled to spend Sunday at a village on their route. In the pride of beauty and finery they made their way to church, and to the most conspicuous pew near the pulpit. I believe they wished themselves elsewhere when the clergyman commenced reading the "Churching-Service" of the Church of England, and were still more dismayed when the clerk, at the close of the sermon, asked them for the customary fee for the additional service which their presence in the "Churching-Pew" had unluckily brought down upon them.

Is the "Churching-Pew" still to be met with?

M. D.

CLAMEUR DE HARO ET CHARTE NORMANDE. — The "Privilege du Roy," so often found in old French books, usually contains the following clause:—

"Commandons au premier nostre Huissier ou Sergent, de faire pour l'exécution d'icelles tous actes requis et nécessaires, sans demander autre permission, et nonobstant *Clameur de Haro, Charte Normande* et Lettres à ce contraire," &c.

What were the *Clameur de Haro* and *Charte Normande*?

J. WOODWARD.

New Shoreham.

THE FRANGIPANIS AND THE HOUSE OF HAPS-
BURG. — In Mr. Goldschmidt's article on the "Ghetto at Rome," at p. 330 of the *Shilling Magazine* for November, is the following passage:—

"The Hapsburgers for a long time boasted of their descent from the Frangipanis, who again were proud of their descent from the Emperor Augustus, until it was proved beyond a doubt that the Frangipanis originally were Jews, when the Hapsburgers gave up their pretensions."

I should be obliged for any information as to the descent of the House of Hapsburg from the Frangipanis; and as to the Israelitish origin of the latter family.

J. WOODWARD.

New Shoreham.

INGENIOUS GENEALOGICAL PUZZLE. — It has often occurred to me that—instructive, learned, and interesting as are the pages of "N. & Q."—they want enlivening occasionally with lighter matter; for it has been well observed that—

"Seria non semper delectant: non joca semper:
Semper delectant seria mixta jocis."

With this view I forward the following genealogical puzzle, which I heard from a native of South America, and which, as far as I know, has never appeared in English:—

Two ladies, walking together, perceived two gentlemen coming to meet them; upon which one of the ladies said to the other: "Here come fathers, the fathers of our children, the husbands of our mothers, and our own husbands." Quæritur how could two men fulfil in their persons all these relationships?

F. C. I.

HYMNOLOGY. — Can any one tell me the Christian and surname of the author of a hymn beginning—

"Oh! how the thought that I shall know,
The Man that suffer'd here below,
To manifest His favour?"

Also, in what collection a correct version of the entire hymn may be found.

F. G. V.

LINDSAY FAMILY. — Lord Lindsay, in his *Life of the Lindsays* (ii. 286), refers to a work by Martin William Lindsay, Esq., entitled *Memoirs of the House of Downhill*. Has this ever been published? If so, where can I obtain a copy, and not, who is in possession of the original MS.?

H. J. S.

Oxford.

WILLIAM NANSON LETTSOM, Esq., M.A. — The library of this deceased gentleman, who was translator of the *Nibelungenlied*, and editor of Sidney Walker's *Notes on Shakespeare*, was sold by auction by Sotheby, Wilkinson, and Hodge, Nov. 20, 1865, and three following days. He was Trinity College, Cambridge; Browne prizeman 1816, 1817; B.A. 1818; M.A. 1822. In Stapleton's Eton School Lists he is called son of I. Lettsom, and is said to have been for a short time at Lincoln's Inn, and to have died young. The latter statement is of course inaccurate. We desire the exact date of his death.

C. H. & THOMPSON COOPER

Cambridge.

CURIOUS MEDAL. — I have found on some belt in Devon, dated 1670 to 1675, the impress of a well-executed medal one inch and three-quarters in diameter. Within an elaborate border of roses and leaves there are two faces under one head covering. Viewed one way it represents a mitred bishop; the other way a cardinal; on another a crown king and a pope. Can any reader of "N. & Q." favour me with their history, or refer to any collection or publication where they may be seen.

H. T. ELLACOMBE, M.A.

NUMISMATIC. — 1. A twenty soldi piece bears the date 1704, with the legend: "FERD. I. H. I. D. G. PARM. PLAC. VAST. D." Ferdinand the first of the name was, at this date, Duke of Parma, Piacenza, and Guastalla; but what is the meaning of the letters "I. H. I."?

2. A coin bears on one side the words "CIVIT. TEATINA," and on the other "KROVLS. R. S. S."

with three lilies on a shield. I find that both Charles VIII. and Charles IX., of France, had possession of Naples for a short time. Did the people of Chieti, during either of these intervals, coin money giving to the invader the title of King of Sicily? Or, what is the date of the coin?

S. J. H.

THE PENDRELL FAMILY.—This family being, I believe, entirely extinct in the male line, can any of your readers oblige me with the names of the descendants, who, at the present time, are the recipients of the royal pension awarded by Charles II. for his preservation at Boscobel after the battle of Worcester?

H. W. T.

PYNSENT FAMILY.—In 1767 mention is made in a letter from Mr. Gerard Hamilton to Earl Temple of Sir Wm. (Robert?) Pynsent as a person expecting the first ecclesiastical preferment that should be vacant after Lord Bristol had provided for his brother. I feel anxious to know from which of the second Sir Wm. Pynsent's brothers this clerical baronet descended. Sir Wm. Pynsent, first baronet, had three sons living to maturity—William, second baronet; John, buried at Erckfont, Wilts, 1749; Robert, Deputy-Clerk of the Crown, buried there, 1738; Lancelot, aged nine, buried 1690.

Perhaps a correspondent may favour me with the names of any Pynsents, who may have joined in the attempt to set aside the will of Sir Wm. Pynsent, second baronet, who left his estate to the Earl of Chatham, and died 1765 (two years before this mention of Sir Robert as a baronet), and an expectant of an Irish bishopric. E. W.

QUADRILLES.—A seasonable query suggests itself. Can any one tell me why the first four figures of "The First Set" were formerly known as *Le Pantalon*, *L'Été*, *La Poule*, and *La* (or *Le*?) *Trenis*? I have a faint recollection of reading, in an article in *Chambers's Edinburgh Journal* long ago, that M. Trenis, a French dancing-master, was the inventor of the terpsichorean combination which bears his name; but I do not think that I have ever heard why the other figures received such strange appellations. ST. SWITHIN.

SHAKESPEARES OF FILLONGHLEY.—Are the Shakespeares, whose monuments remain in the parish church of Fillonghley, near Coventry, a branch of the poet's family? The spear, their well-known armorial bearing, appears on the tomb of George Shakespeare, who died in 1690. There is also a tablet recording some gift to the parish by one of that name; and I was informed by the present vicar that there are still Shakespeares amongst the peasant portion of his flock.

In Fillonghley church, until recently, a singular altar cloth has been in use—a pall with the arms of the Holbeck family, once impropiators of the

tithes, emblazoned in gold embroidery. It is still kept in the vestry, and has probably been an unique decoration of the holy table.

THOMAS E. WINNINGTON.

ST. JEROME'S HAT.—What is the meaning of the broad-brimmed hat represented as worn by St. Jerome, and what are the earliest instances of it known to exist? I have seen it stated that it is a Doctor's hat, and distinguished from that of a Cardinal by having only *plain* tassels at the ends of the cords. Further information would oblige

J. T. F.

Queries with Answers.

A WOODEN LEG (3rd S. viii. 416.)—In a local bookseller's catalogue I find—

"Testament, 4to, black-letter, with notes in italics, and numerous very curious cuts, one of which represents the Devil with a wooden leg. Imprinted by Rychard Jugge, 1552."

I have not here the means of verifying the description, but I assume the representation to be of the ordinary wooden leg; and, if so, it carries the invention to a period somewhat earlier than Ambroise Paré. The question of greater interest is, why is the devil so represented?

Whatever the answer may be, the suggestion contained in the learned note, connecting the wooden leg with Vulcan's expulsion from heaven, must be taken into account.

JAS. EDWARD DAVIS.

Stipendiary Magistrate, Stoke-upon-Trent.

I have an edition of Tyndale's New Testament with woodcuts (said to be by Virgilius Solis), printed by Jugge in 1553; and in one of the woodcuts the devil is represented as a cunning old beggar with a wooden leg.

JAYCEE.

Aberdeen.

[On referring to the two New Testaments in question—1552, 1553—we find that, so far as the indistinctness of the woodcut will permit us to judge, the case is not that of a wooden leg substituted for a leg that has been lost, but rather that of a lame leg doubled up at the knee, and supported by a clumsy contrivance somewhat resembling a small round one-legged table. This last is a very different thing from the wooden leg portrayed, described, and brought forward by Paré; and therefore, though the two New Testaments do take precedence of Paré's first edition by a few years, say eleven or twelve, we still incline to our already expressed opinion, "that the wooden leg of the present day, as usually made, was mainly brought into public use by Ambroise Paré." At the same time we readily admit, and have indeed already shown (*anti* p. 416 *et seq.*), that a wooden leg of some sort was known long before the days of Paré.

Then comes the question—But why is the devil represented lame? To this we would reply, following out the very apposite suggestion of our worshipful correspondent

1. "As I was going over London Brig,
I spies a little red thing;
I picks it up, I sucks it blood,
And leaves it skin to dry."
Ans. An orange.
2. "As I was going over Westminster Brig,
I met a Westminster Scholar;
He pull'd off his hat, an' drew off his glove,
And wished me good morrow.
Pray tell me his name, for I've told it to you."
Ans. Andrew.
3. "As I was goin' over Humber,
I heard a great rumble;
Three pots a boilin',
An' no fire under."
Ans. Water under the boat.
4. "When I was going over a field of wheat,
I picked up something good to eat,
Neither fish, flesh, fowl, nor bone,
I kep' it till it ran alone."
Ans. A hegg.
5. "As I was goin' over our garden gap,
I spied my Uncle Ned;
With pins and needles up'n his back,
An' we kep' joggin' on a-head."
Ans. A prickly-otchin (urchin, hedgehog).
6. "As I was goin' through our garden,
I spied a man in a red coat,
With a stick in his hand, and a stone in his throat.
If you'll tell me this riddle, I'll give you a groat."
Ans. A cherry.
7. "Round the house and round the house,
And leaves a white glove i' th' window."
Ans. Snow.
8. "Round the house and round the house,
And leaves a black glove i' th' window."
Ans. Rain.
9. "Round the house and round the house,
And in my lady's chamber."
Ans. The sun.
10. "Hickamore, 'ackamore,
Sits over th' kitchen-door;
Nothing so long, and nothing so strong,
As Hickamore 'ackamore,
Sits over th' kitchen-door."
Ans. A cloud.
11. "Black within and red without,
Four corners round about."
Ans. The chimney.
12. "Black within and black without,
Four corners round about."
Ans. The oven.
13. "Black within and black without,
Three legs an' a iron cap."
Ans. A porridge-pot.
14. "Full of holes, and holds water."
Ans. The reckon-hook, i. e. the pot-hook which hangs in the *reekin*, or chimney, with holes to regulate the height of the pot from the fire.
15. "A riddle a riddle as I suppose,
Fifty eyes and never a nose."
Ans. A wire sieve.
16. "There was a man rode over moor,
Grey-grizzle was his horse,
Bent saddle was his bow;
I've told his name three times,
Still you may not know."
Ans. "Was" was his name. (The third line is probably wrong.)
17. "Four-and-twenty white horses on yonder hill;
Gnaw they go, gnaw they go, now they stand still."
Ans. Your teeth.
18. "Ten men's length, and ten men's strength,
An' ten men can't rear it."
Ans. A waggon-rope. (The expected answer being a ladder.)
19. "Brass cap an' wooden head,
Spits fire an' spews lead."
Ans. A gun.
20. "Nanny-goat, nanny-goat, in a white petticoat,
The longer she stan's the shorter she grows."
Ans. A can'te.
21. "Long legs an' sho't thighs,
Little 'ead an' no eyes."
Ans. The tonga.
22. "Grows i' the wood, an' whinnies i' the moor,
And goes up an' down our house-floor."
Ans. A sweeping-brush (which is supposed to be of horse-hair).
23. "Grows i' the wood, an' yowls i' the town,
An' addles i' master many a crown."
Ans. A fiddle. (The strings of which are cut-gut.)
24. "Black I am an' much admired,
Men may seek me while they're tired;
Weary horse an' weary man,
Tell me this riddle if you can."
Ans. Coal.
25. "My ribs is lined w' leather,
I've a hole i' my side,
An' I'm offense (often) used."
Ans. Bellows.
26. "Mother, father, sister, brother,
All runnin' after one another,
An' can't catch one another."
Ans. Mill sails.
27. "As I went out so I came in,
An' out of the dead I saw the livin' spring;
Seven there were, an' six there be,
Tell me that riddle and then hang me."
Ans. A bird, with a nest and five young ones, in a dead horse.
28. "Riddle me, riddle me, riddle me ree,
Tell me what my riddle's to be?
Thrust a rock, thrust a reel, thrust an old woman's
spinnin' wheel;
- * "Rock" is here the spindle, as in the Jacobite song:—
"I sold my rock, I sold my reel,
And see hae I my spinning wheel,
And all to buy a cap of steel
For Dickie Macphailan that's slain."
(See "N. & Q.," 3rd S. vii. 331.)

Thruff a milner's hopper, thruff a bag o' pepper,
Thruff an old mare's shink shank bone;
Such a riddle I have known."

Ans. A worm.

29. "It is in the rock, but not in the stone;
It is in the marrow, but not in the bone;
It is in the bolster, but not in the bed;
It is not in the living, nor yet in the dead."

Ans. The letter R.

30. "Itum Paraditum all clothed in green,
The King could not read it, nor Madam the Queen;
They sent for the wise men out of the East,
They said it had horns, but it wasn't a beast!"

Ans. Prick-holly.

31. "In cums two legs an' sets hisself down
Upo' three legs, wi' one leg in his hand.
In cums four legs, an' takes one leg frae two legs.
Up starts two legs, an' throws three legs after
four legs,
An' gets his own leg again."

Ans. A man sits on a three-legged stool in a
butcher's shop, with a leg of mutton in his
hand, which a dog snatches and runs away
with."

32. "When is an oven not an oven?"

Ans. When she's a gate (i. e. *upping*, the fire
"drawing" satisfactorily.)

The wit of some of these is, I am afraid, dull enough; but it is impossible to estimate the amount of amusement that they have afforded by the farm labourers' cottage fire-sides. I myself can well recollect the uproarious merriment that used to be excited by "In comes two legs;" while "Itum Paraditum" caused rather a feeling of undefined mysterious awe. I used to muse on the connection between this riddle, the Gospel narrative, and the sprigs of holly stuck in the pew-corners at Christmas, during long sermons. I am certain that my first idea of the existence of "London Bridge" was derived from these riddles. I should be glad to know whether the hedge-hog is called "Uncle Ned," apart from the riddle? Also, what is the origin of the Lincolnshire expression "*black wet*," for *thoroughly* wet? (see No. 8). No. 10 is still beyond my comprehension. I should be glad to see a correct version of No. 16.

The above were most of them "asked" by one or two different nurse-maids, and by an old village dame named Mary Burton, who was a sort of oracle. I believe she explained the "*black glove*" as being a black cloud, seen through the window. I have also heard "Itum Paraditum" from my grandmother, who was born in 1772, and remembered it from her childhood. I have no doubt that both this one and some of the others were in existence long before that time. J. T. F.

The College, Hurstpierpoint.

DEVONSHIRE HOUSEHOLD TALES.

(3rd S. viii. 222.)

Though I fear my recollections are almost too misty to be of any use to your correspondent, MR. BARING-GOULD, I remember being told a tale some thirty years ago, when living near Exeter, which I send, hoping it may be new to him:—

THE DEVIL AND THE TAILOR.

A well-dressed gentleman knocked at the tailor's door one night, and calling him out of doors, ordered a suit of clothes, to be delivered to him in a certain lane, on such a night. After the gentleman was gone, struck by his mysterious behaviour, the tailor repented of his bargain, and fearing who it was he had agreed to serve, went to the parson for advice. The worthy man recommended him to keep his word, and promised to go with him to deliver the goods. They went together to the lane, the parson made the devil appear in his true form, and rescued the tailor, but unfortunately I quite forget how it was done.

I was told at the same time a pixy story about a churlish and a kind-hearted farmer. The pixies stole from the churl and filled the other's barn, till finding he watched them at their work, they deserted him. I do not enter into particulars, because the same story is told of the Sussex fairies, in almost the same words it was told to me of the pixies, by M. A. Lower, in his *Contributions to Literature*. I was told one thing in Devonshire, which may be well known to others, though I never saw it in print, viz., that all clergymen are conjurers *ex officio*; and in support of the assertion these two stories were gravely repeated as having happened in the next village. The gentleman referred to was a venerable evangelical clergyman, nearly related to one of the county families. The first story ran, that going to church one Sunday he saw two boys stealing apples; he cast a spell upon them, and compelled them to remain in the tree till they were seen by the congregation on coming out of church, when he released them. The other story was, that in common with all his clerical brethren, he had a conjuring book; and that the clerk finding himself alone in his study one day, ventured to open it, and that his curiosity was rewarded by having his ears well boxed by unseen hands. The unfortunate clerk was also pointed out to me by name, which I think made the belief more curious, as identifying it with living persons.

L. C. R.

BISHOP THOMAS PERCY OF DROMORE.

(3rd S. viii. 161.)

I must beg a niche in "N. & Q." for a final article on this useful man, feeling assured that any of your readers, who, like myself, are interested in the Ballad Literature of this country,

will be glad at any time to hear or read of one so eminent and industrious in that department.

To me the question seems very doubtful as to whether he *really* was connected with the ducal family or not, "adhuc sub iudice lis est"; but I think that there is no doubt of his having set up the claim in his lifetime. However, on looking over Burke's *History of the Commons* (vol. ii. p. 14, edition 1836), I find the good bishop's claim to, even if possible, a higher lineage—a descent from the kings of France, England, Scotland, and Ireland, and from Charlemagne.

This is said to be through the ancient family of Baskerville of Wotton, in Herefordshire, from which are derived the families of—"Pembruge, of Mansel Gamage; Rowdon, of Rowdon; Barnaby, Brigginsshaw; Hopton, of Canon Frome Court; Lowe; Percy, of Bridgnorth; Isted, of Ecton; Monington, of Westhide," &c. (p. xiv.)

This pedigree is said in the above-named work to have been "compiled by Dr. Percy, the celebrated Bishop of Dromore, and authenticated by incontestible proofs." So it would seem certainly from this as if an anxiety to trace descent from an illustrious stock entered occasionally into his mind, and that he did not quite agree with the opinion of Juvenal—

"Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri?"

But after all it was his best title to honour and fame that, from humble birth,* and from the useful, though certainly obscure position, of the clergyman of a quiet country village, he made his way to a high position by his writings and industry. Though his claims to a high descent may be doubted and questioned, yet his industry and valuable writings have secured for him a permanent reputation in the field of English literature, whilst his worth, goodness, and discharge of his duties as an exemplary priest and bishop, have gained him one of higher kind.

Let me record his epitaph in Dromore Cathedral, which certainly in this case is not overdrawn:—

"Near this place are interred the remains of the Right Reverend Thomas Percy, D.D., Lord Bishop of Dromore, to which see he was promoted in May, 1782, from the Deanery of Carlisle in England. This exalted station he filled nearly thirty years, residing constantly in his diocese, and discharging the duties of his sacred office with vigilance and zeal: instructing the ignorant, relieving the necessitous, and comforting the distressed with pastoral affection. Revered for his eminent piety and learning, and beloved for his universal benevolence by all ranks and religious denominations. He departed this life the 30th day of September in the year of our Lord 1811, in the 83rd year of his age.

* His father was a grocer in the Cartway at Bridgnorth. I have an excellent photograph of his birth-place there.

" . . . Non ego pauperum
Sanguis parentum, non ego, quem vocas
Dilecte, Mæcenas, obibo,
Nec Stygiâ cohîbebor undâ.

Hor. Carm. II. xx. 5."

OXONIENSIS.

ACCORDANCE BETWEEN THE SONGS OF BIRDS AND THE SEASONS OF THE DAY.

(8th S. viii. 325.)

In a compilation before me there is an interesting passage on this subject, subscribed "Dr. Jenner." I should be glad to know the book in which it occurs:—

"There is a beautiful propriety in the order in which singing-birds fill up the day with their pleasing harmony. The accordance between their songs, and the aspect of Nature at the successive periods of the day at which they sing, is so remarkable, that one cannot but suppose it to be the result of benevolent design.

"First the *Robin* (not the *Lark*, as has been generally imagined), as soon as twilight has drawn its imperceptible line between night and day, begins his artless song. How sweetly does this harmonize with the soft dawning of the day! He goes on till the twinkling sunbeams begin to tell him that his notes no longer accord with the rising scene [sun?]. Up starts the *Lark*, and with him a variety of sprightly songsters, whose lively notes are in perfect correspondence with the gaiety of the morning. The general warbling continues, with now and then an interruption by the transient croak of the *Raven*, the scream of the *Jay*, or the pert chattering of the *Daw*. The *Nightingale*, unwearied by the vocal exertions of the night, joins his inferiors in sound in the general harmony. The *Thrush* is wisely placed on the summit of some lofty tree, that its piercing notes may be softened by distance before they reach the ear, while the mellow *Blackbird* seeks the lower branches.

"Should the sun, having been eclipsed by a cloud, shine forth with fresh effulgence, how frequently we see the *Goldfinch* perch on some blossomed bough, and hear its song poured forth in a strain peculiarly energetic; while the sun, full shining on his beautiful plumes, displays his golden wings and crimson crest to charming advantage. Indeed, a burst of sunshine in a cloudy day, or after a heavy shower, seems always to wake up a new gladness in the little musicians, and incite them to an answering burst of minstrelsy.

"As evening advances, the performers gradually retire, and the concert softly dies away. At sunset, the *Robin* again sends up his twilight song, till the still more serene hour of night sends him to his bower of rest. And now, in unison with the darkened earth and sky, no sooner is the voice of the *Robin* hushed, than the *Owl* sends forth his slow and solemn tones . . . well adapted to the serious hour."

ETRIORHAGE.

[This beautiful passage is an extract from the late Dr. Jenner's paper, entitled "Some Observations on the Migration of Birds," read before the Royal Society on Nov. 27, 1823, and published in the *Philosophical Transactions*, vol. cxiv. pt. i. pp. 11—44. The paper was presented to Sir Humphrey Davy by the Rev. G. C. Jenner, who, to use his own words, "had the peculiar happiness to accompany his uncle in most of the investigations of the phenomena of migration. Had it pleased Providence to

have spared him a little longer, he might probably have corrected some inaccuracies in the style and order of his paper, that may now perhaps appear conspicuous to the reader, but which I did not conceive myself justified in attempting." Consult also John Baron's *Life of Edward Jenner, M.D.*, 8vo, 1838, ii. 278.—Ed.]

WHITE USED FOR MOURNING

(3rd S. vii. 458.)

To wear black for mourning costume appears to have been the prevailing custom among all ranks in this country. At the funeral of a king, at the funeral of a citizen, the mourner's habiliments are alike significant of the last dark resting-place. The mourners of some loved one; the friends of one who has shone as a light in literature: the relatives of some departed representative of a noble house, all—"all in black."

"'Tis not alone my inked cloak, good mother,
Nor customary suit of solemn black,—
That can denote me truly:—
These, but the trappings and the suits of woe."

Hamlet, Act I. S. 2.

It has, however, been suggested that *white* for mourning may have occasionally been used. Strutt tells us (quoting from Hall) that "Henry VIII. wore *white* for mourning after he had beheaded Anna Bullen." He also adds that, "At the funeral of Mary Queen of Scots, the ladies had Parris-heads and barbes, and the gentlewomen *white heads* = headdresses."

Jesse, in his *Memoirs of the Court of England during the Reign of the Stuarts* (1840), says, that "James issued an indecent order, that no mourning should be worn for his deceased son" (Prince Henry); and that "we do not know what may have been the king's costume on the occasion; but Sir James Finett, a nice observer, and master of the ceremonies to the court, distinctly says that the Princess (Elizabeth) was apparelled in white."

So far we may conclude that the dress of Henry VIII. and that of the Princess Elizabeth was not, strictly speaking, mourning at all. Henry's dress was no doubt assumed as a mere thing of fancy; Elizabeth obeyed the order of King James her father, and mourned *in white* for a brother "to whom she was strongly attached."

There is a curious passage in Fuller's *Pisgah Sight*, p. 98, book 4. After referring to King David's mourning, Psalm xxxv. 14, he says that, "We say *mourning shirts*, it being customary for men in sadness to spare the pains of their laundresses." Fuller evidently here alludes to some peculiar custom existing in his days. It may be that the mourning shirt is shown in the miniature (1937, Exhibition of Portrait Miniatures, South Kensington Museum), "of the gentleman dressed in a white linen habit, with a black cloak thrown over the left shoulder, and under the right arm."

A quotation or two from Brand's *Popular Antiquities* (vol. ii. Bohn's edit.) bearing upon this subject, may perhaps be not out of place here. At p. 283 he says, that "At the funerals of unmarried persons of both sexes, as well as infants, the scarves, handkerchiefs, and gloves given as mourning are white."

In *Archeologia*, 1706, vol. xii., the Rev. Mr. Wright, in his short notice relating to the parish of Llanrotherine, Monmouthshire, p. 100, says:—

"In such obscure parts of the kingdom ancient customs are frequently retained. The common people of this parish tie a dirty cloth about their heads when they appear as chief mourners at a funeral. The same custom likewise prevails in different places."

At p. 284:—

"They generally give black or white gloves, and black crape handkerchiefs to those that carry the pall; sometimes also white silk scarves."

"Six pretty maids pray let me have,
To bear me to the silent grave;
All-cloth'd in white—a comely show,
To bear me to the shades below."—P. 285.

W. H. Maxwell, in his *Border Sketches*, vol. ii. p. 164, says that—

"All who follow the body to the grave are attired in decent mourning. The funeral appointments of the married are sable altogether, but those of the unwedded are trimmed with white; and young females, or women who die in child-birth, are attended by girls dressed in white, some of whom precede the coffin, while others support the pall."

In Adams's *Weekly Courant* (Chester newspaper), Nov. 30, 1787, there is the following:—

"We hear from good authority that the remains of his Grace the late Duke of Rutland (Lord Lieutenant) will be carried in great funeral procession to the water-side (Dublin). . . . It is determined to spare no expense that may be necessary. No less than eight hundred pieces of linen have been bought up upon the occasion, which, it is estimated, will make six thousand scarves."

I presume the scarves were white linen, but perhaps some Dublin correspondent better acquainted with the circumstance will explain.

"Toll! toll! toll! How solemn!—white plumes! white scarves!—Hush!"—*Diary of a late Physician*.

GIBSON.

Liverpool.

THE TEMPLE FAMILY.

(3rd S. viii. 472.)

May I be permitted to announce that I have lately been engaged in inquiries respecting the Temples, the result of which will be published in *The Herald and Genealogist*. It would give me satisfaction to communicate with the gentleman who states that he has long been a collector of materials connected with their pedigree; but I am at a loss to discover him merely as a CONSTANT READER of the *Post*, quoted in the *Leeds Mercury*.

I may however mention, in regard to what has been printed in p. 472, that I have made two remarkable discoveries. One is, that the "Extracts from the Register of Sibbesdon," printed in Nichols's *History of Leicestershire* (iv. 658), are not really from that place; but from Stowe, in Buckinghamshire. The CONSTANT READER states, "The registers of Sibstone-cum-Temple record thirty-three births and twelve burials of this ancient family." I suspect his only authority for that statement is the *History of Leicestershire*, though the baptisms are there actually thirty-four, and the burials eleven.

My other discovery is, that there has always been a great mistake as to the dates of the patents of twenty-one of the baronetcies created at the first institution of the Order in 1611. The third seal of those patents took place on the 24th Sept. 1611; and conferred the dignity upon four families, of which Temple of Stowe was one. The fourth was dated on the 12th Nov. in the same year, and advanced seventeen more to the same rank. There was no further creation until the 27th May, 1616, in consequence of a question of precedence and other difficulties, of which some account will shortly be published in the series of papers on the "Institution and Early History of the Dignity of Baronet," now in progress in *The Herald and Genealogist*. The date of the Temple creation has, in p. 472, been given as Nov. 12, 1112 (*sic*), by what may be dissected as a conglomeration of three errors. The last committed is the merely typographical misprint of 1112 for 1612: the second, a placing of the Temple creation among those of November instead of September; but the original of all is that I have already mentioned, of assigning all these twenty-one creations to 1612 instead of 1611.

An error in the paragraph quoted is in the name "*Edward Temple, who married (1647) Eleanor Harvey*:" this should be Edmund, as in the epitaph which follows. That epitaph is more accurately and more perfectly published in Bridges's *History of Northamptonshire*. "(Bury)" is an insertion which does not occur in it, and it is altogether wrong. The place was called Stanton Barry, not Stanton Bury.

The writer also states that—

"The last of the line, Edward, was buried at Sibberton-cum-Welford, in 1796, with three sisters, the children of Purbeck Temple: the headstone to Edward's grave bears the Temple arms."

By Sibberton I have no doubt that Sibbertoft, in Northamptonshire, is intended; which is near Welford, but they are not united parishes. I shall feel obliged to any friend who will communicate the memorial lines upon the headstone, and a description of the arms. It is for the first time that I learn that any of the family were surviving in Northamptonshire at so recent a date.

The pedigree of that branch is important in regard to the descent of the baronetcy, which was assumed in 1786 by Sir John Temple, the great-great-great-grandfather of the present Sir Grenville; but "whose descent or right to the title has never been ascertained," as it was remarked by Mr. Courthope, the present Somerset Herald, when he edited Debrett's *Baronetage* in 1835.

At the same time the article of Temple was retained in the work, because it was thought possible that the present line of baronets might have descended from Edmund of Sulby, above-mentioned, whose children are described in the epitaph at Welford, printed in p. 472.

The failure of the male line of the Palmenston Temples, as well as of those which once flourished at Stowe, lends a more than usual interest to this inquiry; which derives its difficulties in some measure from the great number of branches that existed in the seventeenth century, and the similarity of Christian name in the several lines.

JOHN GOUGH NICHOLS.

HAG'S PRAYER: HOG'S PRAYER (3rd S. viii. 403).—What seems to be a sort of profane parody on the Hag's prayer has been current in Leitham, to my knowledge, for the last sixty years at least. It reads thus:—

"Matthew, Mark, Luke, John,
Haud the horse till I leap on;
Haud him stieve, haud him studdy,
Haud him like a blind cuddy."

Which may be translated thus:—

"Matthew, Mark, Luke, John,
Hold the horse till I leap on;
Hold him firmly, hold him steadily,
Hold him like a blind donkey."

Cuddy is our vernacular representative of the new-fangled *donkey*, and not seldom the animal gets the double name of *cuddy-ass*. V. S. V.
Edinburgh.

I have to-day seen for the first time any reference to this subject in "N. & Q.," and am surprised that you have not yet received a solution, as Mr. HOARE's allusion must be familiar to many of the clergy in Kent, though I hope that it is not "the only form of devotion known to the boys who tend swine in this county."

Many years ago two clerical friends elicited the following version from one of these boys. I give the words as they were repeated to me, though no doubt in different agricultural districts they might be found to vary. The "Hog's Prayer" is the name of a doggerel which is in constant use among the boys who tend the pigs in the stubble fields after harvest. It may perhaps represent the counting of the pigs on the road home, and is read off notches cut on the handles of their whips:—

"Two before one,
Three before five,
Here one, there one,
Four all alive.
Here two, there two,
Three at the cross;
Here one, there one,
Jack at the last!"

C. A. M.

Hougham Vicarage.

In a prize essay upon the "Social Condition of the Agricultural Labourers," written by the Rev. — Hammond, formerly of Northbourne Vicarage, Kent, and presented at a county meeting at Canterbury some few years ago, mention was made of the above. It simply consists of a doggerel hieroglyphic cut upon the handles of the pigwhips used by the boys who attend the herds of swine sent into the stubble-fields after harvest. It is as follows:—

II I III V I I X
II II X I I X

"Two before one, three before five,
Here one, there one, Jack is alive;
Here two, there two, Jack at the cross,
Here one, there one, Jack is the last."

I remember, after reading the essay referred to, often requesting the boys I have seen in the fields to let me look at their whips, and have always seen the notched hieroglyphics, which they have told me was the "Hog's Prayer," but could never give any meaning thereto. ALDERSHOT.

BEDE ALE (3rd S. viii. 436.)—This, I believe, was the *Bid* or *Bed Ale*, which was drunk at the convivial assemblies at the houses of newly married persons. The custom was most likely the occasion of many excesses and abuses, which seem to have led to the prohibition to brew it. From this we may gather that it differed in its ingredients and mode of preparation from the ale in common use. F. C. H.

THE ITALIAN ST. SWITHIN (3rd S. viii. 453.)—In July, 1862, the undersigned sent a communication to the *Athenæum* in respect to the *Welsh* St. Swithin. The Editor did not see fit to insert the letter entire, but in the *Weekly Gossip* (No. 1812, July 19, 1862, p. 85), appeared the extract subjoined. Should the Editor of "N. & Q." kindly admit the extract to his columns, it will be there more usefully preserved, and the references contained therein may prove of service to A. A. and others:—

"A friend in Wales asks us to add the name of the Welsh St. Swithun, viz. 'Cewydd-y-gylaw,' i. e. Cewydd of the rain, to the list of Swithuns given in our last number. Those of our readers who may wish to trace the history of this rainy saint, will be glad to have the following clues to inquiry:—For an account of his festival, held on the 1st of July, see 'Iolo MSS.' pp. 152, 558; for the names of churches dedicated to him, see Rees's *Welsh Saints*, pp. 236, 338. For an account of his 'forty days'

rain power, or pour, see Lewis Glyn Cothi's *Works*, vol. i. p. 5. vv. 10, 11."

R. & M.

A correspondent, under the signature of A. A., requests to have the legend of St. Bibiana, and the day of her festival. By a curious coincidence, I read his request on the very festival of the saint, it being December 2nd. The life of this holy virgin and martyr, abridged from her acts, may be seen in Alban Butler's *Lives of the Saints*, at the 2nd of December. But A. A. will be disappointed if he expects to find anything in any legend of St. Bibiana, which could have given occasion to the Roman weather proverb. I say the same of the history of St. Medard, and of our own St. Swithin. Other countries expect so many weeks of rain, if certain other days prove wet. These are mere superstitions, attached rather to the seasons than to the festivals. The French imagine that St. Medard influences the month of August: "Tel S. Medard, tel Août:" that the weather on St. Urban has its effect on the vintage: "Tel S. Urbain, telles vendanges:" and that dews in March will produce fogs after Easter, and in August: "Autant de brouillards après Pâques, et au mois d'Août, que de rosées au mois de Mars." Frederick II., Duke of Saxony, used to expect snow to last till the next new moon. F. C. H.

PEG TANKARDS (3rd S. viii. 455.)—Having often seen, and carefully examined the famous Glastonbury cup, or peg tankard, in the possession of Lord Arundell of Wardour, I am enabled to rectify some mistakes of Fosbroke, as quoted in the note in "N. & Q." at the above reference. The cup is made of heart of oak, and holds *four* quarts, wine measure. Instead of eight pegs, as stated by Fosbroke, and even by Dr. Milner, it had originally only *six*, of which there are now but four remaining. There are, it is true, Apostles carved round the cup; but they are not *twelve* only, but thirteen; St. Paul and Judas are introduced, and St. Matthias omitted. The names are chiefly in Latin, but St. Peter is named *Peder*. Various birds and beasts are represented round the foot—a goose, an eagle, a swan, a pelican, a horse, and a stag. Below these are dolphins in pairs, facing each other, and the cup rests upon three lions. F. C. H.

LORD PALMERSTON: LINES ON LORD HOUGHTON: "NEW WHIG GUIDE" (3rd S. viii. 457.)—It seems to be the fashion to *palm* all the unclaimed jokes on Lord Palmerston, as if our late Premier had nothing to do but to amuse himself with literary trifles. I have a copy of the "Literary Squabble on the Pronunciation of Monkton Milnes's Title," printed on a quarto broadside, bearing the signature "J. R. P.," which are the initials of our dramatic and historic antiquary, James Robinson Planché, who is known to be the ingenious author of the lines.

For the letter S, which your correspondent makes the settler of the question, should be substituted the letter T, one of the disputants named in the opening.

It really would be interesting if some of your correspondents would point out Lord Palmerston's contributions to the *New Whig Guide*. D. S.

JOHN CRUSO, LL.D. (3rd S. viii. 391.)—By Mr. Crouse, of Caius College, is doubtless meant John Cruso, matriculated as a sizar of that house July 5, 1632; B.A. 1635-6; Fellow, 163-; M.A. 1689; incorporated at Oxford 1643, having lost his Fellowship at Cambridge for his loyalty; LL.D. 1652; admitted an advocate Nov. 12, 1652. He was Chancellor of the diocese of St. David's; died in 1681, and published various works.

C. H. & THOMPSON COOPER.

Cambridge.

COIN OF TIBERIUS (3rd S. viii. 310.)—This coin was struck for the colony of Utica near Carthage. M. X. I. V. represent "Municipes Municipii Julii Uticensis." See Vaillant on *Colonial Coins*, Parisii, 1688, where many similar ones are represented and described. The coin is of no particular rarity. The seated figure is said to be Livia, wife of Augustus.

J. C. WITTON.

Bath.

MEYERS'S "LETTERS": WALL? (3rd S. viii. 107.)—When Governor Wall was brought out for execution, the mob shouted, "Cut his liver out," the words which it was said he used while directing the flogging of Armstrong (see "N. & Q." 3rd S. viii. 438). Tros begged for mercy from Achilles,—

Νήπιος, οὐδὲ τὸ ῥῆθ, ὃ οὐ πείσεται ἔμελλεν.
Οὐ γὰρ τι γλυκύθυμος ἄνθρωπος, οὐδ' ἀγαθόφρων,
'Αλλὰ μάλ' ἐμμεμαῖς· ὃ μὲν ἥπτετο χεῖρες γούναυ,
'Ιέμενος λίσσασθ', ὃ δὲ φασγάνῳ οὐκ ἦπαρ.
'Εκ δὲ οἱ ἦπαρ ὕλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
Κόλπον ἐπέπλησεν.—*Iliad*, xx. v. 466-471.

Pope, shocked by the coarseness of the picture, or wishing to suppress the anatomical difficulty, translates this—

"The ruthless falchion oped his tender side;
The panting liver pours a flood of gore
That drowns his bosom, 'till he pants no more."

Lord Derby does it honestly:—

"Gashed through the liver as from out the wound
The liver dropped."

H. B. C.

U. U. Club.

PANCAKE BELL AND DEVIL'S BELL AT DEWSBURY (3rd S. viii. 368.)—I beg to add my testimony to that of J. H. that the ringing of the Pancake Bell is not peculiar to Lincoln. It has been rung in Dewsbury, at eleven o'clock in the morning of Shrove Tuesday, from time immemorial. There is a figure of a dog carved in stone

on the roof of the Church Institute (formerly the vicarage) of Dewsbury, which is said to have been discovered during some repairs of the church, and placed in its present position by one of the former vicars; and the legend concerning this dog is, that when it hears the pancake bell it will jump down from the roof. There are generally some children to be seen standing about the Institute, a little before the bell begins to ring, expecting to see the dog jump down, but it is needless to say that their expectations have not been gratified as yet. In connection with the tolling of the Devil's Passing Bell at Dewsbury parish church on Christmas Eve, of which mention was made in "N. & Q." some years ago, I have often been told by old people, and in fact it is a common tradition in Dewsbury, that the Devil was buried in the churchyard here, though I have not been able to discover the grave.

C. J. S.

DEATH IN SOUNDINGS (3rd S. viii. 414.)—Probably most of the invalids referred to "died almost immediately after reaching soundings," because they "had lingered for many weeks in blue water" with incurable disease, and would have died about the same time if they had not come into soundings. The death of others might be accelerated on approach to land, by changes of air, and especially of temperature, which might be hurtful or beneficial, according to the various forms of disease. D.

DAUGHTER AND DAFTER (3rd S. viii. 444.)—In connection with the discussion on these words, it may be remarked that in the dialect of North East Yorkshire *gh* has the sound of *f* in several words in which those letters are now commonly silent: though is *thof*; through, *thurf*; plough, *plouf*; and, what is most to the purpose, slaughter is pronounced *slafther*; and why not, if we retain laughter? D.

THE CHRISTIAN NAME OF "DATE" (3rd S. viii. 125.)—While communicating some "entries respecting the family of a Thomas Shaxspere, innkeeper, copied from the Parish Register of St. Mary Magdalene, Oxford," the Rev. W. D. MACRAY, curate, says,—"For those of your readers who are curious in Christian names, I may mention that a boy was lately living in the parish who answers to the unique Christian name of Date." Surely Date is merely an abbreviation of Deodatus. It appears from my predecessor's entries in the Baptismal Register of this parish, that on Nov. 9, 1861, he christened a girl Lis, evidently an abbreviation of Elizabeth; and that on Sept. 7 in the same year, he christened a boy Nat, doubtless an abbreviation of Nathaniel, though, if one had but one's ear to judge by, one might think it a nickname given in consequence of the exhibition of a nature by no means devoid of guile. I shall be happy to contribute to a future number of

"N. & Q." a list, with dates, of odd Christian names which occur in the Registers of this parish.

JOHN HOSKYNs ABRAHAM, M.A.

Combe, near Woodstock.

"THE SECRETS OF ANGLING" (3rd S. ii. 207.)—There certainly were at least four early editions of this work. Of the first and fourth of these, there are several perfect copies extant. The supposed second and third hold to existence, as far as I am aware, each by a single copy, the imprint in both cases having been cut off by the binder. The date of the second is conjectured to be *circa* 1620. That the two are distinct is shown by a reference at the end of the work to the shop where certain ingredients for baits are to be procured. This reference differs in all four editions.

I may refer those who are interested in this question to the second volume of the *Fisherman's Magazine*, to which I contributed as complete a bibliography of the "Secrets of Angling," as the scanty circumstances of the case permitted. The sale referred to in "N. & Q." 2nd S. vi. 79, under the head of "Waltonian Literature," was that of Mr. Prince's Collection. T. WESTWOOD.

ELIZABETH HEYRICK (3rd S. viii. 444), respecting whom S. Y. R. makes inquiry, was the elder daughter of John Coltman of Leicester, and the wife of John Heyrick of the same place, lieutenant in the 15th, or King's Own, Light Dragoons. She was born Dec. 4, 1769, was married in her twentieth year, was a widow in her twenty-ninth, and died Oct. 18, 1831. Soon after her widowhood she became a member of the Society of Friends from conviction.

The writer knew her personally, and has received many of the principal facts of her life from the lips of her venerable and only sister, now nearly ninety years of age. She was a warm philanthropist, and steadily set her face, and exerted her utmost influence, against all cruelty and oppression. By the united efforts of herself and sister, the annual bull-baitings at Bonsall, in Derbyshire, were finally suppressed. She once sat at a window in Smithfield to assure herself of the alleged cruelty exercised there. After which she wrote very forcibly upon the subject; her pamphlets had a wide circulation. She entered into a correspondence with R. Martin, Esq., M.P., and the writer has been assured that through their joint influence the *goads* in Smithfield were considerably shortened.

A warmer friend and a more fervent advocate the negro slave could not possibly have had. The pamphlet alluded to by S. Y. R., and which led to such amazing results, was entitled *Immediate not Gradual Abolition, &c.*, and is one of several on the same topic. It arrested the attention of members of the House of Commons, and was

quoted in that House before the authorship was fully known as the production of the other sex. Elizabeth Heyrick's habits of self-denial and private benevolence were far too numerous, and too sacred ever to be made public. Her motives were purified by divine love; and, after a life of usefulness, and greatly endeared to her family and friends, she sank happily and peacefully to rest in the sixty-second year of her age.

Eighteen tracts and pamphlets, all on philanthropic subjects, are known to have been published by E. H., and these were *not* the limits of her pen. ALA. C.

32, Princes Street, Leicester.

RALPHSTOWN FAMILY (3rd S. viii. 372.)—Nisbet, in his *Scotch Heraldry*, vol. i. p. 374, gives the arms of Ralstoun or Ralphstoun of that ilk, county Renfrew, "argent on a bend azure, three acorns in the seed or." In his *Historical and Critical Remarks on the Ragman Roll*, he makes the following observation:—

"Hew de Ralstoun of that ilk, a family of antiquity in the county of Renfrew, as far up as the reign of Alex. III., and gives out as the tradition that they are descended of a son of the Earl of Fife. But how that tradition is vouched I cannot say, but their arms does *not* favour that, for they do not wear the lion rampant, the arms of the Earl of Fife, but *three acorns on a bend*, intimating that they are of the same race and stock with those of the surname of Muirhead."

The only explanation of the arms of the family in the county of Meath is that the Ulster King-of-Arms accepted a coat, which the Lord Lyon of Scotland would have rejected as spurious.

GEORGE VERN IRVING.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Man symbolized by the Months of the Year, in a Series of Illustrations by John Leighton, F.S.A., and portrayed in their Seasons and Phases. With Passages selected from Ancient and Modern Authors. By Richard Pigot. (Longman.)

If, to parody Keats's well-worn lines,—

"A book of beauty is a joy for ever,
Its loveliness increases"—

verily Mr. Leighton's new Christmas Book will not only be the favourite of the present season, but the favourite for many seasons to come. It is a book of great pictorial beauty—of great typographical beauty; and with reference to the collection of illustrative passages from the ancient and modern poets, we may add that it is a book of great moral beauty. The larger illustrations in which Mr. Leighton's skilful pencil preaches on his chosen text, "The tree of the field is Man's Life," and in which he symbolizes Man's Life under the figure of the Twelve Months of the Year, are very original, very suggestive, and marked with great power; while the hundreds of smaller engravings, head-pieces, borders, vignettes, &c., scattered throughout the volume, now illustrating the

poetical quotations, and now illustrated by them, are no less striking. The mention of poetical quotations reminds us to do justice to Mr. Pigot, by whom the collection has been made. The task of filling such a carcanet—

"Of orient pearls at random strung,"

is no easy one, but Mr. Pigot has done his part extremely well. His good judgment and Mr. Leighton's artistic skill have happily combined to produce a volume which no one can open without delight, or ponder over without profit.

A History of the City of Rome, its Structures, and Monuments. By T. H. Dyer, LL.D. (Longmans.)

This excellent work must not be mistaken for what is ordinarily called a History of Rome, which in truth is that of the Roman Empire, but is strictly that of the City itself: its rise, growth, maturity, and ultimate decay. It is not, however, merely a guide book to the different remains; but contains *pari passu* such portions of the history of the nation as naturally elucidate that of the buildings themselves. From the first fortifications of the Palatine, the first rudiments of the Forum, the Comitium, the early Curia, the Jupiter Stator, the Agger of Servius Tullius, the Cloaca Maxima, the Mamertine Prison, the Vesta, the Janus, and, above all, the Capitol, to the latest and most sumptuous works of the luxurious Emperors, every building of any note on record has an adequate notice; whether any of its remains be still extant or no. With the early history most scholars are familiar; and long and severe have been the controversies as to the relative positions of the Capitol and Tarpeian, the Comitium and Grecostris, the exact sites of the new shops where the sad death of Virginia, "the fairest maid in Rome," took place, where the Gauls scaled the Arx, and where afterwards Manlius was hurled down, where Cicero denounced Catiline, and where Horace lounged and was plagued by the chattering bore he has immortalised,—these and hundreds of other points have been written of, again and again. Seldom so well as by Mr. Dyer. But the latter part of the history, the darker pages of the Roman decline, have never been so ably and completely written before. The author now and then modestly refers to the great Gibbon; but it is easy to see that he himself is fully familiar not only with the classic authorities, but with the Byzantine writers, collected by the worthy old Benedictine Monks, and the still more abstruse Itineraries, Memorabilia, and other recondite lore. We consider his work one of the most valuable literary *cinelia* of 1865.

Lives of Boulton and Watt, principally from the Original Soho MSS., comprising also a History of the Invention and Introduction of the Steam-Engine. By Samuel Stiles. (Murray.)

This handsome volume completes Mr. Smiles's series of *The Lives of the Engineers*. The author had intended to follow up his *Life of George Stephenson*, the principal improver and introducer of the locomotive engine, by a life of James Watt, the principal inventor and introducer of the condensing engine; he abandoned his work, however, on finding that such a task had already been taken in hand by Mr. Muirhead. Mr. Smiles has now been induced to resume it, in consequence of being permitted to examine the extensive collection of documents brought from Soho, including the original correspondence between Watt and Small, between Watt and Boulton, and between the latter and his numerous friends and business correspondents; the result of such examination leading him to believe that, notwithstanding the publication of Mr. Muirhead's valuable Biography, the story of the life of Watt would well bear to be told again, in connection with the life and labours of Matthew Boulton of Soho.

But though the work before us is professedly only a biography of the partners in that old Soho firm, which so long enjoyed a world-wide reputation, it will be found to contain memoirs of the other men of genius who have at various times laboured at the invention and application of the steam-engine. The volume is beautifully printed, well illustrated, and will be welcome to all who take an interest in the history of steam machinery in this country.

Little Foxes; or, The Insignificant Little Habits which mar Domestic Happiness. By Mrs. Harriet Beecher Stowe. (Bell & Daldy.)

The idea on which this little work is founded is as well carried out as it is well conceived, and the book it is hoped will contribute to the extermination of those "Little Foxes that spoil the Vines"—the unsuspected, unwatched, insignificant little causes that nibble away domestic happiness, and spoil the comforts of home.

Messrs. DEAN & SON have issued for the spelling public several little volumes. *Black Jokes and Brown for Country and Town*—funny, but rather vulgar:—*Arithmetical Tables designed for the Young are put into Rhyme to be Chanted or Sung*, well calculated to fix such Tables in the memory.—*The Jolly Old Man who sang Down Derry Down*, is a capital novelty; as is also their *Little Red Riding Out*, which is a book cut into the figure of this old favorite of our nurseries. The same publishers will early in January issue the New Edition of Debreth's Peerage.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Wanted by Rev. Alfred Gatty, Ecclesfield Vicarage, Sheffield.

LODGE'S *PORTRAITS*. 4to ed. Any odd numbers or prints.

Wanted by Bookworm, St. John's Villa, Clifton.

WORKS OF SIR THOS. BROWNE, M.D. Old edition, about 1680.

ROBELL'S *LIFE OF JOHNSON*. 4 Vols. Illustrated edition, 1847.

THE *LETTERS OF PLINY THE CONSUL*. By William Melmoth. Vol. II. 1748.

Wanted by Rev. E. Macphail, Forscote, Radstock, Bath.

Notices to Correspondents.

C. L. The allusion in the Rev. F. Robertson's letter is obviously to the late Queen Adelaide.

ERON BARKER. We shall be glad if the Rev. Dr. Barker, E. F. Burton (Carlisle), and all other Correspondents who may wish for information as to the editions of the *King's Book*, will state the size, date, last paginal figure, number of leaves of Contents; also, if the Prayers are at the end, if it has the "Embleme," and any other particulars.

AN INQUIRER will find some accurate particulars of the *Abbey of Ystrad Marchell* in Lewis's *Topog. Dict. of Wales*, art. "Welshpool."

F. *Galenus Martius' MS. "De Censura Operum Philosophicorum"* has not been printed.—For notices of early water-marks on paper, consult "N. & Q." and 8, vols. vi. and vii.—There is no doubt that Ulrich von Hutten is intended by the *Utriculus* of the writer of the MS. note.

R. B. PROSER. Only one volume of *The Aldine Magazine* was published, 1838–9, consisting of 336 pages.

T. B. An extended account of John Gough, the blind mathematician, is printed in Corn. Nicholson's *Annals of Kendall*, 1861, pp. 355–368.

ERRATUM.—3rd 8, viii, p. 441, col. 1, line 12 from bottom, for "college lecture" read "college lectures."

"NOTES & QUERIES" is registered for transmission abroad.

MORE CURES OF ASTHMA, AND COUGHS WITH WHEE, BY DR. LECOCK'S PEPPERMINT WAFERS.—From Mr. C. Collins, Chemist, Brettell Lane, Stourbridge, December 11, 1865: "Several have taken them for Asthma, Coughs, &c. and in every case they have had the desired effect. In my opinion, they surpass anything that has been offered to the public. They give instant relief of Asthma, Consumption, Coughs, Colds, and all disorders of the Breath, and Lungs. Price 1s. 6d. per box. Sold by all Druggists."

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CHRISTMAS.

The rolling year is waning fast away,
The lengthen'd heats are yielding to the cold,
The Sun's fierce drought has changed to chill and rain,
And thick'ning mists both morn and eve enfold.
Sadly and slow the ling'ring year decays,
Sad are its lessons still to erring man,
That short and troublous are his happiest days,
The measure of his life is but a span.
But, on the threshold of the closing year,
All-bounteous Heaven has giv'n one sacred day
Our griefs to stay, our rising hopes to cheer,
E'er the old twelvemonth passes slow away:
And as the bells in joyous change resound
With England's own peculiar mazy art,
In every home may hopefulness be found,
Peace and goodwill to ev'ry house and heart.

Care begone! avaunt! away!
This is labour's holiday!
All relaxed the weary strain,
Work of hand, or toil of brain.
Softened heart and gentle brow,
These be our companions now;
Cheery hopes be winging round;
Strife and enmity lay drowned.
Spread the board, and fill the cup,
Heap the fire and stir it up!

Then to Christmas tales repair,
Ringing laughter echoing there;
Riddle quaint, enigma fine,
Or the Owl's acrostic line.
Some, around the cheery blaze,
Tell the *lore* of other days;
From the page which bids us round,
"Make a note" of what we've found;
What the rustic *folk* believed,
What the village bard conceived;
Tale of ghost, or spell, or charm
Luck to bring, or ward from harm;
Cloven ash, or earth-fast briar,
Hollow coal that leaps from fire:
Witch who spite of weird care
Found her fate in form of hare,
Proof 'gainst shot, or leaden ball,
Yet by silver groat to fall.

Then anon to fairy tale,
How they graced the hill and vale,
Clad like ladies of the court,
Or arrayed in knightly port;
Unlike those of sullen mould,
German dwarf, or Danish trolld,
Nymph of Rhine, who oft beneath
Lures the gazer down to death.

Then the hand shall wander free
Flying o'er the ivory key,
And the voices glad resound
Merry glee, or catch, or round,
Such, perchance, in days of old,
Saxon gleemen joyful trolled;
Now in tempered tones its mirth
Still enchants the English hearth.
Closer sitting pairs be seen,
Confidences grave between,
Weighty trifles, smothered sighs,
Trembling hands, and trusting eyes.
Homeward then we must repair,
Wrap the shawl to guard the fair;
Farewell breathed in earnest tone;
Lengthened glances when she's gone;
Dreams at night—but I have done—
Thus may still our Christmas run.

Notes.

THE LADY GREENE, *temp.* CHARLES II.

In the letter dictated by Nell Gwynne, printed from Mr. Tite's collection of autographs in the fifth volume of *The Camden Miscellany*, is a passage, which (when put into due orthography) is as follows: "Mrs. Knight's lady mother is dead, and she has put up a scutcheon no bigger than my Lady Greene's scutcheon." The Editor has remarked in his notes that Mrs. Knight was a singer of great celebrity, and a rival to Nell Gwynne in the tender regard of Charles II.; but adds that he has not been able to identify Lady Greene.

There can be no doubt, however, that this was another of the King's *quondam* favourites, and the mother of his son Charles Fitz Charles (sometimes called Don Carlos), created in 1675 Earl of Plymouth (*ob.* 1680). She had also by the King another child named Katharine, who is stated by Sandford, in his *Genealogical History of England*, 1707, to have died in infancy, but who, I am informed, under the name of Dame Cecilia, was a nun of the English Benedictines at Dunkirk; and, having lived to be very aged, died in 1750.

Katharine Pegge, daughter of Thomas Pegge, Esq., of Yeldersley, co. Derby, by Katharine, eldest daughter of Sir Gilbert Kniveton, of Mercaston and Bradley in the same county, having attracted the King's affection during his exile, gave birth to the Earl of Plymouth in 1647. She became the wife of Sir Edward Greene, of Sampford, in Essex, Bart., who died in Flanders in Dec. 1676, having sold the manor of Sampford to Sir William Halton, and ruined an ancient family by gaming and extravagance. Lady Greene herself had probably died shortly before the inditing of Nell Gwynne's letter, which is supposed to have been written in the summer of 1678. In Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. vi. p. 225 (where there is an account of the Earl of Plymouth and of his wife, the Lady Bridget Osborne, who was remarried to Dr. Bisse, Bishop of Hereford), it is stated that Lady Greene had no issue by Sir Edward. From some documents which are about to be published in *The Herald and Genealogist*, it is shown that Justina Greene, who was a nun of the house of English Benedictines at Pontoise, and died in 1717, aged fifty, was their daughter, and there were two more sisters. Eugenia Greene, another member of the same community, was the daughter of Sir Edward Greene, of Sampford, by his third wife, Anne, daughter of Sir George Simmons of Oxfordshire; she died in 1700, aged seventy-three.

The two works on the *Extinct Baronetage*, by Courthope and Burke, both make but one Baronet of Sampford, created in 1660, and who died in Dec. 1676. But they vary in regard to his marriage: Burke states that Sir Edward Greene married three wives: Courthope that he "married —, daughter of — Pegge." Morant, in his *History of Essex*, gives the names of the three wives: 1. Jeronima, dau. of Sir William Everard of Linstead; 2. Mary Tasburgh; and 3. Anne, dau. of Sir George Simmons. I believe the fact to have been, that there were two Baronets; that the first Sir Edward Greene, created in 1660, died in the year 1674; and that the spendthrift as spendthrifts are wont to do, ran a short course, and died in Dec. 1676, as above-mentioned.

There are two portraits of (Katharine Pegge) Lady Greene—one, a half-length, with her son standing by her side; the other a three-quarters,

both either by Sir Peter Lely or one of his pupils mentioned in the *Literary Anecdotes*, and apparently preserved in the family of Pegge—of which another branch, that of Beauchief, co. Derby, produced the eminent antiquaries Dr. Samuel Pegge and his son Samuel Pegge, Esq. the author of *Curialia*; the latter the father of Sir Christopher Pegge, M.D., F.R.S. J. G. N.

SHAKSPEARE IN GERMANY.

The demonstrations that are constantly occurring in Germany of love and veneration for the personal character of Shakspeare, combined with the most critical appreciation of his works, have just been partly embodied in a volume which it is intended to publish annually,* and which is edited by a distinguished poet and dramatic critic. The volume contains more than twenty articles on Shakspeare and his Commentators, including notices of books and some recent works regarding him; and a list of publications and notices respecting the poet that appeared in Europe and America during 1864 and 1865, down to the month of August—in which list some of the communications in "N. & Q." are included, showing the keen-eyed attention of German *literati* to everything connected with Shakspeare.

It must be gratifying to the feelings of the German people to know that their gifts to the Shakspeare Museum, in honour of the poet, are conspicuously displayed in it, and strike the eye of every beholder by their elegance and grace. These gifts consist of the Address, beautifully written and embellished, from the "Free German Hochstift" to the Corporation of Stratford, congratulating the people of Great Britain on the Tercentenary of the Birth of William Shakspeare; and a very charming wreath of oak leaves and acorns, which was placed upon a bust of Shakspeare at Frankfort on the occasion of the tercentenary celebration, presented by the English circle at Frankfort, to be deposited as a memorial in the Museum.

The following list is given of the number of Shakspeare's plays which were acted during the year 1864, in the various cities mentioned:—Berlin, fifteen plays; Weimar, fourteen; Carlsruhe, thirteen; Vienna, twelve; Dresden, eleven; Munich, ten; Hanover, nine; Stuttgart, eight.

The volume concludes with a Memorial addressed to the German governments on the importance of additional encouragement being given by them, in the universities and elsewhere, to the

* *Jahrbuch der Deutschen Shakspeare-Gesellschaft* im Auftrage des Vorstandes herausgegeben durch FRIEDRICH BODENSTEDT. Erster Jahrgang. 8vo. Berlin, 1865. G. Reimer. [This volume is dedicated to H. R. H. the Grand-Duchess Sophia of Saxony.]

study of the English language in particular, and of modern languages in general. The example of France is quoted, which has recently given to the living languages, by the zealous efforts of M. Duruy, the present Minister of Public Instruction, a fitting place in the studies of the empire; and the teachers of these languages are placed on an equality, in point of rank and emolument, with the teachers in other branches of instruction. From the example of France, an argument is drawn by the memorialists to urge the German government to follow in the same wise and liberal course.

J. MACRAY.

THE NORTHERN SCALDS.

(AN ENUMERATION OF THE PRINCIPAL NORTHERN SCALDS WITH THEIR POEMS IN ALPHABETICAL ORDER, AND THE APPROXIMATIVE EPOCHS IN WHICH THEY LIVED.)

Arinbiarnor-drapsa,* by Egil Skallagrimson; died between A.D. 995 and 998.

Banda-drapsa, by Eyolf Dadaskald; under Eirik Hakonarson, Jarl of Norway, during the early part of the eleventh century.

Belgo Kaga-drapsa, by Thormod Kolbrunarskald; under Olaf Tryggvason, King of Norway, which latter was killed A.D. 1000.

Bersoglis-visur, by Sighvath Thordson; under Olaf Tryggvason, and under Magnus the Good, Kings of Norway—the latter died in 1047.

Beru-drapsa, by Egil Skallagrimson; under Eirik Blodex, expelled in 936.

Biarka-mal, by Biarka *hinn gamli*; i. e. the old.

This is a battle song of which it is difficult to determine the precise epoch, and which is not quite entire. Northern historians state that the same scald had composed a poem on Ragnar Lodbrog (the Roland of northern romance), which they term Biarka-mal. It is probably the same composition as here mentioned.

Blagagla-drapsa, by Arnor Jarlaskald; under Magnus the Good.

Bragar-bot, by Snorri Sturlasson; assassinated in 1241.

Bva-drapsa, by Thorkel Gislason; under Olaf Tryggvason.

* The Scaldis possessed a superabundance of terms for their compositions. A poem was termed in general *dikt*. When it had become popular, it received usually the name of *forn-quadi*; when it was of any considerable length, it was called *brögð* or *bragr*; and *stíchi* or *visur*, when it only included several strophes. Lyrical compositions were termed *lied*, *saungr*, or *odr*; and *slagr* when they required an accompaniment. The *quida*, or *quadi*, was either an elegy or a poem composed on some tragical event; the *mansaungr* (German *Minnesang*) was amorous, the *spa* was prophetic, and the *galdr* usually magical. When a poem was written in form of a dialogue, it was termed *mal*; when heroic or eulogistic, *lof* or *hrodr*; when short, *flochr*; and *drapsa*, when it celebrated kings or heroes.

Eirika-drapsa, by Hallfreid Vanræðaskald; under Eirik Hakonarson, the end of the tenth century.

Eirika-drapsa Hakonarson, by Thord Kolbeinson; under Eirik Hakonarson.

This poem is also known by the name of Belgakaka-drapsa, and attributed to Thormod Kolbrunarskald.

Eirika Kongs Goda Drapsa, by Markus Skeggiason; under Knut Helg, killed in 1086.

Another scald had the same name, Hialti Skiggiason. He composed, anno 990, a song against the Scandinavian gods, reported in the Njal-Saga. Elfar-visur, by Einar Skulason.

Other poems by this scald are cited in the *Heimskringla*, and by Torfæus in his *History of Norway*. He was born in Iceland about the year 1090, voyaged much, was ordained priest about 1137, and died probably 1161, after which we have no farther mention of him.

Erfis Drapsa Harald Hadræd, by Arnald Jarlaskald; under Magnus the Good.

Erling-drapsa, by Sighvath Thordson; under Olaf Tryggvason.

Fyrst Stefia-mal, by Egil Skallagrimson; under Eirik Blodex.

Geisli, by Einar Skulason.

Getsepeki Heidrekskonungs: a political and moral poem, of which both the epoch and the author remained unascertained.

Glym-drapsa, by Thorbiorn Hornklofi.

This is an heroic poem on the victory of Hafursfiord, which Harald Harfagr gained against the inhabitants of the Orkneys, and by right of which he retained possession of these islands. The *Fugarakinnna* has preserved several lines of another poem by the same scald, wherein he describes the Court of Harald.

Glaelogs-quida, by Thorarin Loftunga; under Swein Ulfson, King of Denmark, who died in 1076.

Grafeldar-drapsa, by Glum Geirason; under Harald Grafeld, King of Norway, killed in the latter part of the tenth century.

Gramaga, author unknown.

Grotta-saungr, author unknown.

Gudmund Helga Drapsa, by Arnor Jonasson; epoch unknown.

Hafgerdinga-drapsa, author and epoch unknown.

Hakonar-drapsa, by Guttorm Sindri; under Hakon the Good, killed in 963.

Hakonar-mal, by Eyvind Skaldaspildir; died in 963.

Hakonar-quida, by Sturli Thorðson; under Hakon Hakonarson, King of Norway, died in 1263.

Heleygia-tal, by Eyvind Skaldaspildir; under Hakon the Good.

Haralds-drapsa, by Thiodolf Arnason; under Harald Hadræd, King of Norway, killed in 1066.

Haralds Sigundasson-visur, by Harald Hadræd.

King of Norway. Another King of Norway, Magnus Barefoot, was also a scald.

Hatta-lykill, by Snorri Skurlasson; under Hakon Hakonarson. This poem is also termed Nikorar-visur.

Hatta-lykill, by Rangnvalth; under Eirik Helg, King of Sweden—the latter killed in 1161. The poem is found in *Þhre*.

Höfud-laun, by Egil Skallagrímson.

Höfud-laun, by Thorarin Loftunga; under Knut the Good, King of Denmark.

Höstlaungr, by Thiodolf Hvinverski; under Thorleif Spake, Jarl of Denmark.

Hrafn-mal, by Sturli Thordson; under Hakon Hakonarson.

Hrafn-mal, by Thormod Trefilsson.

Hund, by Erpur Lutandi; under Biorn ad Hange, King of Sweden.

The assumed descent of this prince, from so mythical a person as Ladbrog, affords little evidence whereby to approximate his epoch: probably the early part of the tenth century.

Hús-drapa, by Ulf Uggason; under Olaf Tryggvason.

Jarls-nid, by Thorleif Jarlaskald; under Harald Hadrada.

Jansvíkinga-drapa, by Biorn, Bishop of Orkney; died 1222.

Kalfs-floekr, by Biorn Gullbrarskald.

Knuts Ríka Drapa, by Ottar Swarti; under Knut Rík, King of Denmark; died 1036.

Knuts Ríka Drapa, by Sighvath Skald; under Knut Rík.

Konar-visur, by Thorleif Jarlaskald; under Harald Hadrada.

Kraka-mal, author and epoch unknown. This is the well-known poem known in English as the death song of Regnar Lodbrog.

Lilja-lag: a poem in honour of the Virgin Mary, by Eysteinn Arngrímson; died in 1361.

Ljóða-lykill, by Lept Guttormsson: the commencement of the fifteenth century.

Magnus-drapa, by Arnor Jarlaskald; under Magnus the Good.

Magnus-drapa, by Biorn Krepphendi; under Magnus the Good.

Magnus-drapa, by Thorcel Hamarskald; under Magnus Barefoot.

Magnus-floekr, by Thiodolf Arnason; under Magnus the Good.

Merlins-spa, a translation of the prophecies of Merlin, by Guðlaug Leifson; died in 1219.

Nizar-visur, by Stein Herdisarson; under Harald Hadrada.

Olaf-drapa, by Harald Vandræðaskald; under Olaf Tryggvason.

Olaf-drapa, by Stein Herdisarson; under Olaf Kyr, King of Norway; died 1093.

Olaf-drapa Tuiskalda, by Hallarstein; under Olaf Tryggvason.

Rækstefia, by Hallarstein.

Rötha-drapa, by Thiodr Siareksson; under Olaf Tryggvason.

Sendibit, by Jorunna Skaldmær; under Haral Harligr.

The *Kristnisaga* quotes the verses of another female skald.

Sigurðar-balkur, by Ivar Ingemundarson; under Eysteinn Magnússon, King of Norway.

Sigurðar-drapa, by Kormak Ogmundarson; under Harald (Græfeld, King of Norway.

Sonar Torrek, by Egil Skallagrímson.

Stuttfeldar-drapa, by Thorarin Loftunga.

Sveins-floekr, by Thorleik Fag; under Haral Hadræd.

Thoralfs-drapa, by Thord Siareksson; under Olaf Tryggvason.

Thors-drapa, by Eilif Gundrunarson; under Hakon Jarl of Hladnes.

Tug-drapa, by Thorarin Loftunga.

Uppreister-drapa, by Hallfred Vandræðaskald; under Olaf Tryggvason.

Vellekla, by Einar Skallaglam; under Hakon, Jarl of Hladnes.

Vestur-sarar-visur, by Sighvath Skald; under Swein Tiuskeg, King of Denmark, 1014.

Vikars-balkur, by Staffkath; identity doubtful.

Ynglingatal, by Thiodolf Hvinverski; under Thorleif Spake, Jarl of Denmark.

Besides these old poems, for the most part incomplete, there is a large quantity of more modern sacred and profane poetry, principally anonymous.

J. G. F.

11, Rue de Montyon, Paris.

BURIAL-PLACES OF ADAM AND EVE.—The Mohammedans generally believe that Adam was buried at Mecca between the Mukam, or Place of Abraham, and the Hujur-ul-Aswad, or the Black Stone, near where Imam Shafai is buried. North of the town of Jeddah, on the Red Sea, is a tomb with a circular top, which the Arabs assert to be the burial-place of Eve. In the *Shajrat-ul-Atrak* (8vo, 1830) it is written that Noah took up the bones of Adam and Eve, placed them in the ark, and afterwards buried them at Jerusalem. In the *History of Egypt* by Murtadi, translated by Monsieur Vattier and J. Davies (London, 1672), appears the following:—

"Immediately God commanded the four winds to bring together about him all he had ordered to be put into the ark, which they did. He took in at the first door the wild and tame beasts, the reptiles and the birds; at the second (which was that of the middle) he took in meat and drink, and the body of Adam, which was in a shrine. Then he entered himself at the highest door with his children, and those who had believed in him. Relations agree not about the number of the faithful who entered into the ark, most affirm they were forty men and forty women.

The angels brought to Noah Adam's shrine which was in the country of Tehama, which is the septentrional territory of Mecca."

H. C.

EPIGRAM ON THE LATE REV. D. C., who preached on the question—"What would St. Paul have lost by preaching to the Jews?"—

"What Paul had lost, I do not know,
In so perverse a nation;
But had he preached as ill as thou,
He'd lost—his congregation."

I am not aware that the above exists in print.
J. T. F.

THE FIRST COTTON MILL IN AMERICA.—

"We have heretofore given some account of the cotton mill erected in Beverly in 1788, which, it is claimed, was two years before a movement of the kind was made at Pawtucket, R. I.

"On this subject it is stated that, 'while on his tour through the country in 1789, Washington thought this mill of so much importance that he turned aside to visit it. The spinning jenny spun sixty threads at a time, and forty pounds of cotton were carded in a day! This was set down by a periodical of those times as a marvellous day's work. All the machinery was carried by man power, there being no water power there, and steam had not been introduced. The mill was afterwards converted into a Baptist church.'"

W. W.

Malta.

EASTERLY WINDS. — It has for some time been a matter of surprise to me, that so little notice has been taken of the very remarkable change which of late years has occurred in our prevalent winds, especially on the coast of Devon, Cornwall, &c. Within the last thirty or forty years easterly winds have prevailed where southwest was notoriously prevalent. The pilots at Dover, in 1846, told me that this was also the case in that locality, as might be seen by the register kept in the Harbour Master's Office. A striking and incontrovertible proof of the former prevalence of southwesterly winds along the coast of Devon and Cornwall, and perhaps further eastward is, that whoever will take the trouble to inspect the trees of a certain age growing near the shore, especially upon the more elevated and exposed situations, will find them all inclining to the northeast, and on many of them the southwest side entirely bare of branches. I remember one rather thick plantation, the property (I believe) of the Earl of Mount Edgcombe, which had been protected by a stone wall of some six feet high, the shrubs had grown straight and strong as high as the wall, but from that point the southwest winds had bent their tops nearly an angle of forty-five degrees, the whole presenting a most curious and unnatural appearance. This year (1865), and for some years previous, the constancy of easterly winds has been remarkable, and the wind if it has ever changed it has been to the northwest, where, after remain-

ing sometimes only twenty-six hours, at others for two or three days, it invariably goes back to the east, generally the southeast; in the meantime the northeast trade, once so constant, is said now to become variable and uncertain. I should add, as something uncommon, that during the late gales we generally had the wind to the southwest.

A. L. M.

Exeter.

JOSEPH-MARIE QUÉRARD.—By the last number of the *Bulletin du bouquiniste* of M. Auguste Aubry, dated 15 *Décembre*, I learn the death of Joseph-Marie Quérard—a name as familiar to the lovers of literature in England as in France. With regard to the extent and utility of his biographic and bibliographic productions I can scarcely point out his compeer; and it grieves me to reflect that so devoted a prompter to writers of all classes should leave the world with no other consolation than the certainty of future fame!

In the same number of the *Bulletin* we have some account of Quérard, and a review of his works, by M. Gustave Brunet—an interesting specimen of the comprehensive terseness which marks his contributions; and a funeral oration, if I may so call it, by the ever-animated Paul Lacroix. From each of those articles I shall give an extract:—

"La science des livres vient de faire une perte qu'on est en droit de regarder comme irréparable; un des bibliographes les plus actifs, les plus dévoués que l'Europe ait jamais produits. Quérard vient d'être enlevé par une mort inattendue."—GUSTAVE BRUNET.

"Messieurs,

Ne nous séparons pas sans dire un dernier adieu à notre ami, à notre émule, à notre modèle, à notre admirable bibliographe Joseph-Marie Quérard.

Il était né bibliographe, il a vécu, il est mort bibliographe, sans avoir eu jamais d'autre passion, d'autre but, d'autre avenir, dans son existence érudite et laborieuse, que de contribuer le plus et le mieux possible, pour sa part, aux progrès de la bibliographie française. Parler de ses nombreux ouvrages, les apprécier, en faire l'éloge, c'est raconter sa vie."—PAUL LACROIX.

In the years 1855-6 Quérard produced two volumes entitled *Le Quérard*, now out of print, and at the close of the second volume announced other works of which some portion has appeared. The rest may be complete in manuscript.

BOLTON CORNEY.

APPROPRIATE MOTTO.—The ancient Cheshire family of the Corbetts bear the beautiful and appropriate motto, "Deus pascit corvos"—God feeds the crows (*corbies*). But this is surpassed by the motto of the Cranes, another Cheshire family, "Qui pascit corvos, non obliviscitur grues"—He who feeds the crows, will not forget the cranes.

M. D.

NICK NAMES.—We have some strange specimens of nick-names in the county of Dorset. It

constantly happens that a married female retains her maiden-name, which also descends to her children and their descendants; but this is also the case with nick-names; e. g. an old fiddler's wife is called "Polly Fiddler," and her children, whether married or single, and their children also, inherit the *sobriquet*. I knew a family named Morris, which for some unknown cause—perhaps because so many of their neighbours are named Drake—has borne the *alias* of Duck, as my registers show, for at least 120 years. Another family, a branch of the wide-spread family of Strickland, is always called "Thirty," the reason popularly alleged being, that a former member of it, speaking of a certain cask, said: "It will hold forty gallons, I warrant; aye, more than that, perhaps *thirty*!"

C. W. BINGHAM.

POETS LAUREATE.—The following *morceau* from *The Weekly Journal, with Fresh Advice Foreign and Domestick*, August 6, 1715, deserves the space it will occupy in your columns as a note:—

"This day 7 Night died Nathaniel Tate, Esq., who succeeded Mr. Shadwell as Poet Laureat: He alter'd some Plays of Shakespear, and Beaumont and Fletcher with Success; and among many other Translations did that of *Fraxatorius*, on the Venereal Disease, and assisted Mr. Brady in the new Version of the Psalm, which were authorised by the late King William, to be used in lieu of those of Sternhold and Hopkins. 'Tis believ'd Nicholas Row, Esq., will succeed him."

If a query were added,—Is the above serious or ironical? I should reply in words of nearly the same date, "Much might be said on both sides."

W. LEE.

Queries.

THE ALGUM-TREE AND PEACOCKS.—Will any of your correspondents (many of whom are, no doubt, acquainted with Sanscrit) kindly inform me if the words *algum* and *peacock*—which are mentioned amongst the various articles brought to Jerusalem, in the vessels of Solomon, from Ophir, see Third Book of Kings, chap. x. Douay V.; and Second of Chronicles, chap. ix., A. V.)—are of India or Sanscrit origin? I mean the Hebrew words translated in the Authorised Version by peacocks and algum-trees, or as the Douay Version translates the latter word, *thyne*-tree. Max Müller, in one of his *Lectures on the Science of Language*, observes, "that the inventory of the articles, brought in the vessels of Solomon, gives us the first definite knowledge of the venerable Sanscrit tongue, the parent language of modern civilisation." From this observation I conclude that some of the Hebrew words, descriptive of those articles, must be derived from the Sanscrit.

J. DALTON.

Norwich.

BASKERVILLE QUERY.—In Bohn's Lowndes's *Bibliographer's Manual*, the title of the following

work is given, with the words "[by Baskerville]" in brackets. Is there any authority for this statement? The type looks like Baskerville's, but the paper and printing are very poor. Various works were printed "with Mr. Baskerville's types" during his life, but I do not know any authority for assigning this to his press:—

"The Life and Political Writings of John Wilkes, Esq., Four Times elected Knight of the Shire for the County of Middlesex, and Alderman Elect of the Ward of Farringdon Without. Birmingham: Printed for J. Skelton & Co. MDCCCLXIX."

On p. 522 are the words, "End of the First Volume." What is the history of this work?

ESTR.

A COMMENTARY ON SERVIUS ON TERENCE.—Can any of your readers throw any light on the following passage, supposed to be an extract from a letter of Muretus; but which I cannot find in any of those published by Frotscher, in his edition of the *Works* of Muretus (Leipzig, 1834):—

"... non ille quidem ementitus Servius, cujus valde ineptie quedam in Terentium circumferuntur, sed vetus ille Servius, cujus in Terentium Commentarios nunquam adhuc excusos, magno studiosorum bono propediem editurus est Manutius."

That Manutius never did publish this work seems tolerably certain; but if it really existed in his days, may it not be lying buried in some library at Florence or elsewhere?

The only reference I have been able to discover to Servius, in connection with Terence, is the following, in Haenel's "Catalogi Librorum Manuscriptorum qui in Bibliothecis Galliae, Helvetiae, Belgii, Britanniae M., Hispaniae, Lusitaniae asservantur" (Leipzig, 1830); at Basle, —

"Ex Servii Comm. in opera Terentii et Virgilii collectanea juxta Alphabeti seriem instituta, a Jac. N."

F. NOBISSE.

THE "DECAMERON" AND THE "BAHAR-DANUSH."—Reading lately the *Decameron* again, I was surprised to discover that several of the stories in it were the same as some in the *Bahar-Danush*, or, *Garden of Knowledge*, a Persian work, by a native of Delhi. The stories I particularly allude to are of so uncommon a character, that I cannot imagine they were invented by the two authors. I wish to ask, whether it is known in what year the *Bahar-Danush* was written? As that date will decide the question, whether Boccaccio was indebted to the Persian work for the plots of some of his novels, or whether his famous stories found their way to the East by verbal relation or otherwise? The following are English translations of the Persian work:—

"Bahar-Danush, translated from the Persian of Einaut Oollah by Scott, 1799."—*Quaritch's Catalogue*, 1851.

"Tales translated from the Persian of Inatulla of Delhi, 1768."

H. C.

DERIVATION OF "CONRAD."—What is the signification of the name Conrad? On the great-seals of Conrad I. and Conrad III. of Germany it is spelt "CHVONRADVS" and "CVONRADVS" respectively. M. D.

ESCALOP SHELLS WORN BY ROMAN SENATORS. In the proemium to his commentary on Littleton's *Tenures*, Lord Coke says, "the senators of Rome did wear escalop shells about their arms." I have looked into most of the reference books, and also into Juvenal, Varro, Macrobius, Pliny, Festus, &c., and into the early heraldic books, Gerard Legh, Bosville, Bolton, Gwillim, &c., but can find no authority to support such a statement. On the contrary, Suetonius (Cal. 52, Nero 30,) seems to consider the wearing a bracelet a token of effeminacy in men; except in the instances where they were given to soldiers as marks of honour. See particularly Pliny, *Hist. Nat.*, xxxiii. 2, where he describes the gifts of torques, armillæ, and crowns; also Festus, *sub voce*.

Could any of your readers refer me to any passage relating such a custom? Coke is not likely to have made the statement without some foundation. I am the more anxious to know, as some Roman remains lately brought to light were ornamented with escalops. The shell itself, as its name (*pecten Veneris*) imports, was sacred to that deity. A. A.

Poets' Corner.

ADAM FRIER, Doctor of Medicine in Edinburgh and Francesse Cleland, eldest daughter of Captain, William Cleland, Usher to the Exchequer and Thesaurer, were married at Edinburgh, 1691 (Edinburgh Registers). Captain Cleland was, I believe, a brother of Cleland of that ilk; if not, he was certainly a near relation. Any information as to either of the above will confer a favour on me. I am more particularly anxious to know the date of the husband's death; and if there was any issue of the marriage. The former might possibly be ascertained from the Registers of the College of Physicians or Surgeons in Edinburgh, if extant at the date mentioned. F. M. S.

229, Clarendon Villas, Plumstead.

JOHN GAULE.—He was the author of *Præctique Theories, or Votive Speculations*, and several other curious works. The title-page of his *Distractions, or the Holy Madnesse*, says, "By John Gavle, Vtriusque olim Academiæ," London, 1620; but there is no mention of him in Wood's *Athenæ Oxon.* or *Fasti*. I shall be glad of any particulars relating to him. Perhaps your learned and obliging correspondents, the MESSRS. COOPER, can supply some information. CPL.

HYMN BY ARCHBISHOP WHATELY?—In the *Memoirs of Archbishop Whately* (vol. ii. p. 173), Fitzpatrick writes:—

"We know of but one attempt at versification on the part of Dr. Whately—an Epigram, stinging as well as ringing," &c.

But the *Penny Post*, 1865 (p. 79), attributes to the Archbishop the translation of the second verse of the hymn by Heinrich Albert, of which the first verse ("God, who madest earth and heaven," &c.) was done by Bishop Heber. What is the authority for this? GEO. E. FRERE.

HYMNS.—In *Hymns and Sacred Poems*, published by John and Charles Wesley (2nd edition, 1739, p. 79), is a hymn, "from the French," entitled "Renouncing all for Christ." The commencing line is:—

"Come Saviour Jesus from above."

It consists of ten verses, eight of which appear as Hymn 285 of the Hymn Book now in use among the Wesleys. The English version is ascribed to Dr. Byrom of Manchester, a well-known poet of the last century. Can you, or any of your readers, inform me who is the author of the original French, and where it is to be found?

Another hymn, in the publication of 1739, at p. 141, entitled "God our Portion," is "from the Spanish," and was probably translated by John Wesley himself. Its commencing line is—

"O God, my God, my all thou art."

It consists of ten stanzas, nine of which appear as Hymn 437 of the Wesleyan Hymn Book. I should be glad if any reader of "N. & Q." can say who is its author, and where the original Spanish hymn is to be found? I may add that both hymns, as they appear in the translation, are of great beauty. JOHN W. THOMAS.

Heywood.

OLD PAINTINGS.—1. A portrait on panel of a lady, without shade on the face (as Queen Elizabeth was painted). In the corner: "Ætatis sue 20, 28 Augusti, A° 1575." Can any one say who this date may possibly apply to?

2. An oil painting of a ship, with tricoloured Dutch colours. One of these with "vroom," apparently the name of the ship; another at the main, with a peacock; another at the mizen, with German arms on a flag-staff, and with serpent and dagger in bend. Date on the stern of the vessel, "MDCXVI." Some important people appear on board, and cliffs are shown in the distance. W. D.

"THE POOR MAN'S GRAVE."—Wanted to know where the verses on *The Poor Man's Grave* can be found in English and Welsh, and the tune.

GLWYSIE.

PORTRAIT SAID TO BE OF RUBENS.—There is a portrait by Vandyke, a full-length, in a black Spanish suit, with gold chain, key, and Order of the Golden Fleece. The catalogue calls it Rubens;

and it is very like his face, but he never had the Order of the Golden Fleece. Whose portrait is it? P. R.

STEWART, NAPOLEON'S SERVANT. — Can any of the readers of "N. & Q." give me any particulars of one Stewart, servant to Napoleon I.? The man was with the Emperor during his exile at St. Helena, and I shall be glad to know if any reference has been made to him anywhere in print, and where. S. R. T. MATER.

Gloucester.

WEST. — Can any of your correspondents inform me whether the Rev. George West, who was rector of Stoke, co. Surrey, A.D. 1795, bore a coat of arms, and if so, what was it? W. D. H.

WESTMORELAND DIALECT. — Having recently purchased a small pamphlet of 44 pages, written in the "provincial Dialect of the Barony of Kendal," which I do not find noticed in *Westmoreland and Cumberland Dialects*, 8vo, J. R. Smith, 1830, I send a short notice of it, and shall be glad of any information respecting it. The title is —

"*A Bran New Work by William de Worfat, containing a true Calendar of his Thoughts concerning good Neighbourhood.* Now first printed from his MS. for the use of the Hamlet of Woodland. 12mo. London: Printed and sold by all the Booksellers in Great Britain." N. d.

The Prologue by William de Worfat Clerk (*alias* Orfat, *alias* Overthwaite), is dated Yule Tide, 1784,

"Showing his own Estate, and then addressed to sic North-country Folks as may be flown into the Autlands, or sped thro' these realms in divers occupations, and wha in length of time and wi' good living may hev ameast forgotten their mother tongue."

The work consists of an address in two parts tending to enforce the social duties, and to expose unneighbourly actions. In Part 2 the author denounces severely habits of unchastity, an offence which has recently been charged against the lower orders residing in Westmoreland.

The Epilogue gives some singular cautions, one of which is —

"I beg of ye nivver carry aut a Nebbour to the Grave before he be stark dead; a body may be in bad fettle, in a fit or trance, and yet whick at heart."

Is anything known of the author? GLEPPIS.

Queries with Answers.

GEDDES' TRANSLATION OF THE BIBLE. — Are the MSS. belonging to the Rev. Alexander Geddes, LL.D., in existence? His Prospectus was dated "Edinburgh," 1786; and his *Proposals* were issued in London in 1788. These *Proposals* were in sixteen pages 4to, and are said to be printed by J. Davis, Chancery Lane; and sold by R. Faulder, New Bond Street, and J. Johnson, St. Paul's

Churchyard. The work was to be comprised in six volumes 4to: the publication of each volume not later than eighteen months after the preceding. This gives sufficient time for printing the work, but not for composing the matter as well. I conclude, therefore, that the whole was in manuscript. NEWINGTONISM.

[From the following statement in the Advertisement prefixed to Dr. Geddes' *New Translation of the Book of Psalms*, 8vo, 1807, p. 8, it appears that the Doctor committed all his manuscripts to the flames. The editors of this posthumous work (John Disney and Charles Baker) inform us, that "immediately after his decease, Lord Petre desired us to examine the Doctor's papers. We did it as far as our avocations allowed; but, to our great surprise, we did not find a single manuscript line which related to his biblical pursuits. We signified this to his lordship, and recommended a further search might be made by some person who could bestow more time upon it: this was done, but was equally unsuccessful. From the Doctor's own declarations, and other circumstances, there is every reason to suppose he had made great progress in his work. It seems therefore probable, that in the view of his approaching dissolution, of which he had long been sensible, he had committed all his manuscripts to the flames."]

SURENHUSIUS, ETC. — Can any of your subscribers give me the real names of the following authors? — 1. Surenhusius; 2. Pricus, quoted very frequently by Bengel in his *Gnomon*; 3. Who again is Numenius, a Pythagorean philosopher, quoted by Eusebius in the *Prep. Evang.* OXONLENSIS (2).

[1. William Surenhusius was a celebrated Hebrew and Greek professor in the university of Amsterdam, and is best known for his edition of the *Mishna* of the Jews, with notes, and a Latin version, A.D. 1698—1703, 3 vols. folio. It contains also the Commentaries of the Rabbins, Maimonides, and Bartenora. In 1713 he published a learned work in Latin, in which the passages of the Old Testament quoted in the New are vindicated and reconciled, according to the forms of quotation, and the several ways of interpreting the Scripture, used by the ancient Hebrew Theologians, Amst. 4to. The dates of his birth and death are not known.

2. Pricus, we take to be John Price, born of Welsh parents in London, A.D. 1600. He was educated at Westminster School, and Christ Church, Oxford, and retired to Florence, where he joined the Roman Church, and was there admitted Doctor of Civil Law. He held the appointment of keeper of the ducal cabinet of medals and antiquities, and subsequently became professor of Greek at Pisa. He was a learned critic, as is testified by his *Commentaries on the New Testament*, Paris, 1635, 4to, and *Notes on Apuleius*, Tergau, 1656, 8vo. He died in a convent at Rome in 1676.

3. Numenius, born at Apameia in Syria, was a Pythagorean-Platonic philosopher, highly esteemed by Plotinus

and his school, as well as by Origen. Numenius is almost invariably designated as a Pythagorean, but his object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi, and Egyptians. *Vide Smith's Dict. of Greek and Roman Biography and Mythology*, ii. 1213.]

"DON NIPPERY SEPTO."—I request an explanation of the following lines (whether intended for poetry or for prose, I know not) which a much-esteemed elderly gentlewoman was in the frequent habit of repeating to the young for their amusement, if not for their edification:—

"Rise up, Don Nippery Septo,
Out of your easy degree!
Put on your sounding crackers
And your down-treaders,
And come and see!
White-faced Simile

Has run up highcockalorum with igniferum on her back,
And without absolution we shall be all undone!"

INQUISITOR.

[The following explanation has been offered by a friend:—

"Rise up, *Don Nippery Septo*," (Rise up, *Domine Præceptor*),

"Out of your *easy degree*" (your *bed*).

"Put on your *sounding crackers*" (your *breeches*),

"And your *down-treaders*" (your *slippers*),

"And come and see!"

"White-faced *Simile*" (white-faced *Semele*, the *house-cat*),

"Has run up *highcockalorum* (*upstairs*, probably a *spiral staircase* is intended,) with *igniferum* (with a *live coal*) on her back,

"And without *absolution* (without *water*) we shall be all undone."]

SOLOMON AND ARISTOTLE.—The following curious passage occurs in Dean Stanley's *Lectures on the Jewish Church* (2nd Series, Lect. xxviii. p. 228. London, 1865):—

"When Alexander took Jerusalem, he captured the works of Solomon, and sent them to Aristotle, who thence derived all that was good in his philosophy," &c.

The Dean gives this statement as a Rabbinical tradition, and quotes for his authority Fabricius, *Cod. Pseud.* ii. 1019.

Query 1. In what Rabbinical work is this tradition mentioned? 2nd. What is the title, in full, of the work of Fabricius, referred to as *Cod. Pseud.*? J. DALTON.

Norwich.

[1. The tradition is mentioned by Rabbi Abraham Zacuth, in his work entitled *Juchasin*, i. e. *Liber Genealogicum*: est Chronologia ab orbe condito usque ad A.D. 1500. Constantinæ, 4to, 1566, et Cracov. 4to, 1581. Conf. Tentzelii, *Dialogus*, A.D. 1689, p. 1216, et Jac. Thomasium, *de Plagis*, sect. 364; Theod. Hackspan, *ad Lipmanni liber Nitsachon*, p. 284, Norib. 4to, 1644. (2.) Fabricius's work is entitled *Codex Pseudepigraphus Vete-*

ris Testamenti, collectus, castigatus, testimonisque, censuris et animadversionibus illustratus; Accedit Josephi, veteris Christiani Scriptoris, Hypomnesticon, nunc primum in lucem editum; Gr. et Lat., cum notis. Editio secunda. 2 vols. 8vo, Hamburgi, 1728.]

EIKON BASILIKE.—The following lines were attributed to Sidney Walker:—

"Who wrote 'Who wrote *Εἰκὼν Βασιλική*?'"

I, said the Master of Trinity,

With my metaphysics and divinity,

I wrote 'Who wrote *Εἰκὼν Βασιλική*.'"

Was there any more of this?

J. H. L.

[We hope not. This epigram has been also ascribed to Abp. Whately; but we believe it was from the pen of Benjamin Hall Kennedy, the Head Master of the Shrewsbury School, who being, at the time Dr. Wordsworth's book appeared, a Fellow of St. John's, wrote it, and placed it on the screen at Trinity. *Vide* "N. & Q." 2nd S. iii. 301, 339, 417, where there is a different reading in the third line.]

"SHOULD HE UPBRAID."—Who is the author of the lines beginning "Should he upbraid," set to music, I think, by Bishop?

ALFRED AINGER.

[The music of this song is by Sir Henry Rowley Bishop. The words are slightly altered from a passage in Shakespeare's *Taming of the Shrew*, Act II. Sc. 1, as follows:—

"Should he upbraid, I'll own that he prevail,
And sing as sweetly as a nightingale.
Say that he frown, I'll say his looks I view
As morning roses, newly dipt with dew.
Say he be mute, I'll answer with a smile,
And dance, and play, and wrinkled care beguile."]

GENRE.—What is the derivation, and what the precise meaning of the French word *genre*, as applied to pictures? O. W. BINGHAM.

[The French word *genre* is from the Latin *genus*, the ablative of *genus*, kind or race. In connection with painting, the term *genre* was formerly employed with reference to any particular style or school of art. More recently it has been applied to the painting of *interiors*; and also to the representation of the familiar scenery, animals, flowers, actions, &c. of ordinary life. The last meaning appears to be the most modern.]

Replied.

NOTES ON FLY-LEAVES.

(3rd S. viii. 326.)

The old poetical jotting supplied by HANNA TRUDE will be found in a popular Scottish chap-book, entitled—

"The Whole Prophecies of Scotland, England, France, Ireland, and Denmark: prophesied by Thomas the Rhymer, Marvellous Merling, Bald, Barlington, Waldfere, Eltraime, Banester, and Sybilla. All agreeing in one;

both in Latin Verse and in Scottish Meeter. Containing many Strange and Marvellous Matters not of before read or heard of."

The copy of this I quote is that in black-letter, 12mo, Edinburgh, J. Watson, 1718; but it is a book that dates as far back as 1606, being then "Printed at Edinburgh by Rob. Waldegrave;" which last was reprinted by the Bannatyne Club, in 1833, to furnish their members with a copy of a rare book, and at the same time exhibit a specimen of a successful imposture of a former day: which, until the Jacobite embers were entirely trodden out, maintained a kind of Gospel sanctity among the adherents to the Stuart dynasty—*The Prophecies*, in their opinion, being a perpetual well-spring of hope to their cause.

In the Grenville library, British Museum, there is a very coarse little edition (Edinburgh, 1714.) upon which the aristocratic proprietor has noted:—

"This copy belongs to an edition reprinted and industriously circulated among the partizans of the House of Stuart, previous to the Rebellion in 1713."

But we all know that *The Prophecies* did not successfully apply to restoration at that period. As the next "attempt" drew on, we find these vaticinations again coming abroad. I have *The Prophecies*, Edinburgh, 1742; they were again reprinted in the eventful year '45 at the same place, after which the people must have lost faith in them; and to give the "marvellous chronicle" its *coup de grace*, Sir David Dalrymple denounced the book, and castigated the credulous believers in those unmeaning *distichs* ascribed to Thomas the Rhymor. I have not Lord Hailes's book to turn to, but the reference is to his *Remarks on the History of Scotland*, Edinburgh, 1773; where the curious will, no doubt, find all they would desire regarding the work—its occult meanings, and its political influence: not, it would seem, always confined to the ignorant and superstitious of the population. The last time I know of the book being published in its entirety for "the million" (at least, the latest in my possession) is an edition, Falkirk, by Dan. Reid, 12mo, 1782: the title to which I partly quote to show how the people had been disappointed from time to time in their expectations founded on the drivellings of their favourite soothsayers:—

"The Prophecies, &c.: containing many Strange and Marvellous Matters which have happened, and will be known for time to come from the Year of our Lord 1622 to 1822. From 1622 to 1745, Good was expected. But from '45 to 1822, Ill was done, and Good neglected. To the four Corners of the World—

Asia, Africa, Ignorant and Leal,
Europe and America with broils will prevail."

My note, however, is but a bibliographical one: perhaps some other correspondent may tell us something of the contents. *The Prophecies* were undoubtedly highly popular with the people of

Scotland. In this locality, in my juvenile days it was not unusual to hear the pithy sayings "Tammas the Rhymor," gathered out of a book; and I have a distinct recollection of a part of HERMENTRUDE'S Fly-leaf,

"Betwyxt y^e Seton and y^e sey, sorow shall be wrought being applied by us to a strip of territory betwix the estates of Seaton and the sea in this neighbourhood; which we firmly believed had been hereafter would become, the scene of dool to Scotland."

Arbroath.

On a blank page in a copy of Byron's *Cora* was written the following:—

"On Wordsworth's Poems; (said to be written by Byron) Here lie the poems of W. W.,

There let them lie and ne'er trouble you, trouble you
J. E.

ENTRIES ON A FLY-LEAF: "DAFTER"—I have a copy of the "Book of Common Prayer," printed in 1602, on a blank leaf in which are the following entries, written in a remarkably good bold hand:

"Decem. y^e 27. 1705. Married Marey Hase."

"Sept. ye 23, 1706. My Dafter Marey Belder borne."

"June y^e 9, 1708. My Dafter Elizabeth Belder borne."

There are two other entries recording the birth of sons. I have carefully copied the orthography throughout.

These entries appear to furnish additional evidence that "dafter" was, until very recent times, the common pronunciation of the word daughter.
J. S.

"TWO PAIR" OR "TWO PAIRS."

(3rd S. viii. 230.)

Your answer to I. I. R. illustrates one among many curious points in English philology. So as I have seen, the philological relations of English language have been very inadequately investigated. The old practice of framing English and other grammars on what was called a classical model has had a very bad effect, the more particularly as the Latin forms, belonging to a comparatively poor language, do not meet the requirements of English. The difference of idiom in other Germanic languages has been an obstacle to our receiving much help from continental sources, and the close addiction to Sanscrit as a type canon, has very much narrowed the scope of philological appreciation.

You drew a practical distinction between "grammar" and idiom, for there is unfortunately a great distinction in English grammar, being a deduction to a great extent from foreign principles instead of being an illustration of our own idiom.

Your observation that a singular noun is formed with a plural number in the Semitic languages is not irrelevant. If for scientific purposes we have abandoned the practice of deriving English and Welsh roots from Hebrew words, there is no reason why we should refuse to avail ourselves of the analogies which are presented to us in the grammars of other languages however alien or remote.

As there are roots to be found which are of the greatest antiquity, and may almost be called permanent, so there are grammatical forms of the like character. On the other hand, as there are roots which are communicated to alien languages, and adopted by them, so there are grammatical forms which are so transmitted. These are the explanations of some phenomena, but there are cases apparently of simple analogy of grammatical form, and where these occur, the explanation of one will best be sought in the other analogue.

As an example of the way in which alien grammatical forms may influence another language, the vulgar Armenian may be taken. This consists largely of Turkish roots worked with Armenian grammar, but having many Turkish grammatical forms, of which one example is of the class cited by you. The Romaine idiom is largely communicated to all the languages spoken in the Levant, constituting the Levantine dialects.

This hybridism in philology has as yet been very little studied, nor shall we reap much fruit till our studies become more catholic. It is, however, a branch of investigation which promises much. It is thus very probably that we shall in the end determine the strata constituting the Armenian, the Ossetiman, the Albanian, &c. With regard to the two former, I believe the Caucasus-Tibetan languages will be found to have played a great part. The relations of the Armenian and Georgian have seemingly been quite misunderstood.

Just in the same way as in Mr. Vamberg's hands the Jaghatai is made to illustrate the relations of the Magyar, so will the great families of languages be found to illustrate their political history. Thus the Mongol, the Manchoo, and the Turkish show evidences of a close connexion. While the most familiar roots remain permanent in each language, many others are interchanged, and for sufficient causes. Thus, in the Persian, Turkish, and Hindostanee, we naturally find a community of war terms; but in Turkish and in Magyar, as we should have learned had Mr. Vamberg expanded his researches, the community is more particularly of pastoral and agricultural terms, of which he has only given a few examples, but of which I have seen many in words to be found only among the peasantry.

Coming to cases of analogy, and their application to the example cited by you, I have found a

great analogy between Turkish grammar and English idiomatic grammar. I use the term analogy because it does not seem desirable to suggest any closer relationship. The two languages agree not only in many common practices of avoiding artificial genders, of putting adjectives before nouns and others, but in many more intimate practices, and particularly in that distinction of the verb between "I write" and "I am writing," which, in Turkish as with us, is preserved throughout the conjugation.

One idiom in Turkish is that in question of using a plural number with a singular noun, and likewise it extends to another practice applying to the case in point, but not distinguished by you. There is a practice of using some word after a number expressive of bit, piece, head, person. A Turk says not only give me "a bit of bread," or "a piece of bread," but two, three, and so on; but he always says "two *bit* of bread," "two *piece* of bread," as we say twelve *head* of cattle, twelve *sail* of the line. The Turk is as choice in these determinatives as we are, but more precise in their application; and he would decidedly say two *pair* of trousers, as he says just five foot, six foot six.

The practice of saying two hundred, three hundred, three thousand, four thousand, and not *hundreds* and *thousands*, is another evidence of the idiomatic law in English.

On another disputed point, "John Smith *his* book," the Turkish practice may be worth noting. Turkish has its genitive termination corresponding to our *s*, but in certain cases *his*, or rather a common termination, which we will call *its*, is used, as there is no distinction of gender. Thus the form runs, "*the* horse *its* colt," "house *its* door," "cotton *its* seed," "iron *its* way," where we now commonly use a compound word for house-door, cotton-seed, railway. In Turkish you can, however, say "the book of John Smith," or "John Smith *its* book," and speaking of the book belonging to him, you say *his* book. The form *its* book is perfectly distinct from *his* or *their* book.

It is to be observed that the plural is used in Turkish as in other languages with nouns, except when numbers are used, when the noun is always singular. There is, however, considerable latitude in the concord between the noun and verb.

Captain Grose in the last century published some observations on the cockney dialect, which are worthy of more attention than they have received in illustration of the idiom of the English language.

HYDE CLARK.

Smyrna, Asia Minor.

HUMAN SKIN TANNED.

(2nd S. ii. 68, &c.; 3rd S. viii. 403.)

On referring to the notices of this subject, in 2nd S. ii. 68, &c., I was surprised to find no mention of the curious instance of "human leather" preserved in the remains of a number of bodies at Bordeaux. Happening to be there on the 22nd of September last, I was attracted to the church of St. Michael by the following paragraph in Murray's Guide-Book:—

"Near the west end stands the elegant detached hexagonal *belfry*. In the vault beneath it are shown from forty to fifty human bodies. They were formerly buried in the churchyard which surrounded the belfry; but shortly before the Revolution the churchyard was closed, and the bodies dug up. The bones and decayed bodies are in a vault beneath; but those shown were preserved by the dry and antiseptic qualities of the earth, until they are now like leather or salt fish—a disgusting sight."—*Handbook for France*, p. 263, edit. 1861.

The room in which these bodies are kept is a dry airy chamber on the ground floor of the tower, and is entered through the shop of a shoemaker, who exhibits them by the aid of a candle fastened to the end of a long stick. He states that they are sixty-three in number. They are ranged upright, round the sides of the room. The skins are like tough leather, which the guide evidences by poking them goodnaturedly in the ribs with the end of the candlestick. One unfortunate died with his tongue protruding, and this is duly wagged by the aid of the stick. So remarkably well are they preserved, that the expression of face at the time of death is still easily discernible. Some have a quiet peaceful look, and others all the distortions which mark a violent death. On several, the clothes in which they were buried are still perfect: the most remarkable of these is a priest, buried in his ecclesiastical vestments, which are easily distinguished the one from the other. On one the lace of the shroud is still entire. A family of five, who died from eating mushrooms (at least so says the shoemaker), exhibit traces of having died in great agony, the faces being horribly distorted. The body of a boy, said to have been buried alive, bears evident testimony to the truth of the story. The cut of a rapier is seen in the body of a man said to have been killed in a duel. The last, and most noteworthy case I shall mention, is that of a woman who died of cancer in the left breast, which has left a large hole. If I remember rightly, I was told that the entrails were as much like leather as the exterior skin. All the bodies are dry and stiff, and I should think that the skin would do very well to bind a book, or for any purpose for which leather of the softer kinds is required. There is no unpleasant or earthy smell, the room being dry and airy.

GEORGE W. MARSHALL.

In the possession of the well-known Edinburgh physician, Dr. Littlejohn, I have seen a portion of the skin, dried, of the celebrated political economist Jeremy Bentham, who, I have been informed, had his body for the purposes of dissection. It would be of interest if some of your correspondents could authenticate this report, or cite instances of similar unusual willing of the body after death.

W. C. J.

SEALS OF THE EMPERORS OF GERMANY.

(3rd S. viii. 381, 443.)

I hope that MR. WOODWARD will oblige the heraldic readers of "N. & Q." with any information disclosed by the imperial seals, which he may think of sufficient importance to deserve printing. Probably these seals may furnish answers to a good many questions.

Petrassaneta (*Tessera Gentilitia*, pp. 400, 401), says:—

"Aquila, et biceps, et furva, ostro diademata rostrata et crurita, in parmula auro conspersa, tessera est semper augusta Imperii Romani. Diadema illi ex vittâ, seu leirolâ coloris puniceæ circumponitur singulariter; aquilæ aliæ coronâ ordinariâ solent redimiri Marcus Gilbertus Devarennius arbitratur etiam Othones aquilam cum hoc schemate extulisse primos, quando translatus ad eos Imperium est, et in Germaniam ex Galliâ immigravit. Nam antea actis temporibus ait (Parte 2, de Aquilâ) Cæsares omnes, Caroli Magni successoribus esse aquilâ aurâ bicipite, cum rostris cruribus a diademate coloris puniceæ, in cyaneâ parmula: quæ tunc aquila à pectore gestaret scutulum GALLICUM: sicut jam in pectore item gestare solet scutulum AUSTRIACUM."

The best summings up of the state of the case to which I have access are given by Moreri, and by Ginanni in his *L'arte del blasone*, Venice, 1760 under the word "Aquila." I can only ask for space to give part of the passage of Ginanni. He refers to the two-headed eagle on the shield of a soldier on the Column of Trajan. Petrassaneta figures this shield. But, for reasons which I need not enter upon now, this eagle seems to prove nothing to our present purpose. After quoting the opinion that Constantine the Great gave the double-headed eagle after founding Constantinople, he says;—

"Conferma Oronce Fine di Brianville, nel *Giornale d'arme*, soggiungendo che Costantino multiplicò il casell' aquila Romana, per additare in lui solo gl' Imperi oriente e d' occidente; e che poscia i di lui figliuoli e gli altri Imperadori che in Constantinopoli dominarono, ebbero similmente l' aquila bicipite d' oro in campo rosso."

Moreri, quoting Menestrier's *Origine des Armoiries*, which I have not at hand, says:—

"Le P. Menestrier dit que les Empereurs d'Orient ont été les premiers qui ont porté l'aigle à deux têtes, et que l'origine en est la même que celle des croix doubles que l'on voit dans leurs Monnoyes Il y a apparence qu'ils firent la même chose à l'égard de l'aigle de leur armoiries, et qu'ils en joignèrent deux en une, ou lui donnèrent deux têtes: ce que les Empereurs d'Occident ont fait."

tèrent quelque tems après. Cuspinien dit que ce n'est pas une aigle seule a deux têtes, mais deux aigles dont l'un couvre l'autre de ses ailes étendues."

Nisbet, in the second volume of his *System of Heraldry*, part 3, says:—

"There are many ancient families in Germany who marshal with their own bearings the imperial eagle by special concession from the Emperor. But, it is to be observed, that these eagles granted by the Emperor have but one head; and lawyers tell us that the Emperor and other sovereign princes cannot grant their entire Imperial ensigns to any person; as John Limneus, 'Licet ab Imperatore sit insignia concedendi potestas, illa tamen limatata, ne alicui integrum aquilam maxime vero Imperialem, concedant.'"

These passages seem worth attention. D. P.
Stuarts Lodge, Malvern Wells.

The eagle granted to the members of the Italian Princely House of Giustiniani by Sigismund, Emperor of Germany, as an imperial augmentation to their coat of arms, was *single-headed*, as it can be clearly seen represented on the coins which they issued during their reign in the Isle of Chio.

RHODOCANAKIS.

Higher Broughton.

WILLS OF THE SEVENTEENTH CENTURY (3rd S. viii. 465.)—Many thanks to H. T. E. for his hint. The testator's name is Baldwin Turner of Halburton, Tiverton, or the neighbourhood. Date about 1600. Wanted to know his son's name, the parish register being destroyed. DEVONIENSIS.

CROSS WRITING (3rd S. viii. 453.)—Cross writing, so annoying to a recipient of letters, arose, we may safely conclude, from three causes. First, from the high rates of postage; secondly, from a desire to economise paper, when it was much dearer than it is at present. Thirdly, and principally, from a wish to add just a few lines, but without any intention of going further. Thus correspondents are often led on to cross a page or two, or the whole of their paper. I have even seen letters from abroad, which, to save postage, were not only crossed throughout, but again written over from corner to corner. Others are crossed with red or blue ink, to show some compassion for the luckless reader. But whatever justification might have been attempted for crossing letters some years ago, the practice in these days of cheap paper and postage, is clearly inexcusable. I should certainly have joined Cobbett in beseeching any correspondent not to write "across his writing," but to take at once a fresh sheet.

F. C. H.

The practice of "crossing a letter" was doubtless caused by the high rates of postage forty or fifty years ago, when an additional sheet produced

a double rate of the very heavy charges for transmission, and writers were naturally anxious to get as much as possible on a single sheet. My own experience is, that ladies were the chief sinners in this "crossing of letters"—doubtless on account of their elaborate letters—for, as Byron says,—

"The earth has nothing like a she-epistle,
And hardly heaven, because it never ends."

ESTE.

PERPLEXED RELATIONSHIP (3rd S. viii. 190.)—Two widow ladies, not related, have each a son. When grown up, each marries the other's son, and has a family of sons and daughters. How many degrees of relationship will there be among them all? A. A.

Posts' Corner.

WINTHROP PEDIGREE (3rd S. viii. 455.)—A. O. V. P. will find many pedigrees relating to the Winthrop family in the pedigrees annexed to "the Sutton Dudleys of England, and the Dudleys of Massachusetts, in New England," into which family they intermarried.

SAMUEL SHAW.

Andover.

Your correspondent, A. O. V. P., will find a pedigree of the family of Winthrop in Drake's *History of Boston, U.S.A.* Boston, 1856, p. 72. Consult also, *Epitaphs from Copp's Hill Burying Ground, Boston*, 1851, 12mo; and *Memorials of the Dead in Boston*, 1853, 8vo.

W. P.

SEE OF EVREUX (3rd S. viii. 453.)—Roger de Hoveden and Carte were correct in speaking of Evreux as an episcopal see. It was subject to the archbishop of Rouen. See list of French Archbishops, with the Bishopricks classed in Provinces, in Beyerlinck (Laur.) *Magnum Theatrum Vite Humane*, edit. 1678, t. iii. pp. 118, 119.

EDWARD PHAROCK.

"EVREUX, Ville de France, dans la Haute Normandie, avec Evêché suffragant de l'Archevêché de Rouen."—*Dict. Geogr.* par Bruzen La Martinière.

'Alasé.

Dublin.

Evreux is not an archbishopric, but the see of a bishop, suffragan of the archbishop of Rouen.

F. C. H.

ORIGIN OF THE TERMS WHIG AND TORY (3rd S. viii. 460.)—

"Whoever has a true value for Church and State, should avoid the extremes of *Why* for the sake of the former; and the extremes of *Tory* on account of the latter."—SWIFT.

A very wise saying, Mr. Editor. N. H. H.
Netherton Hall, Hamilton.

PENANCE FOR INFORTUNES (3rd S. viii. 474.)—The High Commission assumed all the powers of the ecclesiastical courts, and a great deal more; "they punished incest, adultery, fornication, with

all misbehaviours and disorders in marriage." We do not find any account of enjoined penance in the very few records of the High Commission, *temp.* Elizabeth and James; but in the time of Charles I. there are the cases of Sir Ralph Ashton at Whalley, the Viscountess Purbeck, &c. Lake mentions that in 1640 one of the blessings conferred by the Parliament, was said to be, the taking away of the High Commission, "for that a man could not meddle with a wench but he must be questioned." In the proceedings, therefore, of the High Commission in the Parish Register and in the Bishop's Registry, must P. F. look for any Shropshire penance.

JOHN S. BURN.

The Grove, Henley.

P. F. will find ample illustrations of this in the following work:—

"Precedents and Proceedings in Criminal Causes from 1475 to 1640, from the Act-books of Ecclesiastical Courts in the Diocese of London, illustrative of the Discipline of the Church of England; with an Introductory Essay. By Archdeacon Hale. Royal 8vo. London, 1847."

Evidences of such sentences having been carried out in Shropshire must be sought for in the Act-books of the Chancellor of the Diocese in the Bishop's Registry.

E. V.

"TATTERING A KIP" (3rd S. viii. 415, 483).—M.'s explanation, though correct, is not satisfactory. It was an Irish, or rather a Dublin, phrase (I would hardly call it slang) for smashing the windows of a brothel, of which the popular name in Dublin was *kip* (*keep?*). The smashers were the collegians, as the 'prentices used to be in London. This is one proof among many of how completely Irish is that delightful mass of absurdities, *The Vicar of Wakefield*, and an amusing essay might be written on the subject, including *The Deserted Village*, which is also quite Irish. Like Lord Macaulay, I think Goldsmith has been greatly overrated. We have, by the way, more than one elaborate biography of him, while the far greater Henry Fielding's name is still left to suffer under the aspersions of his *friend* Murphy. I am happy to be able to announce that that reproach of our literature is now likely to be removed, as the materials requisite for his vindication—and there are such—are in the hands of one of our most distinguished biographers.

X.

MORISON'S "SCOTTISH POETS" (3rd S. viii. 392.)—Some years ago I made inquiry at Perth if there had been any successor to Morison in his projected publication, but without success. Attempts have been made by other publishers to carry out the same project as that of Morison. In 1851 a pretty edition of *The Gentle Shepherd* was issued by Messrs. Black of Edinburgh, with an announcement that it was proposed to be the commencement of a series of republications of other works in the Scottish language, to correspond with

The Gentle Shepherd in shape and size. I was aware that such a series has appeared, and I understand that the taste of the day for Scottish works is being revived, and it is probable that if a list of them were as complete as subscribers could be obtained for the whole or for separate volumes at least. As to *The Branties of the Scottish Poets*, in 1823, published in Glasgow in 1823, by Richard and Co., a neat work in one volume with a vignette by Lizars, representing a harp and a portrait in the frame of Walter Scott, to which it was dedicated. In the advertisement this was stated to be a specimen of a series of poets from the era of Thomas the Rhymer to the present time. I was for many years out of the way of obtaining any more of Griffin's work, and I do not know if it ever met with the encouragement that it deserved. The old Scottish language is little known in modern times, that every one should have its separate glossary, unless it is in their possession at least a complete octavo edition of Jamieson's *Scottish Dictionary*.

"DURANCE VILE" (3rd S. viii. 456).—On a time, when I was more poetic or romantically occupied than I am now, or less mindful of the value of time, I read Spenser's *Faerie Queene* through, from beginning to end. I imagine that very few readers who can say this. Even to the best of my recollection, the expression "durance vile" occurs in that poem perhaps more than once. I have an impression that it is sometimes written *vild* or *ryld*. I am sorry I cannot now give W. S. J. the correct verse. But as he appears to be as poetic as I once, perhaps he will amuse himself with it out, now that I have put him on the track.

P. HURDIS.

This phrase occurs in a *jeu d'esprit*, which I quote from memory, and which dates at least in the last quarter of the last century:—

"As late a member, drunk with wine,
And swelling wondrous big,
Thinking with eloquence to shine,
He cursed the Speaker's wig.
"But soon he found the little man
Must not be held in scorn;
In *durance vile* and heavy ban
He lay from night to morn.
"When emptier of punch and wine,
And *Fuller* of good sense,
He owned the greatness of his crime,
And asked pardon for the offence."

THE FIRST DUKE OF GLOUCESTER AND ST. PERRY (3rd S. viii. 415.)—In 1832 King IV. called out of abeyance the barony of St. Pery in favour of Robert Wilson, Esq., of Didlington and Ashwellthorpe, co. Norfolk, as eldest

— Stephen Penny being the youngest. It was necessary to prove the pedigree, and the family root was traced to Thomas of Woodstock, son of Edward III. A paper detailing the pedigree was printed in 1832 or 1833 by Eyre and Spottiswoode, or the king's printers for the time being, and this would doubtless give G. P. all the information he requires.

Stephen Penny is noticed in the introduction to Burke's *Vicissitudes of Families* (First Series.) Although called sexton, he was not a gravedigger, but officiated as assistant clerk. He died in January, 1837, and was interred in St. George's burying-ground, Bayswater Road, leaving a son and two daughters.

ROBERT FIELD.

33, Lyme Street, Camden Road, N. W.

STRANGE SHIP, ETC. (3rd S. viii. 437.)—

"Strange ship! upon a marvellous sea,
Without a helm or compass driven,
Fraught with a wondrous company,
And lonely as the moon in heaven."

The above lines were written by Mrs. Alexander in the first part of her *Poems on Subjects in the Old Testament*, published by Joseph Masters, Aldersgate Street and New Bond Street. The verse quoted is in the sixth poem, entitled "The Ark." M. A. B.

CHARADE (2nd S. xi. 449; xii. 35.)—Turning over the leaves of Borrow's *Bible in Spain*, the other day, I was much surprised to find that the mysterious lines, which form the subject of C. T.'s query, were sung in hearing of the author by his acquaintance Martin of Rivadeo. The version given by Mr. Borrow (c. xxxii. p. 195) differs, but not materially, from that furnished by your correspondent:—

"A handless man a letter did write,
The dumb dictated it word for word.
The person who read it had lost his sight,
And deaf was he who listened and heard."

The statement that the lines are "by the principal of a Cambridge College," can scarcely be correct. The *quasi* solution of DAVUS must be placed out of court, and we must wait patiently until some one can supply us with the Spanish original: and, as I suspect, show us that the charade has lost its point in the process of translation.

ST. SWITHIN.

"AMICUS PLATO," ETC. (3rd S. viii. 441.)—In my contribution under the above heading I inadvertently omitted the following:—The little master was wont himself to tell with great glee the tale of the mistake made by the footman at an evening party he and Mrs. — went to during their absence from Oxford, in the long vacation. It should be mentioned that Mrs. — was a Phya in height if not in beauty, and that she boasted corresponding breadth of person. The dignitary directed the footman to announce "the Master of Baliol and

Mrs. —;" but so completely was the little man overshadowed by his wife, that "Jeames," not acquainted with the term "Master" in that sense, accommodated what he heard to what he saw, and bawled out with a stentorian voice, "Mrs. — and Master Bailey!" "And, Mr. —," the little Master invariably added, "the domestic acted not without high authority. He followed the example set by him of 'the olive-grove of Academe,' in *couching* his lance against 'blind Mæonides.' (He never failed to draw attention to the obscure pun.) Indeed, the Mercurius of the drawing-room seemed to me to have attempted, and that successfully, to 'unsphere the spirit of Plato' in his own person. For the great disciple of him who called down Philosophy from heaven observes, in the valuable treatise 'De Republica,' *ὅτι πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ*—a man should not be preferred in honour to Truth." (*De Rep.* lib. x. cap. i. p. 595 b.) *ἰερικωροσύνη.*

POYLE ARMS (3rd S. viii. 426, 462.)—MR. H. M. VANE states that the coat of John De la Poyle of Hampton Poyle, Esq., was Gules, a saltire argent within a bordure of the second charged with eight hurts, on the authority of Harl. MS. 2067, fo. 82. Assuming that the coats of arms tricked in the margins of this volume were done by Robert Glover, Somerset Herald, the compiler of the book, the attribution may be accepted as sufficiently proved. There is, however, equally strong evidence that the family of De la Poyle bore Argent, a saltire gules within a bordure sable bezantée:—1. These arms were to be seen in stained glass in the north window of the chancel of the church of Hampton Poyle soon after the Reformation. Wood MSS. Mus. Ashmol. E. i. f. 214, as quoted by Sir Henry Ellis in his excellent account of Hampton Poyle, in *Gent. Mag.* for 1808, p. 525. 2. These arms fill the second of the four quarters in the shield of John Gaynesford of Idbury, as recorded by Richard Lee, Portcullis, in the Visitation of Oxfordshire, 1574. (See the original in Lansd. MS. 880, f. 18.) 3. In Harl. MS. 1171, f. 80, in the shield of six coats which accompanies the descent of Burbage from Grene and Warner, the arms of De la Poyle, thus tinctured, appear in the fourth quarter; those of Grene and Warner being in the second and third.

B. W. GREENFIELD.

Southampton.

BROCHMO ON CHESS (3rd S. viii. 436.)—The old book on chess which your correspondent has acquired, is Francis Beale's translation and first edition of the famous chess worthy, Greco, with whose name and repute R. H. M. is doubtless familiar. This work of Greco's was originally written in Italian, and was entitled *Trattato del nobilissimo e militare esercizio del Scacchi*. It seems, however, according to the Catalogue of Chess

Books in Walker's *Art of Chess Play*, London, 1846, p. 354, never to have been published in that language, but to have appeared first in an English dress, a fact which may also be gathered from the preface of the book itself.

Greco's Christian name was Gioachino, which, either from some obscurity in the MS. or blunder on the part of the translator, was transmuted on the title-page into Biochino; but the reason of the total omission of the author's surname, Greco, from his own book, is not so evident. This work was first published in England by Henry Herringman, in 1654. The first French edition appeared in 1669, and in it the author is correctly designated. It is intitled, *Le jeu des Echecs, traduit de l'Italien de Gioachino Greco, Calabrois*. Paris, Nic. Poppingue, 1669 and 1726. The volume passed through three subsequent French editions. Twiss, in his *Chess Anecdotes*, London, 1787, p. 75, endorses Beale's mistake regarding the title of this book.

H. A. KENNEDY.

Gay Street, Bath.

BURIAL OF SIR WILLIAM STANLEY (3rd S. viii. 264, 445.)—If D. P. will turn to the excellent Memoir prefixed by Mr. Heywood to Cardinal Allen's *Defence of the Surrender of Deventer*, published by the Chetham Society, p. lviii, he will find an account of the burial of Sir W. Stanley in "Our Lady's Church" at *Mechlin*, and the ceremonies attending it. It will be found in Harl. MSS. 2119 and 2120. The inscription on Lady Stanley's grave-stone (as given in p. 445 by D. P.) varies only in three literal minutie from the writer's transcript, taken in 1840. Perhaps the name Roland *Garett* (p. 445) is an error for Roland *York*. In Metran's *Belgii Historia Universalis*, pp. 429, 430, are passages marginally entitled "Willielmi Stanleii Vita et Mores," followed by *Rolandi Yorkii Vita et Mores*, mentioning his betrayal at Zutphen, and adding, "aliquamdiu infamis ac contemptus hæsît, post vero, vitam misere finivit." This fixes the date of York's decease as being before 1597. The date "Ubiis, 1597, Calend. 7," being affixed to the Preface. No date appears in the title-page. Three editions are mentioned in the Catalogue of the British Museum, and the first, without date, is probably the same as that in the writer's library.

LANCASTRIENSIS.

RHYMING ALPHABET (3rd S. viii. 437.)—I think A. J. A. will find a rhyming alphabet very similar to the one he is in search of, if not *the one*, in the *Medical Student*, by Arthur, the brother of the late Albert Smith. I have not the book at hand.

K. R. C.

TILSON'S LINCOLNSHIRE AND WARWICKSHIRE PEDIGREES (3rd S. viii. 437.)—This manuscript volume, in folio, 1671, formerly belonging to Walton the Herald, and afterwards to Horace Wal-

pole, is in Lord Derby's library. Knowles. I compiler's name is spelt Tylston. F. R. I.

BASIL (3rd S. viii. 420.)—Basil, or Basil, is a term for that part of a ring which embraces a stone or jewel—the setting, in fact.

W. J. BERNHARD SMITH

Temple.

"MEMOIRS OF SCOTLAND," 1714 (3rd S. viii. 112, 175.)—String on to the numerous proofs the authorship of this work, the following paragraph from the *Weekly Journal* of August 1715. It has several recommendations: it is sh contemporaneous, and of northern origin:—

"Letters from Scotland bring advice, that the Earl of Marr is in that kingdom; and that three Scotch lords and one commoner, viz., Mr. L—khart, author of the *Memoirs of Scotland*, are confined in the Castle of Edinburgh on suspicion of being in the interest of the Pretender.

W. L.

ZLAD (3rd S. viii. 452.)—It was refreshing Gloucestershire man to read so amusing and accurate a sentence of his own vernacular tongue. may be, I think, very safely concluded that word *zlad* is intended for *slade*, a long flat all ground. It follows the analogy of *slade*, which Gloucestershire man would call a *zlat*. F. C.

I should be inclined to think that this was another and not very distinct form of *slade*, *slait*. These words are often interpreted by glossarists as meaning a valley. In Somersetshire, however, I have frequently heard them applied to a bare flat space on the tops of the hills: so they may probably describe a sheep-run, when situated on the hills or in the dales.

C. W. BIXEN

The term *slad*, or *slade*, from a Saxon word signifying a *land-slip*, is applied to several places in Gloucestershire situated on the slopes of the hills. At the present moment, however, I can command only two instances, one north-west of a village of Miserdine, the other between Painswick and Stroud. In conclusion I may add, that it is but the mode of pronunciation one would expect to meet with amongst the "unletter'd hind and genus omne, throughout the county. J. W. Painswick.

PEACOCKS' FEATHERS (3rd S. viii. 332.)—In answer to IGNORAMUS, who asks—"Can any inform me the origin of the theory, that the possession of peacocks' feathers brings ill luck to the owner?" I would reply that, possibly, he may find a solution to his difficulty in Mr. Palmer's recent work on *Central and Eastern Arabia* (v. p. 286); where the learned traveller informs that, according to Mahometan tradition, the cock opened the wicket of Paradise to the Devil, and received a very ample share of

Devil's own punishment. May not the *Evil Eye* have something to do with it? JAMES TOD.
Edinburgh.

THE HIGHWAYMEN OF STANGATE HOLE (3rd S. viii. 421.)—I think I need scarcely remind CUTHBERT BEDE, who mentions a gibbet near Alconbury as the last in Huntingdonshire, on the authority of an old man with whom he has been conversing, that the culprit "Gervase Matcham," is quite a notorious character.

Sir Walter Scott, in the first instance, tells the singular story of the discovery of a murder which, by his own confession, Matcham had committed years before, in his *Letters on Demonology and Witchcraft*. And, again, it forms the subject of one of the most striking of the *Ingoldsby Legends*; namely, the "Dead Drummer of Salisbury Plain."

Can CUTHBERT BEDE inform me whether the beautiful epitaph is still in existence in the churchyard of Alconbury?—

"Why should this earth delight us so?

Why should we fix our eyes

On these low grounds where sorrows grow,

And every pleasure dies?"

It is said to have been there on the authority of the *Arundines Cami*, in which there is a Latin rendering of it. OXONIENSIS.

"THE GENIUS OF IRELAND" (3rd S. viii. 371.) ABHBA may be glad to be informed, if not aware of it, that John M'Aulay, M.R.I.A., one of Henry Grattan's early friends, and author of a *Monody on the Death of Lady Arabella Denny*, was the author of *The Genius of Ireland, a Poem*, 8vo, London, 1785. This perhaps is the publication about which he inquired. T. C.

"TRACTATUS TRES," ETC. (3rd S. viii. 303.)—I wish to mention in reply to ABHBA, that Archdeacon Cotton, in his *Fasti Ecclesie Hibernice*, vol. v. p. 88, includes this pamphlet (12mo, Stuttgart, 1849), amongst the "works partly written" by the late Archbishop Whately; and I am sure he had good reason for doing so. T. C.

SIR JOHN DAVIES (3rd S. viii. 250.)—There is a slight misprint in my communication in "N. & Q." of the 25th November. The motto of the family of Davies of Clonshanville, co. Mayo, is "Sustenta la Drechura," not *Duchura*. It means, I believe, "Maintain the Right."

I have a collection of more than 100 distinct coats of arms of the families of Davies, Davys, and Davis in trick, with some account, more or less, of the different families. If any member of these families will send me the heraldic description of his arms for my collection, I will feel much obliged. I need hardly say that I have already all those given in Guillim, Edmonton [Edmondson?], Berry, and Burke. FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, Dublin.

"MICHAEL'S DINNER" (3rd S. viii. 412.)—I send you the following extract from "Vivian Grey," which may possibly throw some light on the authorship of the song that has been ascribed to Lord Palmerston. Cynthia Constower, in her letter to Vivian Grey, writes as follows:—

"Stanislaus (Theodore Hook) told me all circumstantially after dinner—I do not doubt that it is quite true. What would you give for the secret history of the 'rather yellow, rather yellow, chameleon?' I dare not tell it you. It came from a quarter that will quite astound you, and in a very elegant small female hand. You remember Lambton did stir very awkwardly in the Lisbon business. Stanislaus wrote all the songs that appeared in the first number except that: but he never wrote a single line of prose for the first three months—it all came from Vivian's pen."

✱

Perhaps the following anecdote may amuse some of your readers:—In December, 1818, when a hobbety-hoy, I spent Christmas week with the Rev. W. R. Hay, the active anti-Luddite magistrate at his living at Ackworth; and one day talking about Michael Angelo Taylor—a little pompous good-looking gentleman, who was an old fellow-barrister and friend of my father—Mr. Hay related to me that an old acquaintance of his, who well knew Mr. Taylor, was shown into a pew on a Sunday in one of the London churches—I think St. James's—where Michael Angelo happened to be sitting. Matters proceeded quietly till the commencement of the reading of the "Prayer for the Royal Family," when Mr. Taylor, in a dignified manner, stood up in the pew, and on the clergyman repeating the words, "George Prince of Wales," Michael said to his friend, "dines with me on Wednesday;" and, standing till the end of the prayer, he responded "Amen" in a solemn and audible voice, then he sat down again. In fact, this was to inform Mr. Hay's friend that the prince was going to partake of "Michael's dinner" on the Wednesday. Mr. Hay naturally asked his friend if Michael had invited him to meet the prince? but it seemed that this important question had been forgotten. J. H.

AMERICAN EDITION OF TENNYSON'S POEMS (3rd S. viii. 390, 446.)—I observe some remarks by MESSRS. MOXON on my note respecting the above. They of course write under a feeling of pique that any one should be so undiscerning as to think of an American publication, and that too "blemished by more than one misreading," while their editions are so numerous and so correct. What, however, I wish particularly to allude to is their expression of indignation at what they consider "a most dishonest proceeding," respecting which point they seem to have misconceived the purport of my little note. I said "Is there no legitimate way of obtaining" the complete edition I wished for?—of course keeping Mr. Tennyson's rights in

view, for he is the last man in the world I should wish to injure, as having afforded me many, many a happy hour.

Many a time has the "Lotos Eaters" soothed my nerves better than any lotos could have done; and many a time have I shared the "angry fancy" of the hero of "Locksley Hall"; shall I not then be pardoned for expressing a wish to have these and all the other blossoms gathered into one laurel crown, or for desiring to have one goodly volume rather than be—

"With blinded eyesight poring over miserable books"?

MESSRS. MOXON reply that—

"K. R. C. is evidently a novice in matters relative to literary property, or he would be aware that the introduction of any editions into the market save those in which the author is interested would be a most dishonest proceeding, and one which, in the present case, would not only be pernicious but supererogative."

I suppose I am a *novice* in such matters, for I am not in the publishing trade; and must, in this age, crave for pardon for looking upon Mr. Tennyson's Poems rather in the light of a literary blessing than a literary *property*, and for caring more for the inspired ideality, which is their *spirit*, than the "typographical excellence" of the *letter*.

I repeat my query—(an no *legitimate* means be devised of obtaining such a publication as the one in question?

I see MESSRS. MOXON mention "an edition of the complete works published here." I can only say that I have never been able to find it. I have at least four volumes of their editions, and do not think I have all the poems; in fact, I do not know how to ascertain the number without a great deal of trouble, save by obtaining this much vituperated American edition. So—

"Fly happy, happy sails and bear the press,"

from the other side of the Atlantic even though it be!

K. R. C.

THE WORD "BEING" (3rd S. viii. 426.)—Your valuable correspondent, F. C. H., seems to be confident that the word "being," used in the sense of *whereas*, *since*, or *because* is unquestionably of Norman-French origin, being a mere translation of the French word *étant*.

But R. Nares, in his *Glossary*, sub voce "Being" (ed. London, 1822), expressly says that the word is an adverb, meaning *since*; and is an abbreviated form used instead of "it being so," or "this being so," equivalent to *since this is so*.

I prefer this etymology to that given by F. C. H.

J. DALTON.

Norwich.

WATER HIS PLANTS (3rd S. viii. 435.)—The figurative or slang expression here quoted from T. North's *Diall of Princes*, 1557, is used within a very few years of the same date by Thomas Mountayne, Rector of St. Michael Tower Royal,

in his autobiographical *Narrative* edited by me: *Narratives of the Days of the Reformation* (Cambridge Society, 1859) p. 213. He applies it to one who was acting the hypocrite, and endeavouring to show a fictitious regret.

I may take the opportunity to remark that the "little lysers" in the same quotation, suggested mean livers, were clearly lizards. J. G. N.

HERALDIC PUZZLE (3rd S. viii. 207, 444, &c.) P. P. has correctly stated my difficulty, and I am obliged by his suggestion. The mode recommended by modern works of placing the paternal arms in a canton, or on a chief, in the maternal arms, appears to me to be as deficient in authority as it is practically impossible for ordinary purposes. But such cases as I have described must often have occurred in olden times; can no correspondent then tell us how the old heralds would have solved the difficulty, and give us examples from seals, &c.?

JOHN WOODWARD

BARKER'S "ANGLER'S DELIGHT" (3rd S. ii. 106) Lowndes was right in describing the above as the "Second Edition." It figures as such in the title page both of 1657 and 1659. The latter is not a reprint, but merely a re-issue, with a new title page. The edition of 1653 had, to the best of my belief, no separate entity, though it is often met with bound up separately. It was annexed to the *Countryman's Recreation*, 1654.

T. WESTWOOD.

RHYME FOR "SILVER" (3rd S. viii. 368.)—We are told by J. H. that "the only really *usable* English word has been said to be *silver*." It is thus confessedly hard to rhyme to, I hope the following attempts may, under the circumstances, be held to be *tolerable*. We may rhyme to somewhat nearly, thus:—

Bid your thoughts, ye men of *skill*, veer
Tow'ards the search of rhymes for *silver*.

We may get yet closer by dividing a word, thus:—

Just try—you will find it a test for your *skill*, ver-
y much so, to find out a "double" for *silver*.

But, after all, Hodge, the ploughman, might dance these attempts easily. For I think I hear him exclaim, very naturally—

Wot neel 'ee vur to talk o' *skill*, vur
Any vool can roime to *silver*.

WALTER W. SKEA

Will you grant a corner to the following ditty, as containing (I think) the first attempt that has been made, in your pages, to produce a rhyme to *silver*?—

"The boy whom they had left to count
The money in the till, ver-
aciously stated the amount
In copper, gold, and silver."

C. W. N.

AUTHORSHIP OF "VICTORIA'S TEARS" (3rd S. iii. 211.)—HERMENTRUDE will find the above in *The Seraphim, and other Poems*, by Mrs. Browning (then Miss Barrett), published by Saunders & Otley, in 1838.

Our greatest female poet, in the exercise of a too severe self-judgment, suppressed much of her earlier works—her *Essay on Mind*, for instance, printed in 1826, and now become a rare book, and her first translation of the *Prometheus Bound* of Æschylus (1833). To the latter were annexed some miscellaneous poems of remarkable beauty, and that merited a benigner fate.

T. WESTWOOD.

ARTISTIC: FORGE, ETC. (3rd S. viii. 8.)—P. will find engravings of forges and workmen of the sixteenth century in *L'Histoire de l'Orfèvrerie-Joaillerie*, par MM. Lacroix et Seré, Paris, 1860. The same work contains engravings of the embossed silver chain or collar of the "Doyen des Orfèvres de Gand," a fine work of art of the fifteenth century. On three of the sixteen plates which compose it, a forge, bellows, &c., are represented. The bellows appears to have been set in motion by a water-wheel. JOHN WOODWARD.
New Shoreham.

WASPS, ETC. (3rd S. viii. 226, 424.)—Though "N. & Q." is not a Journal of Natural History, as it has admitted this subject into its pages, perhaps it will find room for the following notes:—Wasps; these have been very scarce this year, but I saw a good many last October, in Berkshire, at Radley Park, particularly one day, about the stem of a young elm, the bark of which was cracking and bleeding in all directions. Some twenty wasps were imbibing the flowing sap, and at least seven beautiful specimens of the Red Admiral butterfly, *Vanessa Atalanta*, enjoying the same banquet, together with swarms of red ants. It was a very curious sight. The Humming Bird Sphinx, *Macroglossa stellatarum*, has been abundant in Surrey, Berks, and Shropshire. The last specimen I saw was on the sunny side of a garden wall at Guildford, October 27, a remarkably late appearance of this beautiful insect. Lastly, I may observe that I was surprised to see the sulphur butterfly, *Gonepteryx Rhamni*, on November 27, whilst shooting in Tilgate Forest.

W. J. BERNHARD SMITH.

Temple.

"KLIPPEN" (3rd S. viii. 436.)—Thin pieces of gold, called "Note Klippen," struck on one side only, were coined in Germany, in cities closely besieged; and I do not think the Klipping pieces alluded to were obsidional, like those struck at Newark and other cities during the Parliamentary or Civil War in England, coined out of plate, silver spoons, &c., by the loyal adherents of the crown. If not of silver, gold, or similar precious

metal, I should suppose they were consanguineous with the numerous Soboles of Nuremberg, tokens or jettons, many of which are continually dug up in England; as also what are called abbey pieces, and were used at first at play as counters, to make up reckonings, &c., and finally as small change, from the deficiency of copper currency. I have seen many of a lozenge or square form, with texts, &c. And if not so, they may have been struck to pay the troops during the Thirty Years' War, or other Campaigns, if we suppose *vell* to stand for *feld*. The word *klipperam* means hardwares, small wares (*klirre waaren*); *Quincaille*, iron mongery. In German, *klipping* is a cant word for dashing, flaunting, also. In the *Schlagenhauf Sammlung*, Heidelberg, were several Note Klippen.
BREVIA.

BELLFOUNDERS (3rd S. viii. 436.)—James Harrison, bellfounder, of Brigg Road, Barton-upon-Humber, was, according to White's *Hull Directory*, living there in 1826. As far as the date is in question, this may be of use to J. T. F.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shadows of the Old Booksellers. By Charles Knight. (Bell & Daldy.)

It would be difficult to conceive a better subject than the present. It would assuredly be impossible to find a writer who would treat such a subject in a more genial or more pleasant spirit than Mr. Charles Knight, who will always be remembered as a bookseller for his desire to make knowledge a common possession, and not an exclusive property; and no less as an author, for the many good, useful, and amusing books which bear his name. None of those many volumes will be found more pleasant, few more instructive than the present, in which, while he shadows forth the old booksellers, and what a glorious roll does he unfold of them—Guy, Dunton, Tonson, Gent, Lintot, Curll, Richardson, Hutton, Cave, Dodale, &c.—he brings before his readers the shadows of many immortals of literature. Pope figures beside Tonson and Lintot, Johnson beside Cave, so that the book furnishes not only an instructive glimpse of the booksellers, but a sketch of the literary history in which they severally played their parts.

The Gentle Life. Essays in Aid of the Formation of Character. Second Series. (Sampson Low & Co.)

The first series of these *Essays in aid of the Formation of Character* having met with the success which might fairly have been anticipated for a book written in great earnestness by a reflective well-read, and right-minded man, who obviously is not to be classed among those

"Who think too little and who talk too much,"

it was but natural that he should give to the world a second series. It is sufficient for us, therefore, to note the fact of the appearance of such *Second Series*; unless, indeed, we add in justice to the author, that these second *Essays*, which bear the same evidence as to the author's earnestness and sincerity, were written for the most part simultaneously with those contained in the first part of

The Gentle Life, and have not been prepared in answer to a real or fancied demand.

The Story of Genesis and Exodus. An Early English Song, about A.D. 1250. Now first edited from a Unique MS. in the Library of Corpus Christi College, Cambridge, with an Introduction, Notes, and Glossary. By Richard Morris.

Morte Arthur. Edited from Robert Thornton's MS. (about A.D. 1140) in the Library of Lincoln Cathedral. By George G. Perry, M.A., &c.

Chaucer: Animadversions upon the Annotations and Corrections of some Imperfections of Impressions of Chaucer's Works [set down before time and now], reprinted in the year of Our Lord, 1598. Set down by Francis Thynne. Now newly edited from the MS. in the Bridgewater Library, by G. H. Kingsley, M.D.

Our limited space will allow us to do little more than glance at the peculiar interest which is exhibited by these three new and valuable contributions to English philology, for which we are indebted to the Early English Text Society.

The interest of the first attaches to it as being so early an English version of Old Testament History, and from the philological value of the poem; which the editor believes to have been written about A.D. 1250, probably by the author of the *Bestiary*, edited by Mr. Wright in the *Reliquie Antique*. The *Morte Arthur* is from the valuable MS. in the Library of Lincoln Cathedral, from which the romances of Perceval, Isumbras, Eglamour, and Degrevant were edited for the Camden Society, in 1814, by Mr. Halliwell; who also edited a limited edition of the *Morte Arthur* in 1847. This work, like the preceding, is very carefully edited, with notes and a full glossary. The third volume is Thynne's capital *Animadversions upon Chaucer*, probably well-known to many of our readers from Todd's edition of it. Dr. Kingsley's edition, besides an interesting preface, gives the side notes, and a very useful Index.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

EUROPEAN MAGAZINE, Vol. XXIII.
LONG LIVER, 8vo. 1722.

••• Letters stating particulars and lowest price, covering postage sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES" at Wellington Street, Strand, W.C.

Particulars of price, &c., of the following book to be sent direct to gentleman by whom it is required, whose name and address given for that purpose:—

WAGSTAFFE (Dr. Thomas), *Vindication of King Charles the Martyr*. 3rd edition, 4to. London, 1711.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

Notices to Correspondents.

HYMNALOGY. Those of our Correspondents interested in this also will do well to consult the recent volumes of the *Fenny Post*, published by Parker.

F. M. S. The work referred to by Mr. Thackeray is no doubt Goss Selwyn and his Contemporaries, with Memoirs and Notes, by Mr. J. M. 4 vols. 8vo. For patristic literature consult the Library of the Fathers translated by Members of the English Church, 41 vols. 8vo. For its history and practice of the art of Enamelling, consult Knight's English Encyclopedia (Arts and Sciences), III. 671.

E. F. Buxton (Carlisle). Comparing our Correspondent's note with its particulars in Wagstaffe's *Vindication of King Charles the Martyr*, 4to. 1711, pp. 134-9, we have no hesitation in saying that this is the second impression of the King's Book, printed and published without the Proprietors' sanction, &c. The latter, consisting of ten pages, were probably printed the following year, and have been bound into the volume.

ERRATUM.—3rd S. viii. p. 454, col. 1. line 6, for "was incumbent" read "were incumbents."

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LONDON, SATURDAY, DECEMBER 30, 1865.

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Notes.

JAMES AITKEN, BISHOP OF GALLOWAY.

In asking for information as to the connection of Bishop Aitken with the Primrose family, F. M. S. (p. 372) has touched on a question of which I should be very glad to see a solution, as it would throw light on the descent and connections of the Bishop.

I have put together some scattered notices of this prelate's history, which may be of some use to F. M. S., and not without interest for general readers of "N. & Q."; since Aitken may in some respects be considered the last pre-revolution Bishop of Galloway, as his successor John Gordon, consecrated at Glasgow in February 1688, probably never visited his diocese; for he left Scotland altogether in the end of the same year, accompanying James VII. to St. Germain's. It may not be uninteresting to relate that, when Bishop Trower was holding his first Confirmation within the old diocese of Galloway, he found, by collating old records, that there had been no episcopal visit in Galloway from the days of Bishop Aitken till his time—an interval of nearly two hundred years.

From a *Literary History of Galloway*, by Thos. Murray, Edinburgh, 1822, I extract the following particulars:—

Arthur Ross (properly Rose), Bishop of Argyre, was successor of Paterson, afterwards Arch-

bishop of Glasgow, in the see of Galloway, which he did not hold much more than a month, when he obtained the Archbishopric of Glasgow.

James Aitken, or Aitken, a person of no ordinary distinction, was promoted after Rose to the see. He was son to the sheriff of Orkney (Henry Aitken), and was born in Kirkwall, 1613. Having previously attended the University of Edinburgh, he removed to Oxford in 1637, where he studied divinity under the celebrated Dr. Prideaux. Aitken was chosen chaplain to the Marquis of Hamilton, when Lord High Commissioner to the famous Assembly of 1638—a situation of which he acquitted himself so well that, on his return to England, the Marquis procured from the king Aitken's presentation to the church of Birse, in Orkney; in which office, says Keith, he procured a general esteem from all persons. On the landing of the Marquis of Montrose in Orkney, 1650, Mr. Aitken, according to Keith, was unanimously requested by the Presbytery, of which he was a member, to draw up a declaration in their and his own name, containing very great expressions of loyalty, and a constant resolution firmly to adhere to their dutiful allegiance. For this the General Assembly passed sentence of deposition against the whole Presbytery, and excommunicated Aitken because the address was drawn up by him, and because he had held a conference with Montrose. The Privy Council issued an order for Aitken's apprehension; but he, having obtained private intelligence of his danger from his relation, Sir Archibald Primrose, afterwards Lord Register, and at that time clerk to the Council, fled into Holland, where he remained till 1658; when, returning to his native country, he lived in retirement in Edinburgh. At the Restoration, he went with Bishop Sydeserff, the only surviving Scottish prelate, to congratulate his Majesty. At this period Aitken obtained the rectory of Winfrith, in Dorsetshire, where he remained till 1677, when he was elected and consecrated Bishop of Moray—to the great rejoicing, says Wood, of the episcopal party; and, in three years afterwards, was translated to the see of Galloway.

On being translated to Galloway, Bishop Aitken obtained a dispensation to reside in Edinburgh, "because," says Wood (*Athene Oxon.*), "it was thought unreasonable to oblige a reverend prelate of his years to live among such a rebellious and turbulent people as those of his diocese." Bishop Aitken died in 1687, at the advanced age of seventy-four.

The literary historian of Galloway, from whom I have taken the above sketch, mentions that a pretty minute and full account of Aitken may be found in Wood and Keith, particularly the former. His administration of the diocese of Galloway is thus described by Keith:—

* He so carefully governed this diocese, partly by his letters to the Synod, Presbyteries, and Single Ministers, partly by a journey he made thither [this confirms what I above related of Bishop Trower, C. H. E. C.], that had he resided in the place, better order and discipline could scarce have been expected. He died at Edinburgh of an apoplexy, the 28th October, 1687, aged seventy-four years, and his corpse was buried in the Church of the Greyfriars there. Upon his coffin was fastened this Epitaph:—

‘Maximus Atkinsi pietate, et maximus annis,
Ante diem, invita Religione, cadis;
Ni caderis, nostris inferret forsitan oris
Haud impune suos Roma superba * Deos.’”

Of Bishop Aitken's family I have but imperfect accounts, and should be glad of more information. A MS. pedigree makes him the son of Henry Aitken, Sheriff and Commissary of Orkney; and states that he married a Rutherford of Hunt-hill. I should very much like to know which Laird of Hunt-hill it was, whose daughter Bishop Aitken married. Was it Andrew Rutherford? I have seen a MS. account of the Hunt-hill family in the possession of the present male representative of the Rutherfords of that ilk, and of Edgerston; but I do not think it gave the daughters and their marriages.

If we knew to whom Henry Aitken, the sheriff of Orkney, married, we should probably have the clue to his son's relationship with the Primroses.

I may note that, in the Scottish Parliament of 1649, there was a James Aitken, Commissary for Culross. I know not if he was of the Bishop's family. The name is spelt in many different ways. Mr. Grub, the learned ecclesiastical historian of Scotland, throughout calls the bishop *Athins*; but that is really an English, and not a Scotch name. The author of the *Literary History of Galloway* writes it *Aiken* or *Aitken*; while Nisbet gives the arms under the name of *Aitkin* or *Aitkinside*.

Bishop Aitken's daughter—called Mary in a MS. pedigree—married Rev. William Smyth, parson of Moneydie. I should like to ascertain whether it was a sister of hers that married Patrick Smyth, advocate, son of Andrew Smyth of Rapness, in Orkney, and brother of George Smyth of Rapness? For it is of these two, who were first-cousins to each other, that Douglas makes the erroneous statement that they married daughters and co-heiresses of Arthur, Bishop of Galloway. I have not found any evidence that Arthur Rose, who held the see of Galloway for a month (as stated in a former part of this note), was ever married: but I have evidence that one of the two Smyths, of the house of Braco, said to have married Arthur Rose's daughter, really married a daughter of James Aitken, Bishop of Moray, and afterwards of Galloway. It is possible that the other statement may eventually be cor-

* Aitken had opposed the taking off of the Penal Laws.

rected by proof, that there was another of Bishop Aitken's married to Patrick Sm

I may perhaps be permitted to add, already lengthy note, some information of Margaret Halcro, inquired for by F and which I obtained during researches Orkney connections of the Smyths and Margaret, daughter of Hugh Halcro, in of Weir, was married to the Rev. Henry of Chirnside, at the kirk of Evie, May 2 By this marriage she was mother of Rev Ebenezer Erskine, the founders of the S Church.

The minister of Evie gave Margaret F certificate of her descent as “lawful dau the deceased Hugh Halcro, in the Isle of and Margaret Stewart his spouse: deceased her father, of the house of Halcro, who very ancient and honourable family in the neys, and the noble and potent Earl of Ar Lairds of Dun in Angus; and by her mother the Laird of Barscobe in Galloway.” The *New Statistical Account of Scotland*, county, parish of Evie, in a note, p. 200.

correspondent in Kirkwall refers me to Stewart's *History of the Stewarts* (p. 169) account of the Barscobe family as a branch Darnley Stewarts. I have no present means access to Duncan Stewart's work, but p F. M. S. can verify the reference.

C. H. E. CARMICHAEL

4, Johnstone Street, Bath.

THE ROYAL RECREATION OF JOVIAL ANGLERS.

The following ballad was discovered written on a fly-leaf of R. Nobbes's *Compleat Trolley*, 1682, now in the British Museum. After being transcribed, I was informed that a copy is among the Roxburghe ballads, and has been reprinted by Mr. J. P. Collier in his *Book of burgh Ballads*, 4to, 1847, p. 232. The version slightly differs from the one in the burgh collection, which has the following appended to it: “F. Coles, T. Vere, W. G. son, and J. Wright.” It is also reprinted in *Purge Melancholy*; but there set to the tune “My father was born before me.” (*Chamber Popular Music of the Olden Time*, i. 284.)

It appears to be one of those merry songs which Skelton, Tarleton, Elderton, and J kept the press alive at the commencement seventeenth century. It has been conjectured with some probability, that the fishing makers of that day published and sold these of madrigals for the old anglers to sing in country hostel after a day's recreation; and were left occasionally with mine hostess

placed in "a cleanly room with lavender in the window," along with "the twenty other ballads stuck against the wall."

It is not improbable that "The Royal Recreation" is one of those songs characterised by Walton as containing "the strong lines that are now in fashion in this critical age;" and of course not to be matched with "the smooth song made by Kit Marlow; or 'Chevy Chase,' 'Phillida flouts me,' 'Johnny Armstrong,' and 'The Milk Maid's Song,' which made good Queen Bess wish herself a milk maid all the month of May."

THE ROYAL RECREATION OF JOVIAL ANGLERS.

Proving that all men are Intanglers,
And all Professions are turn'd Anglers.

To the tune of "*Amarillis*."

Of all the recreations which
Attend to human nature,
There's nothing soars so high a pitch
Or is of such a stature,
As is the subtle Angler's life
In all men's approbation,
For Angler's tricks do daily mix
With every corporation.

When Eve and Adam liv'd in love
And had no cause for jangling,
The Devil did the waters move,
The Serpent went to angling:
He baits his hook with God-like look,
Quoth he this will entangle her,
The woman chops, and down she drops;
The Devil was the first Angler.

Physicians, Lawyers, and Divines,
Are most ingenious janglers,
And he that tries shall find, in fine,
That all of them are Anglers:
Whilst grave Divines do fish for souls,
Physicians (like curmudgeons)
Do bait with health, to fish for wealth,
As Lawyers fish for gudgeons.

A Politician, too, is one
Concern'd in Piscatory,
He writes and fights, unites and slights
To purchase wealth and glory;
His plummet sounds the kingdom's bounds
To make the fishes nibble,
His ground bait is a paste of lies
And blinds them with a quibble.

A fisherman subdued a place,
In spite of locks and staples:
The warlike Massaniello was
A fisherman of Naples;
Commanded forty thousand men,
And prov'd a royal wrangler:
You ne're shall see the like again
Of such a famous Angler.

Upon the Exchange 'twixt twelve and one
Meets many a neat intangler:
'Mongst merchant-men, not one in ten
But is a cunning Angler.
For like the fishes in the brook
Brother do swallow brother
A golden bait hangs at the hook,
And they fish for one another.

A shopkeeper I next prefer
A formal man in black, Sir,
He throws his angle everywhere,
And cries, "What is't you lack, Sir;
Fine silks and stuffs, or hoods and muffs?"
But if a Courtier prove the intangler,
My citizen must look to't then,
Or the fish will catch the Angler.

A Lover is an Angler too,
And baits his hook with kisses;
He plays, he toys, he fain would do,
But oftentimes he misses:
He gives her rings, and such fine things,
As fan, or muff, or night hood;
But if you'll cheat a City peat,
You must bait her with a knighthood.

There is no Angler like a Wench
Just rising in the water,
She'll make you leave both trout and tench,
And throw yourself in after:
Your hook and line she will confine,
Then intangled is the intangler,
And this I fear hath spoil'd the ware
Of many a jovial Angler.

But if you'll trowl for a Scriv'ner's soul,
Cast in a rich young gallant;
To take a Courtier by the powl
Throw out a golden tallent:
But yet I fear the draught will ne'er
Compound for half the charge an't;
But if you'll catch the Devil at a snatch,
You must bait him with a Serjeant.

Thus have I made my Angler's trade
To stand above defiance,
For like the mathematick art,
It runs through every science.
If with my Angling Song I can
With mirth and pleasure seize you,
I'll bait my hook with wit again,
And angle still to please you.

A HERMIT AT BARNSBURY.

SELDEN'S "TABLE TALK."

In the last edition of this admirable book there are more oversights than one would willingly see. I quote from that of 1860. The first edition of the *Table Talk* appeared, as it is well known, in 1689, in a coarsely printed quarto pamphlet, and abounds with corruptions. Some—many of these, the late Mr. Singer has removed, but a few remain.

To begin at the beginning, however. At p. 21, is a small mistake in a note, for which the modern editor is responsible. There was no 4to edition of *Britannia's Pastorals*; "sm. 4to" should be "sm. 8vo." We come pretty smoothly to p. 97, where Milward, the executor of Selden, dedicates the old quarto to "Mr. Justice Hales"—meaning *Sir Matthew Hale*: and for this he has been taken to task severely enough, if we recollect that Evelyn commits a precisely similar fault, if fault it be, under date of May 26, 1671.

Leaving the introductory portion now, turn to p. 111, where, in line 2 from the top, Mr. Singer

alters the old reading *coluit* to *coluerit*. I incline to think that *coluit* ought to be restored.

At p. 124, the paragraph numbered 9 is sadly in want of something to complete the sense. A word or two dropped out at press so long ago as 1689, and has not yet been supplied.

In p. 126, the paragraph numbered 2 requires editing. Dr. Irving's suggestion, which occurs in a note, will not dispose of the whole difficulty.

P. 131, line 4 from bottom, we ought to read: "The way of coming," &c.

P. 148, line 3 from top, we must read: "And in this sense the Duke," &c.

Pp. 178-9, section headed "Laud." Here, towards the end, there is a word or two wanting. We ought to read (top line of p. 179): "may be they will be the first," &c.

P. 205, note †, *Britanna* not *Britannia*, which violates all sense and grammar.

P. 222. An original *Magna Charta*. Selden did not believe it seems, in the existence of such a thing; and it is a question whether his scepticism was not extremely well-founded. Those which we have may only be copies.

P. 248, art. "Subsidies," paragraph 2. A writer in "N. & Q." (1st S. xi. 426) very properly asks to be informed what this means, but Mr. Singer has not helped us. There is, in all appearance, a slip of the pen on Milward's part.

W. CAREW HAZLITT.

DR. JOHNSON'S RESIDENCE AT BRIGHTON. — I am sorry to have to call the attention of the readers of "N. & Q." to the demolition, now I am informed in progress, of another interesting house, the residence of the Thrales in West Street, Brighton, so often mentioned in Boswell's *Johnson*, Madame D'Arblay's *Diary and Correspondence*, Mr. Hayward's *Memoirs of Mrs. (Thrale) Piozzi*, the *Johnson Correspondence*, &c. It was, as the readers of those works are aware, often visited by Dr. Johnson, Fanny Burney, and others whose names are household words; and as the only building in Brighton having the slightest literary interest, should have been preserved. It surely reflects little credit on that wealthy town that a house hallowed by so many associations should have been thus consigned to destruction while tens of thousands of pounds have been raised there to preserve the hideous Pavilion, and to perpetuate its questionable reminiscences. However, as the destruction of the house is now, I understand, *in fact accompli*, nothing remains but to record the fact, and to grieve over it.

When I was at Brighton in June last, the house had not even been photographed. The Pavilion, however, the Town Hall, the Grand Hotel, and every other ugly building in Brighton,

had been photographed *ad nauseam*. There is an engraving of the house somewhere. It was copied in an illustrated edition of Boswell, published some years since by Messrs. Ingram & Cooke. Can I be informed where the original engraving is to be found? E. J. S.

ARDEB. — In the new edition of Webster's *Dictionary*, this word is referred to the Arabic *irdeb* or *urdeb*, and as a measure said to be *eight bushels*. Lane and Sir J. G. Wilkinson both, and correctly, say the *ardebb* or *ardeb* is equal to nearly *five* bushels. Not only is Webster wrong as to the capacity of the *ardeb*, he has not followed up the word to its source. I have no doubt that *ardeb* is the modern form of *artaba*, which, according to Faber's *Thesaurus*, was a measure containing an Attic medimnus and three choenices (about twelve gallons). Faber refers to Fannius as his authority, and he wrote, about A.D. 312, a poem upon weights and measures. The word *artaba* also occurs in Cooper's *Thesaurus* as an Egyptian measure containing 72 sextarii (about $8\frac{1}{2}$ gallons). Cooper gives no authority. I have not hunted up any other details, but whatever the difference of value, *artaba* and *ardeb* are clearly the same words. B. H. C.

CURIOUS NAMES. — Not many years ago there were in Warrington four surgeons of the singularly appropriate names of Sharp, Kean, Steel, and Hardy. The second of these gentlemen fell a victim to his exertions in behalf of his patients during the epidemic of Asiatic cholera in 1833, but the other three are still living, in excellent health, and, although endowed with such formidable names, in full professional practice. M. D. Warrington.

ORIGIN OF THE SIGN OF THE WHITE HART. — I venture to send you an extract of an account of the ancient sign of the "White Hart." It has been the subject of discussion in the local papers for some little time. Can you or any of your correspondents say if the following account is to be relied on? To any one learned in the history of signs, it may possibly be of some slight interest:—

"*Origin of the Sign of the White Hart: a Legend of the New Forest.*" — It is not perhaps generally known from what circumstance this sign, which is now adopted in so many towns and cities in England, derived its origin, or that the town of Ringwood was the one to give it birth; which may be gathered from the following account given by Sir Halliday Wagstaffe, who was keeper of the woods and forests in the reign of Henry the Seventh. It appears that the king accompanied by several lords of the court, Philip Archduke of Spain, Joan his wife, and many other ladies, feeling disposed for a day's hunting, repaired to the New Forest for that purpose. A celebrated white hart, which was called Albert, and which was a noble-looking animal, was selected for the day's sport. Albert showed them some fine running, and the chase continued till nearly the close of day, when at length, being hard pressed by the hounds, he crossed a river near

Ringwood, and finally stood at bay in a meadow; his pursuers came up just at the time the hounds were about to make a sacrifice of their victim, when the ladies interceded for the noble animal who had shown them such an excellent day's sport; their intercession was listened to, the hounds were called off, and the animal secured. He was taken into Ringwood, and a gold collar was placed round his neck, and he was removed to Windsor, and Halliday Wagstaffe was that day knighted in Ringwood. The house of entertainment at which the king and his courtiers partook of some refreshment had its sign altered to that of the White Hart, and has retained its name to this day; the old sign was taken down and a splendid painting of a white hart, with a gold collar round its neck, supplied its place, which illustration was retained till within our own recollection."—*Southampton Times*.

"WADS."

A GIPSY RHYME.—On a recent visit to her Majesty Queen Esther, the gipsy sovereign, at her royal palace in the village of Kirk-Yetholm, I was treated to a piece of sound advice in the form of the following rhyme, which appears to be worthy of preservation among similar relics of nearly forgotten lore:—

"A man may care, and still be bare,
If his wife be nought;
A man may spend,
And still may mend,
If his wife be ought."

This is just as I took it down from the lips of her most gracious majesty, of whose quaint and striking phraseology it may perhaps gratify your readers to have a few specimens. Her description of the village of Yetholm, a straggling hamlet lying on the northern slopes of the Cheviots, was inimitably good. "Yetholm," she said, "is sae mingle-mangle, that one might think it was either built on a dark nicht or sawn on a windy ane."

Talking of the inhabitants, she said they were "maistly Irish," and none of her "seed, breed, or generation." *Apropos* of her demeanour before her numerous visitors, she came out with this naïve confession. "I need to ha'e fifty faces—a face for a minister, a face for a gentleman, a face for a blackguard, and a face for an honest man!" And a clerical gentleman, who appeared before her with his *third* wife, she apostrophised thus—"Ah! Mr. Blank, ye're an awfu' waster o' women!"

LUCEO NON URO.

Kelso.

WENCH.—As a singular instance of the opposite meanings given to a word, we may take this one, which is in use in South Lancashire and the West Riding. In South Lancashire it is more an endearing term, used by the farmers and working classes, when coaxing or praising a female. In the West Riding no word uttered to a female could convey a more insulting impression.

OWENS COLLEGE LIBRARY.

Queries.

ANAGRAMS.—Can any information be given as to early collections of anagrams, whether in Latin, French, Italian, or English? Some forty years since I picked up at a stall a small volume of Latin Anagrams, which bore on the title-page the following autograph: "Sum Benj. Jonsonij et Amicorum." It was unfortunately imperfect. The name of the author I do not remember, as the volume has disappeared from my library.

The following little book has subsequently come into my possession: "*Lucus Anagrammaticus*, Joh. Christophori Kerleri, Tubicensis, Scholæ Ebigenensis Præceptoris, Impressus Tubingæ, Typis Theodorici Werlini." 1622, 12mo. Of the author Kerlinus, I should be happy to learn something.

J. M.

AUTOGRAPHS.—Will any reader be good enough to inform me of the most complete and extensive collection of autographs of the period of the French Revolution?

J. H. P.

BARCELONA DOLLAR.—Ob. "5 PESETAS," surrounded by a wreath. *Leg.* "EN. BARCELONA. 1806." *Rev.* A shield; quarterly 1 and 4, arg. a cross gules; 2 and 3, or, two pallets gules; surrounded by a wreath.

There are two peculiarities about this dollar:—1. The shield is lozenge-shaped, which would denote the arms of a lady. 2. It consists of five pesetas.

Is not a *peseta* two rials, or a quarter dollar?

I should like to know if the above are the arms of Barcelona; why they are on a lozenge-shaped shield; and lastly, whether it is the dollar or the *peseta* that has a different value in various parts of Spain?

JOHN DAVIDSON.

CAMBRIDGE DRAMATIC QUERIES.—1. In the *Cambridge University Magazine* (No. 13), 1843, there is a translation of a portion of *The Frogs* of Aristophanes. Can any Cambridge correspondent inform me as to the authorship of the translation? Who printed this *University Magazine*?

2. In the *Cambridge Portfolio*, 1840, vol. i. pp. 111-112, I find it stated in a notice of *University Plays*: "It is only three years since an English play was acted in one of the halls with the sanction of the master of the college, and the Chancellor of the University." Can you tell me which College is here referred to, or give me any further account of this academic performance which must have taken place about 1836 or 1837?

3. In the library of Trinity College, Cambridge, there is a (MS.) copy of *Seymour*, a play acted in 1612, at Cambridge, before Prince Charles. This copy has the names of the actors. Would any of your readers who can refer to the MS. have the kindness to give me the names of the performers?

There are also copies in the University and Emmanuel College Libraries. In the same library there is another drama, *Catiline Triumphant*. Is there any name or initials attached to this MS., or any date, and does it seem to have been acted?

R. I.

THOMAS CAMPBELL.—I shall feel obliged by being informed as to the name of the periodical to which the poet Campbell contributed, in the year 1836. And also whether a poem, entitled "The Battle Cry of Albion," occurs in that periodical after March, 1836.

E. ST. M. M.

"DE HOMINIBUS ADAMICIS."—Paracelsus is said to be the author of this treatise. Has it been printed, and when, and where?

F.

GENEALOGICAL NOTICES OF THE CROMWELL FAMILY.—

Memoirs of the Protectorate-House of Cromwell; deduced from an early Period, and continued down to the Present Time, &c. By Mark Noble, F.S.A. 2 vols. 8vo. Birmingham, 1784.

A Review of the Memoirs of the Protectorate-House of Cromwell. By the Rev. Mark Noble, F.A.S. of L. and E., &c. Being a proper and very necessary Supplement to that Publication. By William Richards. Lynn, 1787. 8vo, pp. 82.

A Sermon preached at Habershushers' Hall, on the Death of William Cromwell, Esq., &c. With a brief Account of the Cromwell Family, from about the Year of our Lord 1000 to the Present Time; in which are inserted Anecdotes of the memorable Oliver, and his sons Richard and Henry Cromwell. By Thomas Gibbons, D.D. London, 1773. 8vo, pp. 61.

Anecdotes and Observations relating to Oliver Cromwell and his Family; serving to rectify several errors concerning him, published by Nicolaus Commenus Papadapoli, in his *Historia Gymnasii Patavini*. By Sir James Burrow. London, 1763. 4to. [Appeared partially in the *Gentleman's Magazine* for Dec. 1767.]

A Short Genealogical View of the Family of Oliver Cromwell; to which is prefixed a copious printed Pedigree. (By R. L. Gough, F.S.A.) London, 1785. 4to, pp. 64. [This forms No. 31 of Nichols's *Bibliotheca Topographica Britannica*. See additions to this, *Gent's Mag.*, vol. lvi. p. 41.]

Oliver Cromwell, his Ancestors and Descendants. See the *Patrician*, edited by John Burke, vol. i. pp. 121—128.

Rise and Fall of the Cromwells. See Burke's *Vicissitudes of Families*, 1st Series, pp. 26—39. Tabular pedigrees will be found in Prestwich's *Republicans*, and *Visitation of Huntingdonshire*, printed for the Camden Society, p. 80.

Will some of your correspondents kindly furnish me with other like references?

GEORGE W. MARSHALL.

DONNE'S POEMS IN DUTCH.—

"But Rimes are fatall, unless course,

Like Directories to doe worse:

Verse is but words in Tune, yet th' House

Wave David's Psalm, and choose Franck Rouse:

[* Bohn's edition of Lowndes's *Bibliographer's Manual*, pp. 558—560, will furnish numerous references of the Cromwell family.—ED.]

Thus we climbe downwards, and advance as much,
As He that turn'd Donne's Poems into Dutch.

"J. B. to my Ingenious Friend Captaine LL."

(M. Llewellyn's *Men-Miracles*, printed in the year 1646.)

I should think this must have been the height of translation. Can any of your readers tell me the name of the ingenious Dutchman? CR.

HERALDIC.—I should feel much obliged if any of your correspondents could inform me by whom the undermentioned arms were borne, and the correct blazon of the 3rd quarter. I would not trouble you, but that there are no means of finding out here, as we are very deficient in heraldic genealogical literature. Quarterly:—

1st. Scotland.

2nd. Erm. on a chev. gu. three antique crowns or (? Grant).

3rd. Arg. a fess az., between three cocks gu., one in chief holding a thistle (?), and two in base.

4th. Per pale, dex. or, a fess checky of the first, and az., over all a bend gu. Sinister, England.

Over all an escutcheon gu. three antique crowns or.

S.

Singapore, Oct. 22, 1865.

"THE HISTORY OF THE HUNS."—Has the "History of the Huns" by Lennapius Rhetor ever been printed? A MS. copy was, and perhaps still is, in the Vatican Library.

F.

QUOTATIONS.—Whence are these lines?—

"Who made the heart, 'tis He alone

Decidedly can try us;

He knows each cord, its various tone,

Each spring its various bias.]

W. C. B.

Where may be found some lines on David's lament over Absalom, beginning:—

"Oh Absalom! I could have borne," &c.?

S. S. S.

"The last, the last, the last;

Oh! in that awful word,

How many thoughts are stirred,

Companions of the past."

T. W.

Where is it said "Anglico plumbo teguntur ecclesie, nudantur Romano"?

F.

DAVID RENNIE.—Wanted date of death of David Rennie (otherwise Captain David Rennie), of Melville Castle, near Edinburgh, whose eldest daughter married Henry Dundas, First Viscount Melville, and whose second daughter married Archibald Cockburn, sheriff of Edinburgh, father of Lord Cockburn.

F. M. S.

THE ROYAL ACADEMY AND ITS LATINITY.—I copy the following passage from one of the pleasantest biographies in the language (as I should imagine), Leslie and Taylor's *Life of Sir Joshua*

Reynolds. In vol. i. p. 321, the first exhibition of the Royal Academy is described, and we are told—

"The catalogue bears the appropriate motto, '*Nova rerum nascitur ordo.*'"

Is it really true that the Academy inaugurated its career with such a blunder in Latinity as the false concord here quoted? That such should have been the case even when Samuel Johnson was Professor of Ancient Literature to the newly formed society, is hardly more amusing than that the error should now be recorded without notice (as it would seem) by so accomplished a scholar as Mr. Tom Taylor. C. G. PROWETT.
Garriick Club.

RUBENS AND GAINSBOROUGH.—I understand Rubens has painted some of his best pictures various times over: for instance, I am told that the fellow picture to the Judgment of Paris, in the National Gallery, is also in the Dresden Gallery, Berlin, Antwerp, Munich, and Hamburg. Six examples by the same artist, each picture an original. I should like to know, through your various readers, whether there are any more originals of this picture acknowledged? I have also seen a painting in Danzig, 25 in. by 30 (oblong). The owner says the same is by Gainsborough. The subject is, a head size of the Prince of Wales and the Duke of Cambridge. How am I to ascertain whether Gainsborough painted the Princes upon the same canvas? ABRACH.
Berlin.

SERVETUS.—Have the letters of Servetus, mentioned by M. Patin to have been in the possession of M. Delavau of Poitiers, ever been published? F.

"SOCIÉTÉ DE SPHRAGISTIQUE" OF PARIS.—I shall be glad of any information connected with the above Society, which issued several volumes of Transactions. I presume that it is now extinct, or issues no publication, since I cannot obtain it through the French booksellers in London.

M. D.

ST. JAMES'S PALACE: LUTHERAN CHAPEL.—Can any of the readers of "N. & Q." inform me where I can meet with an historical account of the foundation, and the successive chaplains, of this building? Was its erection occasioned by the coming to England of a Danish prince? F. S. M.

TAJE MAHAL.—Can any one of your numerous contributors inform me of the origin and meaning of Taje Mahal? Q.

TUNE OF DIANA.—Can any of your correspondents help me to this tune? to which "Jerusalem, my happy home!" is to be sung? *not* the abbreviated and corrupted form of the modern hymn—

books, but "A Song, by F. B. P.," rescued in Dr. Neale's "Joys and Glories of Paradise," from its imprisonment in the thin quarto in the British Museum. GEO. E. FRERE.

Kimberley Terrace, Yarmouth.

Queries with Answers.

"THE DIVINE COSMOGRAPHER."—Who was W. H., the author of a work entitled *The Divine Cosmographer*, published in 12mo or small 8vo, 1640? The engraved title-page (of which I have a book impression) represents what may be regarded as a whole-length portrait of the author, walking on the globe of the world, which is suspended from the clouds by a cord held by the Divine Hand.

"Quem te pendenti reputas insistere terræ
nonne vel hinc clarè conspicias esse Deum?"

"Printed for Andrew Crooke, 1640. W. M. sculpsit,"—i. e., as I presume, William Marshall. I have been unsuccessful in endeavouring to find the work in the *Bibliotheca* of Watt, or the Catalogues of the British Museum and Bodleian libraries. J. G. N.

[The name of the author is William Hodson, or Hodgson, of Peter-House, Cambridge. A copy of this work turned up at Dr. Bliss's sale, Pt. I. art. 1876, where it is thus described: "H. (W.) i. e. William Hodson, *The Divine Cosmographer; a Descant on the Eighth Psalm*, frontispiece and explanatory plates by W. Marshall, Commendatory Verses by Tho. May, Burton, and others. Camb. 1620, 8vo." Another copy, with the date 1640, occurs in Heber's Catalogue, Pt. II. 2829, as well as in Thorpe's Catalogue of 1885, art. 1289, where the name is spelt Hodgson. Thorpe has added the following note: "A curious and scarce little volume, with poems by May, Moffet, Burton, and Bourn." Another work by this author, wanting the title-page and frontispiece, is in the British Museum, entitled *Sancta Peccatrix*. Its correct title, as given by Thorpe, is *The Holy Sinner*, a Tractate meditated on some passages of the Story of the Penitent Woman in the Pharisee's House, with frontispiece and engraved title by Marshall, 12mo, 1689. It contains commendatory verses by Wm. Moffet, vicar of Edmon-ton; Simon Jackman, M.A.; Reuben Bourn, olim Cantab., who calls him "my learned friend, W. H., Esq."; Wm. Wimper, M.A., who speaks of him as "his noble friend and worthy parishioner"; Thomas Draper, M.A.; Jo. Wimper, Cantab. Coll. Jes., M.A.; and Alexand. Gil, Sanct. Theologiae Doct. (Milton's tutor), who styles him "Guil. Hodson, Art. Mag." Heber also had a copy of this work. Lowndes mentions two other works by him, namely, *Tractate on the eleventh Article of the Apostles' Creed*, Lond. 1686, 12mo, and *Credo Resurrectionem Carnis*, 1686. We are also inclined to attribute to him the following extremely scarce piece, entitled *The Plerisic of Sorrow let Blood in the Eye-veins; or, the Muses*

Trares for the Death of our late Sovereign, James King of England, &c. By Will. Hodgson, Mag. in Art. Cantab. London, Printed by John Legatt, and are to be sold at the — [the remainder of the title, with date, in the Brit. Museum copy, has been cut off in binding], 4to [1625?]. This work is unnoticed by Watt and Lowndes, nor does it occur in the Catalogues of the Bodleian, Douce, or Heber. This writer has commendatory verses on Ben Jonson: see Gifford's edit. 1816, vol. i. p. cccxxxiv. For notices of Hodgson's portrait, consult Granger's *Biog. Hist. of England*, ed. 1775, ii. 317, and Evans's *Engraved British Portraits*, ii. No. 17213.]

"NEVER A BARREL THE BETTER HERRING."—What is the explanation of this saying, used by a writer (1725) in the sense of "What's sauce for the goose is sauce for the gander?" The rules laid down for the management of women servants should be extended also to men servants, for (says he) "daily experience teaches us that—'Never a barrel the better herring.'"

JOHN A. C. VINCENT.

[We greatly doubt whether the writer to whom our correspondent refers has correctly and appropriately applied the proverb in question; and we could wish that he had obliged us by naming the writer in question, and by giving us chapter and verse. Neither does it appear to us that the saying before us receives much light from the citation which we find of a Spanish proverb given in Bohn's *Handbook* as if meant to be explanatory: "Qual mas, qual menos, toda la lana es pelo." This is explained, in the *Dictionary* of the Spanish Academy, as signifying that little distinction should be made between things of small importance. ("More or less, all the wool is hairs.") This recondite maxim, we must confess, does not strike us as throwing any satisfactory light on the English proverb now needing explanation.

Suppose we try the effect of inserting a comma. The proverb will then stand thus: "Never a barrel, the better herring." In other words: There will be better herrings *for consumption on the spot*, when there are no barrels to pack them in for conveyance to distant markets. Others explain the proverb by saying, that the choicest herrings are not packed in barrels, but are set apart.]

SIZES OF BOOKS.—Can you give any plain rules how rightly to describe the various sizes of books? I often am doubtful whether to describe a book as post 8vo or 12mo; the discrimination of other sizes, too, is often no less difficult. I think many of your readers must often experience the same difficulty, and that a little explanation in your columns would be useful to many. G. W.

[The size of a book is named from the dimension of the paper upon which it is printed, and the number of leaves into which it is folded; as, for example, an octavo page may be printed either on imperial, royal, demy, post, or foolscap, and ought to be so described; but for the sake of abbreviation, the two latter are frequently designated

in catalogues as duodecimo, or 12mo. The same rule applies to the other sizes, such as quarto, duodecimo, &c.]

ALSTEDIUS.—M. Naudé (*Naudéana*, p. 4^o), says:—

"Alstedius à quelque part fait mention d'une prophétie laquelle parle d'une certaine grande conjunction du soleil et de la lune, et que pour lors tout le monde deviendrait juif, et qu'elle durerait mille ans."

Who was Alstedius, and where is this prophecy to be met with? F.

[John Henry Alstedius, a German divine and a voluminous writer, was sometime professor of philosophy and divinity at his native place, Herborn in Nassau, whence he afterwards removed to Weissemburg, in Transylvania, where he died in 1638. In 1627 he published his treatise *De Mille Annis*, wherein he asserts that the faithful shall reign with Christ upon earth a thousand years. There is an English translation of this work, entitled *The Beloved City, or the Saints' Reign on Earth a Thousand Years*, Lond. 4to, 1642. Bayle says, he answered wonderfully well to the anagram of his name, *Sedulitas*.]

"RICHARD THE THIRD."—Who prepared Shakspeare's tragedy of *Richard the Third* for the stage, as it appears in Mrs. Inchbald's *British Theatre*, edit. 1808. It differs considerably from the tragedy in Shakspeare's works.

Did Charles Kean perform the play after Mrs. Inchbald's version? N. N.

[Mrs. Inchbald has reprinted *King Richard the Third* as altered from Shakspeare by Colley Cibber. For a critical notice of these alterations, consult Genet's *History of the Stage*, vol. ii. pp. 195—219.]

Replies.

CONSTRUCTION OF LIBRARY CATALOGUES. (3rd S. viii. 395.)

Partly from the information afforded by your notes at the end of my query, and partly from Guild's *Librarian's Manual*, I have been enabled to form the following list of books treating on this subject:—

Albert, J. F. M. *Recherches sur les principes fondamentaux de la Classification Bibliographique*. 8vo. Paris, 1847.

Ampère, A. M. *Essai sur la Philosophie des Sciences, ou Exposition analytique d'une Classification Naturelle de toutes les Connaissances humaines*. 2 Parts. Paris, 1843.

Athenæum, 1848, pp. 1264, 1298, 1329; 1849, pp. 92, 116, 141, 169, 196, 224, 279, 489, 761, 878.

Camus, A. G. *Observation sur la Distribution et le Classement des Livres d'une Bibliothèque*. 4to. Paris, 1798.

Constantin, L. A. *Biblioeconomie* [one of the *Manuels Roret*]. 2nd edit. 18mo. Paris, 1841. (1st edit. 1849.)

Ebert, F. A. *Bildung des Bibliothekars*. 2nd edit. 8vo. Leipzig, 1820.

- Edwards. *Memoirs of Libraries*. Vol. II., book iii. 2 vols. 8vo. London, 1859.
- Exposé succinct d'un nouveau Système d'Organisation des Bibliothèques publiques. 8vo. Montpellier, 1845.
- Foisy, F. M. *Essai sur la Conservation des Bibliothèques publiques*. 8vo. Paris 1833.
- Fortia D'Urban (Le Marquis). *Nouveau Système alphabétique de Bibliographie alphabétique*. 2nd edit. 12mo. Paris, 1822.
- Horne, T. H. *Outlines for the Classification of a Library* submitted to the Trustees of the British Museum. 4to. London, 1825.
- Jewett, C. C. *On the Construction of Catalogues of Libraries, and their Publication by means of separate stereotyped Titles, with Rules and Examples*. 2nd edit. Washington, 1853.
- Le Courayer, P. F. *A Letter to M. L'Abbé Gerardin concerning a new Project of a Library Catalogue*. 1712. Fol. pp. 8.
- Ludewig, H. *Zur Bibliotheconomie*. 8vo. Leipzig, 1840.
- Molbech, Ch. *Ueber Bibliothekswissenschaft, oder Einrichtung und Verwaltung öffentlicher Bibliotheken*. 2nd edit. 8vo. Leipzig, 1833.
- Namur, M. P. *Manuel du Bibliothécaire*. 8vo. Brussels, 1834.
- Paris, M. P. *De la Necessité de commencer, achever, et publier la Catalogue des Livres imprimés*. 2nd edit. 8vo. Paris.
- Peignot, G. *Manuel du Bibliophile, ou Traité du Choix des Livres*. 2 vols. 8vo. Dijon.
- Petzholdt und Reichard. *Ankündigung von Beiträgen zur Bibliotheksbaukunst*. 2 vols. 8vo. Dresden, 1844.
- Petzholdt, J. *Katechismus der Bibliothekenlehre*. 8vo. Leipzig, 1856.
- Quarterly Review*, vol. lxxii. pp. 1—25.
- Report from the Select Committee on Public Libraries. 1849.
- Report from the Commissioners on the British Museum. 1835, 1836, and 1850.
- Richter, B. *Kurze Anleitung eine Bibliothek zu ordnen und in der Ordnung zu erhalten*. 8vo. Augsburg, 1836.
- Schmidt, J. A. F. *Handbuch der Bibliothekswissenschaft*. 8vo. Weimar, 1840.
- Schrettinger, M. *Versuch eines vollständigen Lehrbuchs der Bibliothekswissenschaft*. 2 vols. 8vo. 2nd edit. Munich, 1829.
- Schrettinger, M. *Handbuch der Bibliothekswissenschaft besonders zum Gebrauche des Rechts Bibliothekar*. 8vo. Wien, 1834.
- Shurtleef, N. B. *A Decimal System for the Arrangement and Administration of Libraries*. 4to. Boston, 1856.
- The Art of making Catalogues of Libraries, by a Reader at the British Museum. 8vo. London, 1856. (By A. Crestadoro.)

I find I have omitted two small works, viz. :—

Letters addressed to Lord Ellesmere, by J. P. Collier and others. 1849.

Suggestions for the simultaneous compiling and printing of a Catalogue of the Books in the Library of the British Museum (1848?), by Messrs. Clowes.

I am sorry that, being no German scholar, I have not been able to avail myself of your reference to Meyer's *Lexicon*; but should be glad to know if he mentions any works not in the above list.

G. W.

[Meyer's article, "Bibliothekswissenschaft," makes fifteen closely-printed columns, and contains references to many other works on Library Catalogues.—Ed.]

JARVIS MATCHAM.

(3rd S. viii. 422.)

CUTHBERT BEDE, at the above reference, has noticed the gibbet of this murderer in Huntingdonshire. The circumstances of his case have derived an additional interest from Barham's having founded upon them the Ingoldsby legend of "The Dead Drummer." Sir Walter Scott, in his *Demonology and Witchcraft* (p. 367), has instanced the "guilt-formed phantom" which appeared to Matcham; and gives what he considers "tolerably correct details," but confesses that he had lost the account of the trial. It was probably upon Sir Walter's details, which in some important particulars are incorrect, that Barham constructed his legend—the chief inaccuracy in which is, that he lays the scene of the murder upon Salisbury Plain, when in fact it was in Huntingdonshire. With the exception of a short account in the *Political Magazine* for 1786 (vol. xi. p. 155), probably the details are only to be found in stray newspapers of the period that may chance to have escaped destruction. From some numbers of the *Cambridge Chronicle*, of the years of the occurrence, I have transcribed the following account, which it may be well to perpetuate in "N. & Q":—

"On Friday, June 16, 1786, a sailor named Jarvis Matcham, attended by a companion, appeared before J. Easton, Esq., Mayor of Salisbury, and voluntarily confessed that he had committed a murder in Huntingdonshire about seven years previously. His story was so confused, and his conduct so strange, that the mayor was inclined to believe the man rather a lunatic than a murderer. He was detained, however, till an answer should be obtained to a letter written to the town-clerk of Huntingdon. The answer was to the effect, that a murder had been committed in that locality at the time specified, and that the most diligent search had been made to discover the perpetrator of it, but ineffectually. On Wednesday, June 23, Matcham was again taken before the mayor and justices of Salisbury, when he further confessed that he had been in various employments by sea and land, particularly in the service of Capt. O'Kelly, and Mr. Dymock of Oxford Street, London, as a jockey; that about seven years since, he enlisted into a regiment* then quartered in Huntingdonshire; that, after he had been in the regiment about three weeks, he was travelling upon the turnpike road about four miles from Huntingdon with a drummer [named William Jones], about seventeen years of age, the son of a serjeant of the regiment; when words arising, in consequence of the boy's refusing to return and drink at a public-house they had passed, he murdered the unfortunate youth by cutting his throat with a clasp-knife; that he took from his pocket about six guineas in gold, which had been entrusted to him by the commanding officer [Major Reynolds of Diddington] for his father, the serjeant [for subsistence and recruiting money]; that he left the body on the road and made the best of his way to London, where he obtained work upon the craft at Tower Wharf; that

* It appeared that Matcham, having deserted from his ship, enlisted in the 49th Regiment in the name of John Jarvis.

he subsequently went as a sailor to France, the West Indies, Russia, &c.; that he was last on board the Sampson man-of-war, lying off Plymouth, from which he and his companion (John Sheppard) were lately discharged.* He declared that, excepting this murder, he had at no time of his life done any injury to society; that he had no idea of committing it till provoked by the ill language of the deceased; that from that fatal hour he had been a stranger to all enjoyment of life, or peace of mind, the recollection of it perpetually haunting his imagination, and often rendering his life a burden almost insupportable. He further stated that, travelling with Sheppard, on Thursday the 15th inst., on the road to Salisbury, they were overtaken near Woodyate's Inn by a thunder-storm, in which he saw several strange and dismal spectres; particularly one in the appearance of a female, to which he went up, when it instantly sunk into the earth, and a large stone rose up in its place; that the stones rolled from the ground before him, and often came dashing against his feet. Sheppard corroborated this part of the story as far as relates to the horror of the wretched man; who, he stated, was often running about like one distracted, then falling on his knees and imploring mercy, and appeared quite insane. Upon questioning him upon the cause of this strange conduct, Matcham confessed to him this murder, and begged that he would deliver him into the hands of justice at the next place they came to. Persisting in his confession (though he declined signing it), Matcham was removed to Huntingdon, where he was committed for trial at the ensuing assizes. Accordingly, on July 31, 1786, he was arraigned for having murdered the drummer on August 19, 1780. To the surprise of the court, he pleaded *not guilty*. His trial lasted six hours; when the circumstances were so clear against him that the jury, without hesitation, returned a verdict of guilty. On Wednesday morning, August 2, he was conveyed to the usual place of execution; and after hanging about fifty minutes, his body was taken to the spot where the murder was committed, and there hung in chains. On the night before his execution, he made an ample confession to the clergyman who attended him."

A letter from the Earl of Sandwich to the mayor of Salisbury stated, that the body of the drummer was found at a place called Weybridge, between Bugden and Alconbury, in the great North Road, within four miles of Huntingdon.

E. V.

"FILIIUS NATURALIS."

(3rd S. viii. 409.)

The statement of my learned brother J. M., that "the term natural son at the present date is sufficiently indicative of illegitimacy," is certainly true as far as England is concerned, but not in regard to Scotland: for there the original double meaning of the phrase still lingers in many rural districts. This is accounted for by the fact that the Roman, or, as it is often called, the Civil law, is still the common law of Scotland.

Referring to the *Corpus Juris*, we find a double sense most distinctly shown:—

* He was said to have narrowly escaped drowning when landing from the Sampson, by the swamping of the boat: thus verifying the truth of a trite adage.

"In potestate nostrâ sunt liberi nostri quos ex juri nuptiis procreavimus."—*Inst. lib. i. t. ix.*

"Aliquando autem evenit, ut liberi, qui statim ut nati sunt, in potestate parentum non sunt, postea redigantur in potestatem patris; qualis est is, qui dum natus fuerat, postea curæ datus, potestati patris subijcitur."—*Ibid.*, t. x. § 13.

"Non solum autem naturales liberi secundum eam quæ diximus, in potestate nostra sunt, verum etiam i quos adoptamus."—*Ibid.*, t. xi.

From these passages it is quite clear that *filius naturalis*, although it meant in a restricted sense an illegitimate son, had also the more extended signification of a *born*, in contradistinction to an *adopted*, son.

That this double sense of the words was recognised by our Scottish jurists, is fully proved by the following passage in Lord Stair's *Institution of the Law of Scotland*, book iii. tit. iv. § 34:—

"In this line of succession observe:—1. That there is no place for adopted children or their issue; but only for the *natural* issue of the vassal, which cannot be changed by a voluntary act of adoption without consent of the superior in the investiture; neither is adoption in use with us in any case. 2. These *natural heirs* must also be lawful, whereby *bastards* are excluded."

Jamieson, in the Supplement to his *Scottish Dictionary*, goes too far, when he says:—

"*NATURAILL*, *adj.* Used in the sense directly the reverse of that of the term in E., signifying *lawful* as opposed to *illegitimate*."

I may add, that a "*puir natural*," all through Scotland, means a *born* idiot; and is never used for a person who has become afflicted in after life.

GEORGE VERE IRVING.

DILAMGERBENDI.

(3rd S. viii. 349, 398, 482.)

The singular appellation of *Dilamgerbendi*, given to a house near the town in which I reside, has often excited my curiosity. I have, till recently, considered it to be an anagram, or hieroglyphically-compounded word, concealing yet half-revealing, like the Veiled Isis, some mystery not to be lightly divulged to the uninitiated. But it now appears that it is derived from a supposed name of the Isle of Wight; and that the owner of the "*Villula*" is himself ignorant of its real meaning. I have, therefore, again looked into the matter; and since no one has sent any solution of the mysterious term to "*N. & Q.*," I venture to offer my contributions; which, if they should not settle the question, may at any rate pave the way for further examination.

The assignment of *Dilamgerbendi* to the Isle of Wight (from no other authority having been produced in reply to the query of J. K. C.), would seem to rest solely on a passage in the *Lives of the Saints*, where it is stated that St. David "retired into the Isle of Wight": in some copies

21 "in insulâ Withland:" whence Withland is as-
 22 sumed to be Vectis, and Vectis to be the Isle of
 23 Wight.

24 That any Welsh saint of the sixth century
 25 should retire (from Wales) into the solitude (?)
 26 of the Isle of Wight, must strike every one as
 27 improbable; and the author or editor who sub-
 28 stituted "insulâ quâdam," no doubt felt this.
 29 Now St. David is said to have retired into the
 30 Isle of Wight; and there "lived under the direc-
 31 tion of Paulinus, a holy man, the disciple of St.
 32 Germanus." Had reference been made to the
 33 life of the latter, a more rational text would have
 34 been found: for it is there stated that "Paulinus,
 35 another disciple of St. Germanus, founded a school
 36 at Whiteland, in Caermarthenshire, where St.
 37 David and St. Thelïau studied." This is much
 38 more intelligible, and a more likely locality for our
 39 Withland, than the distant Isle of Wight.

Whiteland Abbey is well known. It lies be-
 tween Caermarthen and Haverfordwest, on the
 banks of the Gronwy. But it is inland; there-
 fore either this is not Withland, or else *insula* is
 an error of the text.

On searching a chart, however, I am unable to
 find any island, off Wales, bearing the name of
 Withland; and it will, therefore, not be improper
 to inquire a little further. The Welsh coast is
 studded with numerous rocky and barren islets,
 which in the Middle Ages were the resort of great
 numbers of anchorites and holy men. St. Gildas
 is said to have retired "into certain desert
 islands;" and St. Sampson, having been ordained
 priest, "withdrew into a neighbouring island."
 Their names are not specified; but if one of them
 was the Withland of St. David, there are two in
 particular, of which each has some circumstance
 rendering it likely to be the place of the saint's
 retreat.

1. Ramsey Island, near the modern St. David's,
 originally a retired locality, to which the see was
 removed from Caerleon by the saint himself;
 whose early recollections may very likely have
 influenced his choice. The bay adjoining, be-
 tween St. David's and this island, bears the ap-
 posite name of *Whitsand*.

2. Bardsey Island (otherwise *Ewley*, or *Ew-
 island*), in which may perhaps be perceived the
 root of *W-itland*. Here St. Daniel died, and
 was buried; and here, too, St. Dubricius retired,
 after resigning his archbishopric to St. David. In
 this lonely islet, twenty thousand holy hermits
 and religious persons are said by Butler (quoting
 Camden) to have been interred. (ART. SR. DU-
 BRICIUS).

Whichever of these it was, we may safely con-
 clude that the Withland of the text has no connexion
 with the Isle of Wight. The word latinised into
Ictis or *Uectis*, is the Celtic *gyt* or *gyth* (whence
 our *goyt*, *gut*, and *gutter*); and was applied to the

channel separating any close-lying island from
 the main land. The Solent Sea was the true
gyt; hence we say, the Isle of [the] Wight.
 Hence, too, the confusion between this island and
 St. Michael's Mount; and the wild idea of tin
 having ever been brought (by land!) from Corn-
 wall, round by Southampton, into the Isle of
 Wight: whereas *that* Ictis was merely the shel-
 tered channel, or port, where the Phœnician ves-
 sels lay—probably at Marazion, or perhaps even
 Falmouth.

As to the odd word *Dilamgerbendi*, it is, in my
 opinion, only the latinized name of some Welsh
 locality, of which the first syllable is *Llan* (pro-
 nounced *d'lan*, or *dilan*). There are two places
 connected with the known facts of St. David's
 life, from which this appellation may be derived.
 The true one will, no doubt, be ascertained by
 further research.

1. St. David located himself in a lonely valley,
 watered by a little stream called the Honddŷ
 (pronounced *Hendthey*). Here he built an ora-
 tory, known as *Llan-ar-Honddŷ*, or "the church
 on the Honddŷ;" on the site of which, or in the
 immediate vicinity, rose in after times the cele-
 brated Abbey of Llanthony, or Llandenny.

2. The very Paulinus (disciple of St. Germa-
 nus), with whom St. David is said to have gone
 into the Isle of Wight, "founded a school at
 Whiteland; and also the seminary of *Llancarvan*,
 a place afterwards renowned for the number
 of pious and learned men there educated and
 trained."

Here, I believe, we have the root of the whole
 matter. *Dilamgerbendi* (dat. and abl. *-bendi*) is
 most likely the latinised name of *Llancarvan*:
 the *Di* being either the Welsh *ll*, or the preposi-
 tion *de*. Probably St. David withdrew, at first,
 "in quâdam insulâ" (Bardsey or Ewley); after-
 wards, "in cellâ Withland:" (Whiteland Abbey);
 and later, it may be, "in cellâ de Langerbendi,"
 (Llancarvan); and the confusion has arisen from
 these three different names having been wrongly
 fused into the appellation of one locality.

Whatever may be the reception given to these
 suggestions, I hold it for certain that *Dilamger-
 bendi* and the Isle of Wight have nothing what-
 ever to do with each other.

E. K.

Lymington, Hants.

In reference to my original communication on this
 subject, I would wish, at this stage of the inquiry,
 just to state, as possibly some assistance to any of
 your correspondents who may be giving their
 attention to it, that the authority for *Dilamger-
 bendi* being synonymous with *With*, *Wight*, *Vecta*,
Vectis, and *Ictis*, as designating the Isle of Wight,
 is now well ascertained to be a manuscript in the
 church of St. Salvador at Utrecht; and you may
 perhaps feel pleased that your readers should be

informed that I am taking steps to have the statement made in the *Acta Sanctorum* verified that the name Dilamgerbendi is applied in that MS. to the island, by having the MS. inspected. As soon as I receive the result of such inspection from Utrecht I will communicate it to you. I have been advised to do this by Mr. Watts of the British Museum, who, after examining the *Acta Sanctorum*, has kindly recommended this as the best course to be adopted. In the meanwhile I would again ask of any Celtic scholar who may be among your readers, to have the kindness to furnish us with any probable interpretation of the word Dilamgerbendi; which will be much more fairly interpreted if it be dealt with altogether irrespectively of its right geographical locality. Thanks to Q. Q. (3rd S. viii. 442) for his suggestion, "ad insulam gentis Bendi." It is ingenious; yet two objections present themselves: *ger*, appears an unlikely abbreviation for *gentis*; and the statement in *Acta Sanctorum* is not "Profectus est ad insulam," but "Profectus est ad Paulinum qui in insulâ," &c.; and whereas the word *insulâ* is itself present, "insulâ nomine Dilamgerbendi," it does not seem to admit of "*ila*," much less of "*ad ilam*," being part of the name. W. S. J.

LONGEVITY (3rd S. viii. 327): MRS. MORPHY, OF CLAYDON.—The instances of longevity communicated to "N. & Q.," though most of them not satisfactorily authenticated, may lead to the obtaining of more trustworthy examples. I therefore send you the enclosed cutting from the *Evening Standard* of December 14th (in case no one else has done so) in the hope that some one among your East Anglian correspondents may be able to certify the readers of your most interesting paper how far the account of this old lady mentioned is true.* The fact of her being still alive makes the inquiry easier:—

"ONE HUNDRED AND FIVE YEARS OLD.—On the 28th ult. Mrs. Morley, of Claydon, completed her 105th year. The old lady is in full possession of her faculties, and on this occasion invited a few friends to spend the evening with her, during which she recited several hymns and related various tales of her life. About a fortnight since Mrs. Morley visited Ipswich to have her portrait taken. The old lady must be somewhat older than 105, as she dates her age from her baptismal register."—*Bury and Norwich Post*.

CROWDOWN.

JUNIUS (3rd S. viii. 430).—The value of Mr. C. Ross's criticisms on Junius may be estimated from the following fact. He states, "Junius assured Woodfall that it was impossible that he should be known in any coffee-house West of Temple Bar." Junius did nothing of the sort. He wrote (Private Letter 5), "Direct to Mr. John Tully at the

same Coffee-house [*i. e.* the New Exchange, where it is absolutely impossible that I should be known." He also wrote (Private letter 54), "Send to the original place for once, N.E.C., and mention any new place you may think proper west of Temple Bar."

Junius did not refer to the burning of some Jesuitical books at Paris, but Bifrons did, on the 23rd April, 1708. It may be that Bifrons was a previous signature of the writer, who afterwards adopted that of Junius. Even if it were, that letter is written some months before Junius entered the arena, and Bifrons may have given a hint as to his identity which Junius would afterwards have gladly recalled.

Lord Chatham was not Junius, because Junius sent to that peer a copy of his celebrated letter to Lord Mansfield some days before it was printed by Woodfall. *Vide* the letter in the *Chatham Correspondence*.

I had better authority than some detached passages in Junius's correspondence with Woodfall for saying "that there were evidently three persons in the secret." I believe it to be acknowledged that George III. knew who was the author of these letters. In *Memoirs of a Woman of Quality*, edited by A. Hayward, Q. C., it is stated that the king used to say that there were more than one person concerned in these letters, or words to that effect. Secondly, common sense assures me that the author would not have sent his own handwriting, or carried the letter himself to Woodfall. It may be that the copyist and conveyancer were one, but the three sets of books seem to indicate a triplet of confederates.

JOHN WILKINS, B.C.L.

Aylesbury, Bucks.

THE PENDRELL FAMILY (3rd S. viii. 501).—The last of this family known to history, I believe, assisted young Watson, a leader of the Spafelds rioters, to escape beyond seas: the rendering this kind of service belonging apparently to the Pendrell blood. He lived in an upper floor in Newgate Street, where he sheltered the younger Watson during the last days the fugitive spent in London. When his complicity was discovered, the pension granted for a similar kindness shown by his ancestor to Charles II. was stopped. This escape was ingeniously planned and cleverly carried out. An interesting account of it was contributed to *Jerrold's Magazine* by Mr. Henry Holl, author of *The King's Mail*, and other successful novels. W. N. W.

HEATHEN (3rd S. viii. 476).—Heth, the second son of Canaan, has doubtless given the term "Heathen" to the races of Gentiles, as distinguished from the descendants of Abraham, the Hebrews, who derive their name from Eber; possibly because, in the days of Peleg, the earth was

[* We hope so too.—ED. "N. & Q."]

divided, and the children of Eber were to be a separate people from all nations of the earth. Abram, a descendant of Eber, is called from his kindred and father's house, gets possession, by purchase in the promised land, of Ephron, the Heth-ite (euphony, Hittite); and Heth- has given the Greek name *Ἑθνος*, heathen, to all the nations that were not Israelites. My French Bible has the very term, Gen. xxiii. 7: "Abraham arose, and bowed before the people of the country," that is to say, "devant les Hethiens."

J. S.

Stratford, Essex.

COOPER (3rd S. vii. 6.)—I have heard a different origin assigned to this name. There was formerly, on the Surrey side of the Thames, a place of entertainment and recreation called "Kuper's Gardens." Kuper (a German) had been under-gardener to Lord Pomfret, who gave him some of his mutilated statues to adorn the gardens with. It was there that the beverage was first introduced and named.

Kuper's Gardens were destroyed when the Waterloo Road was made; but a mixture of stout and porter is still called by the same appellation. The transition in spelling, from Kuper to Cooper, was easy.

The best of the "Pomfret statues" are at Oxford, presented to the University by Lady Pomfret.

W. D.

CATULLUS, ETC. (3rd S. viii. 331.)—A second edition of Catullus, Tibullus, and Propertius, was published by Seb. Gryphus in 1542. Of this there is a copy in the Bodleian Library. One in my own possession, printed at Venice, has the same device and motto on the title: "VENETIUS, JOAN GRYPHIUS EXCUDERAT, 1553." None of the three editions is mentioned either by Brunet or Ebert, and they seem to be all equally rare.

F. NOBATE.

JOHN DUTHY, Esq. (3rd S. viii. 453.)—This gentleman was born Dec. 2, 1771; and died Nov. 16, 1834. His son died March 8, 1820, aged twenty-four; buried at Ropley near Alresford, Hants.

J. W. BATCHELOR.

Odiham.

WROXETER DINDERS (3rd S. viii. 437.)—*Denarii*, *Deniers*, clearly; probably, if not actually, Roman denarii, small coins of the Lower Empire, thirty tyrants, or Constantine dynasty, such as are found in most Roman camps or stations in Great Britain. As to their being illegible at the present day, any decent antiquary can make them out. Mr. C. R. Smith, of Stroud, near Rochester, is the most conversant antiquary with reference to *Uriconium*, or Wroxeter.

BREVIS.

HUNDRED-WEIGHT (3rd S. viii. 415.)—I do not think that a hundred-weight was ever counted as

exactly 100 lbs. The old *long* hundred-weight was and still is 120 lbs.; and for information respecting the use of *dozena*, instead of *tens*, I would refer W. S. T. to the Appendix of Brand's *Popular Antiquities*. How the *cwt.* came to represent only 112 lbs. is not easy to answer. Brand, quoting from Hickeys's *Thesaurus*, says:—

"And I am informed by merchants, &c., that in number, weight, and measure of many things, the hundred among us still consists of that greater *tofredic* hundred, which is composed of ten times twelve."

I believe the old abbreviation for this weight was *Ċ*, or *centum*, and that we moderns have invented the sign *cwt.*, which may be said to be the short for *centum-weight*.

H. FISHWICK.

A few days before I saw the query of W. S. T. respecting the origin of *cwt.* as an abbreviation for "a hundred-weight," it occurred to me, when assisting in the National School, to tell the boys that *C* was the Roman numeral for 100, and *w* was *weight* shortened. Is this idea correct? I had never seen it.

P. Q.

THE REV. JOHN KENNEDY (3rd S. viii. 371.)—The following is the inscription on his tombstone in Bradley churchyard, Derbyshire:—

"To the Memory of
The Rev^d John Kennedy, A.M.
Rector of this Parish
upwards of 48 years.
He died February 4th, 1782,
Aged 84 years.

Reader, if thou wouldst know more of this good and learned man, consult his book.

J. H., poni curavit."

W. L. S. HORTON.

PETTIGREW FOR PEDIGREE (3rd S. viii. 248, 466.)—I am surprised that Webster should prefer *par-degrés* as the origin of "pedigree," when the word is so manifestly formed from *pied de grue*, and the meaning is so obviously traced to the latter. The lines, or ramifications of a pedigree, bear a very fair resemblance to the crane's foot; and the words *pied de grue* suffer very little change in the word *pedigree*; while that word bears no resemblance at all to *par degrés*. But the word and name *Pettigrew* ought to suffice to settle the question. The worthy antiquary, lately deceased of that name, himself informed me that his name was the same as *Pedigree*, and that he considered both to be derived from the French *pied de grue*.

F. C. H.

REFERENCES WANTED (3rd S. viii. 475.)—The sentence—

"Pater, cur tam cito nos desieris, aut cui nos desolatos relinquis?"—

is taken from the very ancient office in the Roman Breviary for the Feast of St. Martin, November 11, with some slight alterations. In the Second Lesson of the Second Nocturn of Matins, on St. Martin's Feast, we read as follows:—

"Deum oratione precabatur, ut se ex illo mortali carcere liberaret. Quem audientes discipuli, sic rogabant: Cur nos pater deseris? cui nos miseros derelinquis?"

The office for St. Martin was composed by St. Rudbod, Bishop of Utrecht, who died in 918.

F. C. II.

"LETE MAKE" (3rd S. viii. 374.)—I have often seen, and as often been puzzled, by the inscription in Old English character at Wellow, near Bath; but the word which your correspondent Foxcote takes to be "lete," always appeared to be "lac;" and the whole line to be—

"Pray for them that this lac make."

The only guess at a meaning that I could ever form, is this:—*Lac* is an Anglo-Saxon word, signifying divine service. I have met with it in the *Life of St. Guthlac*, edited by C. W. Goodwin, p. 82: "So endiga wer Guthlac Gode lac onsegde and maessen sang," i. e. "the blessed man (Guthlac) performed service to God, and sang mass." The inscription at Wellow being within a low sepulchral arch, possibly it may mean (supposing *lac* to be the word), "Pray for the person buried here, who founded a service in this part of the church."

J. E. J.

"THE CONTRASTING MAGAZINE" (3rd S. viii. 414.)—Who was the author of *The Contrasting Magazine*? Supposed to be James Pierrepont Greaves.

S. S.

EPIGRAM ON GIBBON'S PORTRAIT (3rd S. viii. 478.)—The epigram on the portrait of the infidel historian Gibbon only wants, in my opinion, a more literal translation, which I have attempted in the following lines:—

"Too happy thou, to crush proud Satan's power;
But Sophist! here small power thou dost display:
Would'st thou remove his image? Go, this hour,
And, Gibbon! take thy hideous face away."

F. C. II.

"OUT OF SIGHT OUT OF MIND" (3rd S. viii. 474.)—The passage in the *Following of Christ* stands thus in the original: "Cum autem sublatus fuerit ab oculis, cito etiam transit a mente" (*De Imit. Christi*, lib. i. cap. xxiii.) In English: "And when he is taken away from the sight, he is quickly also out of mind." Your correspondent, MARY STEWART, wishes for any instance of an earlier use of the substance of this sentence than the time of the author of the *Following of Christ*, whoever he may have been. For, though it is often attributed to Thomas (not Saint) à Kempis, the authorship has been almost as much contested as that of the *Letters of Junius*.

A sentence very similar is familiar to me, and I believe it is from one of the early Fathers of the Church, though I cannot at present verify it, which says: "Quod oculus non videt, cor non dolet,"—that is, in English: "What the eye does

not see, the heart does not lament." But met with another example of the same so beautifully expressed in French, this serves to be inserted here, though it is new, and cannot be of any remote date:

"Les morts durent bien peu : laissons les sous
Hélas ! dans le cercueil ils tombent en poussière
Moins vite qu'en nos cœurs."

Which may be thus imitated in English

"Short time the dead will last, decay they may
But in our hearts they soonest fall to dust."

F

ISMAEL FITZADAM (3rd S. viii. 435, Having taken a great interest in this unfavourable poet at the time of his appearance before the public nearly fifty years ago, I trouble you with a few lines more concerning him. I am inclined to do this from observing that respondent, W. LEE, supposes that nothing is to be found in print relating to Ismael Fitzadam than what he has quoted and referred to in the *Literary Gazette* and *Jordan's Autobiography*. There is an able and very interesting article on him in the *Literary Magnet* for October, under the heading of "Neglected Genius." It gives, not only the particulars of his career in a very feeling manner, and extracts from his poems, but, what is far more valuable, a long letter from Fitzadam himself addressed to the writer of the article; in which he relates his own sad history in the most touching manner, with many particulars not found elsewhere. When I add that this letter was only about two months before his death, interest must be increased tenfold. Should the Editor wish to have it for insertion in "Notes and Queries," he has only to intimate such desire, and it will be forwarded to him with pleasure.

F.

VARIOUS PRONUNCIATION OF "OUGH" (3rd S. viii. 457.)—The following lines, from the *Nac* of May 17, 1823, there said to be taken from the *Morning Post* of Nov. 14, 1821, bear on the subject, being rhymes to the eye only:—

"Husband (says Joan), 'tis plain enough
That Roger loves our daughter;
And Betty loves him too, although
She treats his suit with laughter.
"For Roger always hems and coughs,
While on the field he's ploughing;
Then strives to see between the boughs,
If Betty heeds his coughing."

Had not Hood some lines of this sort?

MERQUIZOTTED (3rd S. viii. 437.)—Probably a corruption of *Merkegezeichnet*, *merkezeichen*, and probably alluding to the dying or decorating of the beard. Does it not seem to the Spanish *marquesado*, *marquiseado*, or marcassite stone?

Bi

Demi Kappe.—*Kappe*, even at the present time, is a common German word for cap, bonnet,

capuchon, capuche; probably a sort of head-gear, like a scull-cap, or what the Roman Catholic priests wear over their tonsure; sometimes, perhaps, of leather. BREVIS.

EPITAPH AT ST. BOTOLPH'S (3rd S. viii. 210.)—The Latin lines are doubtless the original of an epitaph, which I find copied in an old scrap book. It is headed, "In Buckden Churchyard;" and "I suppose was transcribed, many years ago, when I was there for Ordination:—

"Below, a husband and a wife are laid,
One flesh when living, and one dust now dead:
A sisters' ashes mingle in the urn,
And thus three bodies to one dust return.
But Thou, O Three in One, Almighty Power!
From this one dust, three bodies shalt restore."

S. S. S.

LORD PALMERSTON (3rd S. viii. 389, 443.)—With all deference to Mr. Grocott's ingenious explanation of the familiar guise assigned by *Punch* to the late premier, I cannot think that we need go to classical mythology for an answer to J.'s question. I suspect that it will be found that Lord Palmerston was thus depicted from the time when he spoke of himself as playing the part of "bottle-holder" to the pugnacious powers of Europe. About that time it was, or had been, a common feature in a slang and prize-fighting "get-up" to carry a geranium-leaf in the corner of the mouth—a pleasanter fashion, at any rate, than the more recent one of placing a tooth-pick in the same position. C. G. PROWETT.

Garrick Club.

UNCOMMON RHYMES (3rd S. viii. 329, 376.)—Permit me to express my thanks to your correspondents for their additional examples and suggestions. I shall deem it a favour if J. H. (p. 368) will tell me where I can find the rhyme to "porringer" in print. He wishes to find a *mate* for silver; none has presented itself to me. I scarcely dare hint at the idea of coupling it with the old nursery rhyme "Ducky, ducky dilver." The rhyme to Lisbon, given by F. C. H., is attributed to the Earl of Rochester in *Elegant Extracts* (book iv. p. 847), but is slightly varied, as follows:—

"Here's a health to Kate,
Our Sovereign's mate,
Of the Royal House of Lisbon;
But the devil take Hyde,
And the bishop beside,
That made her bone of his bone."

The fair sex, I am afraid, will not forgive me for adding the following:—A French lady, asking for a rhyme to "coiffe" (a lady's headdress), received this answer—"Madam, there is none; for what belongs to a lady's head has neither rhyme nor reason." W. C. B.

This is an interesting subject, and one that (for reasons which shall appear hereafter) has had my

attention for some time past. May I ask any correspondent to find me words to rhyme with the following: "whiskey" (I will not accept of the usual old saw of "friskey") and "polka." I have words to answer, but I want further information. S. REDMOND.

Liverpool.

Your correspondent, JAYDEE, says "the word *step* can be matched with no similar sound in English." I suggest *skep* as a perfect rhyme for *step*. N—N.

BEEST (3rd S. vii. 458, 507.)—The milk obtained from cows the first three meals—morning, evening, and morning—after calving, is called in Craven "bull jumpings," if a male calf; and "whie fidgings," if a heifer calf. Are these terms known in districts other than the one named, and what is their origin and meaning? Also, the derivation of *whie*?

OWENS COLLEGE LIBRARY.

ANOINTED, USED IN A BAD SENSE (3rd S. viii. 452.)—In reply to CUTHBERT BEDE's query, I would say that this use of the word is far from uncommon in Herefordshire. I have heard of an "anoointed pickle" from my earliest days. The word is given thus in Halliwell's *Dictionary of Archaic and Provincial Words*:—

"Anointed. Chief: roguish. 'An anoointed scamp.'—West."

Whether Mr. Hotten's surmise as to the true explanation is right, may be doubtful. It seems rather referable to the category of euphemisms, just as, in woman's parlance, one hears the words "Bless that man!" whilst tone and gesture indicate that the speaker means the opposite to blessing. "Anointed," again, is *e. g.* "rubbed," and this opens the question whether the sense is not something like that of the Greek *ἐντριπτος*, "rubbed": "practised" said of a "rogue in grain." Soph. *Ajax*, 103. (See Liddell and Scott.)

But while upon the subject, I may call attention to another vulgar use of the verb to "anooint," which may be new to some readers of "N. & Q."

"To anooint," is sometimes used for "to beat" or "thrash." There are those living who can remember a case of assault being tried at Hereford, in which a clergyman was prosecutor, and the accused person a rustic. One of the witnesses deposed that he was working a couple of fields from the road-side, when he heard sounds of repeated blows, as it seemed to him, on the road. He left his work and made for the point from which the sounds came. When he reached the hedge next to the road he looked over, and saw—. "Well, what did you see?" quoth the examining counsel. "I saw Bill Jones 'nointing' (*h. e.* anoointing) the parson." It should be stated that the witness had

left his work, because he thought the sounds betokened ill-treatment of a beast, but when he saw what was really the case, he did not deem it necessary to interfere, and went back to his work. The chief actors in this affair are long since dead, but the phrase "anointing the parson" is curious, and perhaps deserves to live. JAMES DAVIES.
Moor Court, Kington.

BATTER (3rd S. viii. 369).—I find I am anticipated in showing "batter" is the Celtic for a road, *e.g.*, Stoney Batter in Dublin. There is a vulgar old song commencing—

"Hi! for Bob and Jones,
Hi! for Stoney batter!"

To batter, in builders' language, I apprehend, has nothing to do with the Celtic "road," being a corruption of buttress. Walls built leaning away from you like ancient buttresses, are said now-a-days to batter. Is not basil a leather strap? To this day there is in the cavalry two slang phrases, "shoddy" and "basil." The men of my troop have often come to me and complained that the cloth of their tunics was only "shoddy," and the strappings inside their "overalls" of trousers only "basil,"—a very inferior sort of leather—and praying these "scampings" of the tailor might be punished accordingly. EBORACTM.
Whitby.

This expression does not at all generally, I fear, bear the semi-respectable meaning of going "on the spree," or "on the loose." It implies not an occasional break-out, but a continuous habit. Scarcely common to both sexes, but applicable to one only, it means, with a repulsively plain significance, and too literally, "on the streets." I do not expect to see the exact sense authoritatively determined, until some apt and learned coster resolve to give "N. & Q." the benefit of his opinion. But, my object is not so much to discuss this piece of slang as to "query" MR. SALA'S:—

"In short, to a builder, anything that is askew or tottering, is 'on the batter.'"

The word "batter" is a technical term for a purposed method of building. How, then, comes it to express also the result of a mere accident, "anything that is askew or tottering"? A wall is said to "batter" when it is built sloping outward: either buttress-like, to resist the thrust of a mass of earth, as in fortifications and embankments, or forming, as in our ancient castles, the base of a building. JOHN A. C. VINCENT.

CHARLES BUTLER (3rd S. viii. 371, 464).—I left Cheam School twenty years later than your correspondent G. B. Mr. Butler was then a hale, cheery, old man, wearing powder, and being slightly lame of one foot. He was a great favourite with the boys, who, for some forgotten

reason, called him "Old Boops." He was understood to have been a cabin-boy, and to have written the article on "Mathematics" in the *Encyclopædia Britannica*. I know one to whom he was very kind, although he called him his "old favourite." I remember an indolent good-natured boy (a nephew of Sir Thomas Picton, who fell at Waterloo) telling Mr. Butler that the second volume in his book was a fib,—"*It was not 'an Easy Introduction to the Mathematics,' but a pretty hard one.*"

Mr. Butler lived at a small white cottage, midway between Cheam and Sutton, and his family consisted—if I remember rightly—of two daughters and a son, the latter intended for the church. The Rev. James Wilding was presented to the living of Cherbury by one of his old pupils. He died last year, rather over eighty years of age.

M. L.

SCRASE FAMILY (3rd S. viii. 310, 425).—Mr. Mark Anthony Lower has given a full genealogical memoir of this family, with pedigrees of its several branches, in the eighth vol. of the *Sussex Archaeological Collections*. It would seem that the family tradition is, that the Scrases came from Denmark, and, as your correspondent H. S. G. states, that they held lands in this country before and at the time of the Conquest; Mr. Lower, however, says, that so far as he has been able to investigate the matter, he has not found any documentary evidence in support of this statement, and that the name does not occur in Domesday or other early records of the Norman period. J. C.

Streatham.

In 1856, I communicated to the *Sussex Archaeological Collections* (vol. viii.) a rather copious account of this old Sussex family, with several pedigrees. It was subsequently reprinted in the form of a pamphlet, and it can still be obtained of the publisher, Mr. J. R. Smith, of Soho Square.

MARK ANTHONY LOWER.

Lewes.

I see in "N. & Q." that the arms of Tuppin Scras, granted by Segar in 1616, correspond exactly with those claimed by the family of Scarth, viz., Azure, a dolphin naiant arg. between three escallops or. I should much like to hear further on this subject, and if to the arms they add the crest of an eagle rising from the stump of a tree, environed with a serpent, head to sinister; and also what is their legend, as the arms so far belong to the Scarth family. J. S. D.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH (3rd S. viii. 342).—I believe that G. is right in suggesting that an old China work at Stockbridge is the porcelain manufactory referred to by W. C. J. at p. 310; but his memory is incorrect in saying that it occupied very nearly the site of the present Malta Terrace. I lived five years,

1810-15, at that very place, and I remember well that the ground now occupied by Malta Terrace was an open *haugh*, used as a bleaching green, alongside of the water of Leith, without a trace of any buildings having ever been on it. But, on the opposite high bank of the river, at the head of what is now West Claremont Street, and nearly on the site of St. Bernard's Church, whose late incumbent is so well known to the public as A. K. H. B. the "Country Parson," there was a large red tiled building, called "the China Work," whose history gave me no concern in those days. I have since, however, had occasion to know that it belonged to, or was established by, Ebenezer Mason, a China merchant in Edinburgh, who was a near relative, I rather think the maternal grandfather, or grand-uncle at least, of Mr. George Wood, of the late firm of Cramer, Beale, & Wood, now Cramer & Company, Limited, who will be able to give the querist all the information he may desire about it. I never heard of any such work at Leith, but, till I saw G.'s note, it did not strike me that it was the China work at Stockbridge, which, being on the "Water of Leith," though two miles inland from the town of that name, may have occasioned the uncertainty about its being in Edinburgh or Leith. V. S. V.

COSTREL (3rd S. viii. 394.)—According to Webster this word is also to be found in Tennyson:—

"A youth, that, following with a *costrel*, bore
The means of goodly welcome, flesh and wine."

J. C. HAHN, Ph. D.

Heidelberg.

THE CHURCHING OF WOMEN (3rd S. viii. 327, 422, 485.)—By turning to the edition of Crabbe's *Works* (Murray, 1821), I find that so far from the garbled quotation being evidence "that it was usual for the mothers of illegitimate children to be churched," your correspondent, had he given the passage entire, would have proved the opposite practice, *exceptio probat regulam*, and here was a solitary instance of the priest admitting an unmarried woman to the rite of churching. But to the proof, p. 53, "The Parish Register"—"Baptisms:"—

"Recorded next a babe of love I trace!

Of many loves, the mother's fresh disgrace."

In the quotation *first* is substituted for *fresh*, and the mark of admiration (!) omitted. The sequel or the Register runs on, *more poetico*, thus—

"Again, thou harlot!" &c. &c.

for ten lines (left out by your correspondent), which plainly declare the woman to have been a lewd wench, who had had many love children by different fathers, and although constantly reproved by the parochial priest, had persevered in her shameless conduct. At last, on a "fresh disgrace," she determined to become an honest woman, and to prove her sincerity—

"For rite of churching soon she made her way,
In dread of scandal, should she miss the day:
Two matrons came! with them she humbly knelt,
Their actions copied, and their comforts felt."

How far she felt the same comforts as the matrons from meekly kneeling at God's altar with them, is not for me to judge; but as she "copied their action" we may say with certainty that she had never been churched on former occasions after the pains and perils of childbirth; and from the mark of admiration (left out by your correspondent) "Two matrons came!" it is evident that the unusual admission of a "harlot" created no small scandal in the parish of Trowbridge. The explanation is, that Crabbe's benevolence got the better of his ministerial discretion, and as the Vicar of Wakefield entertained at the vicarage Miss Carolina Wilhelmina Amelia Skeggs through sheer goodnature, so Crabbe admitted the mother of many love children to partake of the rites of the church in the society of honest matrons. That he was like the Vicar of Wakefield—

"A man to all the country dear,"—

I can vouch for from my own knowledge of the neighbourhood where he resided. Gentle or simple all loved Crabbe, the poet—an adjunct always attached to his name in conversation in the town of Trowbridge, where his poetical "Parish Register" is not considered to be an *exact* record of church ministrations, even in the laxity of discipline so prevalent in the eighteenth century.

QUEEN'S GARDENS.

CURIOUS CUSTOM IN IRELAND (3rd S. viii. 325, 402, 466.)—I have to offer my thanks to your learned and courteous correspondent, F. C. H., for his rejoinder to the reply given by ELIADARBOIS to my original note on this custom. Since the note appeared, a gentleman who is well acquainted with the manners and customs of the people in the west and south of Ireland, informs me that the custom alluded to is somewhat deeper rooted than the mere appearance of a hat; it originated in a religious feeling, and was introduced almost contemporaneously with Christianity into the island. It has reference to the deluge, and a short mental prayer is offered up, thanking God for his merciful promise not to destroy the world again by a flood of water, and for sending the rain for the benefit of the earth. When the *Iris* appears, and at the appearance of a new moon, the hat is raised, but not turned, and a short prayer is also offered up. In the latter instance the practice is not confined to any religious sect, as all join in it with equal thankfulness.

S. REDMOND.

Liverpool.

"LONDON UNIVERSITY MAGAZINE" (3rd S. viii. 474.)—As far as my recollection of the talk of the College students goes, I. and III. were from the

same pen, Mitchell (junior); II. by the late Dr. William Cooke Taylor. The editors were the late Dr. Alexander Thompson, the eldest son of the late Dr. Anthony Todd Thompson, one of the professors, and Mr. Lloyd Hall, of the Inner Temple, barrister, who has since taken the surname of Fitzwilliams. Dr. A. Thomson very soon resigned his joint editorship to Dr. W. Cooke Taylor. The *Magazine* was afterwards merged in *The Monthly*, if I recollect rightly. F.

DRUIDISM (3rd S. viii. 266, 290.)—Diefenbach, in his *Celtica*, i. 160-163, has a long and learned article on "Druidæ, Δρυΐδες, Δρυΐδαι, Drysidæ;" he is also of opinion that Druid, Welsh, *derwydd*, is derived from Welsh, *derwen* (pl. *derw*), an oak, related to Sansc. *dāru*, Greek, *δρῦς*, &c., and the highest authorities in Germany are for this derivation. Among the various attempts to explain the origin of the name of Druid, Diefenbach cites Owen, *sub v. Derwyz*; Baxter, *sub v. Druidæ*; Erfurdt in *Ammian*. xv. 9; *Hist. de l'Acad. des Inscr.* xviii. 185. J. C. HAHN, Ph. D.

Heidelberg.

GOVERNOR WALL (3rd S. viii. 438.)—In addition to the reply to MR. DANBY PALMER'S inquiry, allow me to state that James Montgomery has written an interesting poem, entitled "A Tale without a Name," which was suggested by the presence at Harrogate, about 1821, of the governor's disconsolate widow, Mrs. Wall. Her affection and devotedness are touchingly depicted in this poem (J. Montgomery's *Poems*, vol. iii. p. 278). Southey, in his *Espriella's Letters*, has also given a long account of Governor Wall's execution (Letter ix. vol. i. p. 97-108); and see further James Montgomery's *Life*, vol. iii. p. 253.

X. A. X.

PEG TANKARDS (3rd S. viii. 455.)—These are of all ages, from Saxon times almost to the present. The latest I have seen was a Swedish one of, I think, George the First or Second's time. P. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Temple and The Sepulchre. By S. Smith, M.A., Vicar of Lois Weedon and Rural Dean. (Longman.)

A reprint, enlarged in some points, and accompanied with illustrative outlines, of a Series of Letters published in *The Reader* in the early part of the present year, in support of the general truth of Mr. Fergusson's views with regard to these holy places. Mr. Smith believes that, from the original records in Greek, of Josephus, Eusebius, and Socrates, it can be proved that the so-called Mosque of Omar stands over the spot of The Sepulchre, and the Mosque El-Aksa on the site of The Temple. The book is short, concise, and clear.

Viga Glum's Saga. The Story of Viga Glum, translated from the Icelandic, with Notes and an Introduction. By the Rt. Hon. Sir Edmund Head, Bart., K.C.B. (Williams & Norgate.)

This is an interesting contribution to our knowledge of Icelandic literature—the first prose literature which exists in any modern language spoken in Europe. "For," Sir E. Head observes, "in what country except Scandinavia, or in what other modern living language of Europe did there exist in the eleventh century a literature embracing history and prose fiction. The value of the book is materially increased by the translator's notes and illustrations."

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorial, &c. By W. Papworth. Part XIII.

We are glad to chronicle the progress of this work. This Part XIII. is the first portion of the Dictionary for the subscription of 1862, and two more shall complete three-fifths of the work. Would that number of Subscribers were increased sufficiently to enable Mr. Papworth to bring it to a close at an early period.

EXHIBITION OF NATIONAL PORTRAITS 1866.—Galleries in which Lord Derby's great scheme, so historically suggestive, is soon to find its realisation, are now in rapid progress of completion at South Kensington. Galleries are perfectly dry. The arrangements to maintain a proper uniform temperature (excluding all fire from the premises), and for constant watch by the police, and every security that can be provided. They have a good look of fitness both in their simple arrangement and decorative colouring, and are calculated to contain about 100 pictures, about the number of British oil paintings exhibited in 1862. We understand that they will not only be adequately filled. On all hands there has been a hearty response, and many family treasures which have never before left walls where they have hung for generations, have been placed at the disposal of the Committee. It has been proposed that the first year's Exhibition, which is to open in April next, should extend to the Revolution of 1688; but we learn that the number of fine portraits offered may perhaps compel the Committee to terminate the first year's exhibition with the portraits of the Commonwealth.

We take this opportunity of announcing that the Committee are in search of authentic portraits of the following eminent persons, and will be glad to receive any information or assistance:—Sir John Oldcastle, Lord Cobham, Protestant martyr, 1360-1417; Cardinal Beaufort, 1363-1447; Bourchier, Archbishop of Canterbury, died 1413; Sir Reginald Bray, statesman and architect, died 1503; Perkin Warbeck, Pretender to the Crown, executed 1499; John Skelton, Poet Laureate, 1460-1529; Thomas Stukely, versifier of the Psalms, died 1549; Edmund Spenser, poet, 1553-1599; Sir George Etherege, comic writer, 1636-1689; Sir Charles Sedley, courtier and poet, 1639-1701.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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ALDERMAN DICKSON'S REMARKS ON THE MARGINAL NOTES OF THE BIBLE. 1849.
BISHOP TUNTON, THE TEXT OF THE ENGLISH BIBLE CONSIDERED. 8vo. 1834.
DR. CUMMINGS'S BIBLE REVISION AND TRANSLATION, 8vo. 1836.
Wanted by Mr. Geo. J. Cooper, Woodhouse, Leeds.

Notices to Correspondents.

Being desirous of including as great a number of Replies as possible in the present volume, we have postponed many Queries and interesting Notes, which are in type.

In next Saturday's "N. & Q." (the first of a New Volume), or following number, among other interesting Papers, will appear—

- Original Prospectus of "The Times."
- Works of Charles Cotton.
- Early Scottish Charters.
- Important Bibliographical Announcement, by Mr. Hazlitt.
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- The Fory Papers.
- Judges returning to the Bar.
- Continental Ballad Literature.
- The Pallium, &c. &c.

CENTENARIUM AND LONGEVITY. We had intended to commence with the New Year a series of papers, which have been for some time in preparation on this subject; but the difficulty of getting at facts is so great, and entails so much labour and correspondence, that we must postpone for a few weeks the mass of curious information which we have collected.

REV. DR. BARLOW. We must remind our Correspondent that he has not fully complied with our request by giving the number of leaves or copies of "Contents" or of the "Prayers" in his copy of the Eikon Basilike. As far as the particulars enable us, we think the edition a very uncommon one. We do not find it among the fifty-seven editions described in Woodstock's Vindication of King Charles the Martyr. As to priority, however, there were at least sixteen editions in 1649, and therefore this of the following year could not be earlier than the 20th. Of the second volume, the *Beliquie Sacre Caroline*, printed by Sam. Brown at the Hague, we are only able to say that the respective portions are generally so made up from different editions that the collation of one volume, or copy, is frequently inapplicable to another.

G. M. will find the Symbols of the Four Evangelists very fully treated of in our 1st S. l. 365, 471; ll. 12, 45, 205, 364.

M. The origin of the metaphor is doubtful *Gen. xlix. 14*: "Isachar is as strong as a conching dove between two barbers."

TEQUERIAN. For the history of *Gog and Magog*, see "N. & Q." 2nd S. viii. 251, and *Fairholt's History of the Giants in Guildhall*, 1860.

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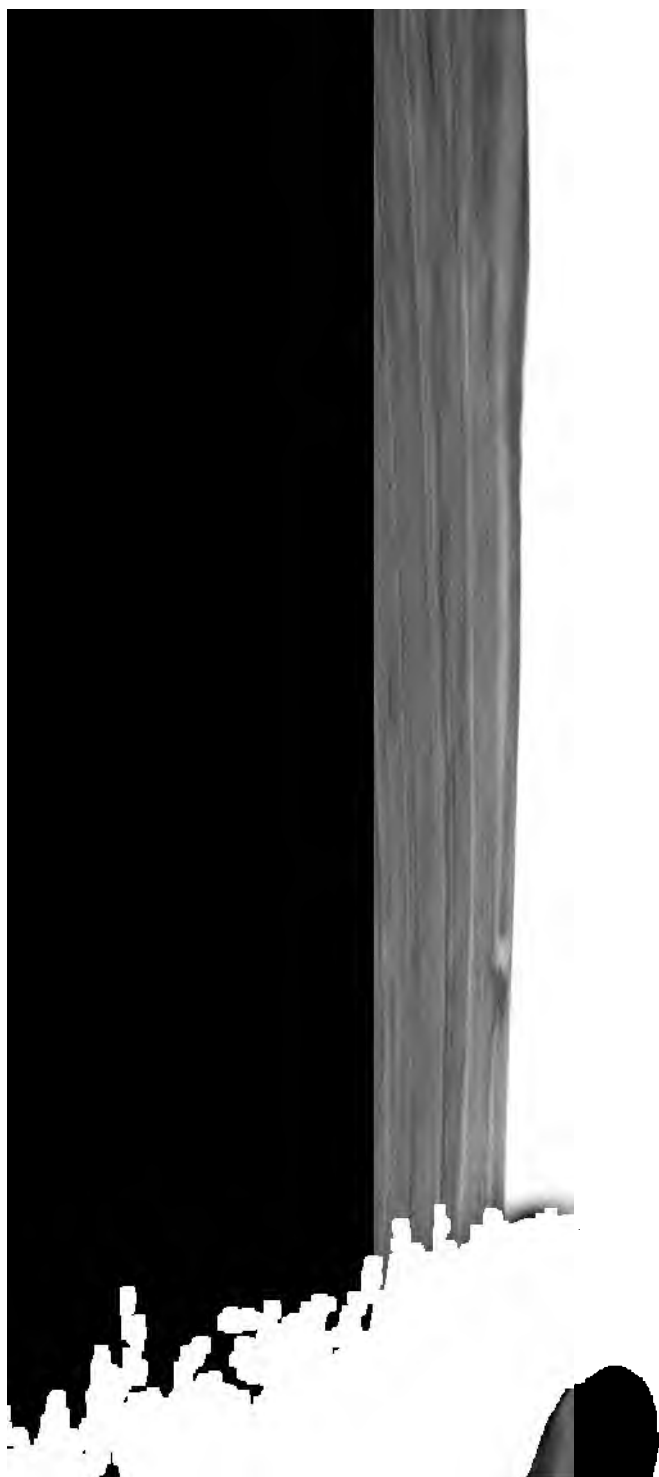
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OLD MARSALA WINE, guaranteed the best imported, free from acidity or heat, and much superior to priced Sherry. One guinea per doz. A genuine fine old port, dozen. Terms cash. Three dozen rail paid.—W. D. WATSON, Wine Merchant, 72 and 73, Great Russell Street, corner of Bloomsbury Square, London, W.C. Established 1841.—Price Lists post free.

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Wines as Imported direct, soft and full flavoured.—Pale, Old or Brown, 30s., 32s., 35s., 40s., 45s., 50s., 55s., 60s., 65s., 70s., 75s., 80s., 85s., 90s., 95s., 100s., 110s., 120s., 130s., 140s., 150s., 160s., 170s., 180s., 190s., 200s., 210s., 220s., 230s., 240s., 250s., 260s., 270s., 280s., 290s., 300s., 310s., 320s., 330s., 340s., 350s., 360s., 370s., 380s., 390s., 400s., 410s., 420s., 430s., 440s., 450s., 460s., 470s., 480s., 490s., 500s., 510s., 520s., 530s., 540s., 550s., 560s., 570s., 580s., 590s., 600s., 610s., 620s., 630s., 640s., 650s., 660s., 670s., 680s., 690s., 700s., 710s., 720s., 730s., 740s., 750s., 760s., 770s., 780s., 790s., 800s., 810s., 820s., 830s., 840s., 850s., 860s., 870s., 880s., 890s., 900s., 910s., 920s., 930s., 940s., 950s., 960s., 970s., 980s., 990s., 1000s., 1010s., 1020s., 1030s., 1040s., 1050s., 1060s., 1070s., 1080s., 1090s., 1100s., 1110s., 1120s., 1130s., 1140s., 1150s., 1160s., 1170s., 1180s., 1190s., 1200s., 1210s., 1220s., 1230s., 1240s., 1250s., 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